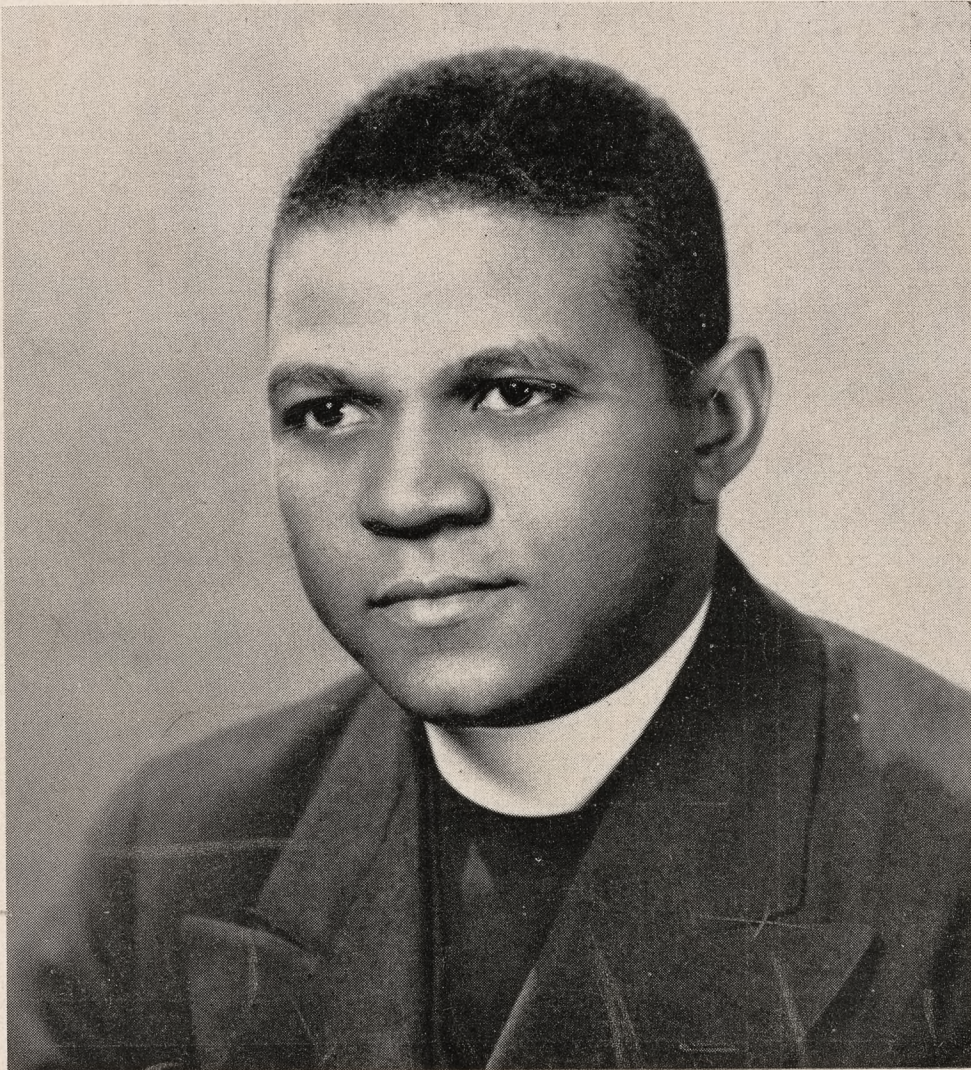


THE

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# Witness

March 15, 1951



MARCUS JAMES  
Receives Honors in England

(Story on Page Eight)

BLESSED ARE THE PURE IN HEART



## 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 Com-  
munion, 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. Roelif 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; Eve-  
ning Prayer, 8.

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PARIS, FRANCE

23, Avenue George V

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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"

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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 Com-  
munion; 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 Peo-  
ple's Meetings.

Thursdays and Saints' Days: Holy Com-  
munion, 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

# A Free Convalescent Home Maintained For Clergy

**Dr. Alice North Ministers In Maine Home  
Completely Free of All Costs**

By JOHN F. KOLB

Clergyman, Diocese of Massachusetts

★ Last May I thought I was done for. That's when I had a cerebral hemorrhage. Nobody knows the agony of lying in bed with one side paralyzed until they have gone through it. All I can say is that if I can ever return to an active ministry I will know how to be more helpful to those who have gone through my experience and haven't come out of it so well. But what I really want to talk about is the fact that I think I am going back into the active ministry because of the kindness and care of Dr. Alice North here at Castine, Maine. First, let me tell you how I got here.

After the cerebral hemorrhage I went to the veterans' hospital. By the first of July I was able to sit up and everybody had high hopes. In fact I thought of myself as a kind of "wonder boy." My parish told me to take at least six months off, but I got along so well that I thought I would be all right by the first of September. So back I started, even though I had a limp and wasn't just as steady emotionally as I might have been. Then, suddenly, I felt pains around my heart and it looked very much like angina. The doctor told me I had to get away where I could have complete rest. But how is a clergyman with three small children to do that?

I knew Dr. North and I knew how she took in clergymen who

needed convalescent care without any expense, except train fare. So I asked her if I could come. Promptly came the welcome reply, "Come as soon as you can and stay as long as you receive benefit from rest and care." Two days later I was on my way.

### Convalescent Home

Arriving in Bangor, Maine, in the evening Dr. North met me at the train and drove me to her beautiful estate on the seashore at Castine. I had been a little worried about my diet, for to reduce blood pressure a salt-free diet is sometimes essential and weight reduction is highly desirable. Also there must be no consumption of tea, coffee, chocolate, spices, and little red meat. Moderate exercise and lots of rest taken frequently through the day are important parts of the regimen. I hated to mention all these things to Dr. North, not wanting to make an eternal nuisance of myself with all my special requirements. It seemed to me that I required more care than my year old daughter. Well, I didn't have to say a word. Dr. North knew what I needed better than I did, and what's more, she was ready to see that I carried out a program of diet and rest that was most beneficial.

On the way home she brought up these matters herself, informing me that she had purchased salt-free bread, butter and cereals, low calorie desserts and had worked out a diet on a

basis of calories that would get my weight down. She suggested a daily program of rest and very mild exercise best suited to my condition. Her kindly and generous advice was concluded with the question, "What books would you like to read?" "If I don't have them I'll get them for you and put them in my library." I was so flabbergasted over this unheard of understanding and generosity that the only books I could think of were, "All this and Heaven too" and "It can't happen here."

Upon my arrival at the home I was shown to my bedroom by Leon, the pleasant, ever-cooperative handyman and gardener. My room turned out to be the "pink" room. There is a "yellow room," a "violet room," the "blue heaven," etc., all large, cheery bedrooms with a splendid view of the ocean. The rooms were even pleasanter with bouquets of flowers fresh every day from the garden.

### Informality

While packing my bags I had given some thought to the matter of correct dress in such formal surroundings. As it turned out, most of the things I brought were wrong, for informality is the order of the day. When I came down to dinner in stiffly correct clericals I felt pretty silly and over-dressed to find my fellow guests in comfortable corduroys with flannel shirts open at the neck and the like.

What a dinner it was. As I was soon to discover, the cuisine here is superb and the company delightful. I was seated between a veritable saint in the guise of a Lithuanian Baptist with fundamentalist leanings, who was a convert from Rome, and a rather young high churchman. Between bites of delicious golden bantam sweet corn, fresh



# EPISCOPAL CHURCH NEWS

from the garden, lamb chops and flaky brown apple pie, I rapidly came to the conclusion from the cheery banter that was going on around me, that what our Church needs is both more and better fundamentalists and more fine balanced high churchmen.

In the evening, as during the day, everyone did exactly what he pleased. There is no set routine here, even the time for breakfast is not set. It is served whenever one arises. Some read, others play games, some go to bed and listen to their radios with which every room is provided. Being tired from the trip that night I soon retired, rather bewildered by it all. In fact, I was so astonished by the unheard of generosity of our hostess that I found myself in the position of the little beady-eyed hoodlum from the slums of New York in one of O. Henry's stories who was taken into the home of a rich Texas rancher to recover his health. The first night he quite understandably lay awake asking himself over and over, "wo'ts the angle, where's the catch?" The moonlight shining over the bay crowning each wave with a silver halo and the steady pulsing of the surf against the shore seemed to say, "All is well" and before I knew it I had dropped off into a dreamless slumber only to be awakened by the sun shining in the window and the tantalizing aroma of freshly made coffee and frying bacon.

## Things to Do

After bathing and dressing in a leisurely fashion, I went down and joined one of the guests at breakfast. The early birds had eaten and were out for their constitutionals. After breakfast I found there were many more things to do than sending picture postcards to one's "sisters and his cousins and his aunts" to "wish you were here." There is a golf links nearby where clergy can play without

charge, or there is croquet for less active men like myself. There are any number of fine hikes to take and more historical spots to visit than in Boston. This whole area was once known as Acadia, and between the French, the English, the Indians and the Tories many exciting events took place, all carefully labeled with appropriate markers. Personally, I enjoyed sitting in the living room with its magnificent picture window overlooking the bay and with a magazine or book in hand and a crackling fire in the fireplace, sort of day dreaming while watching the sea which from that cozy place is fascinating in all its moods. The village of Castine is a picturesque place, preserving much of the old New England atmosphere. Just wandering about the streets with their fine colonial homes and chatting with the very friendly inhabitants is a pleasure.

One could not live in this delightful atmosphere long without marked improvement in mind and body. Soon the great question in my mind changed from "if" to "when" I would be able to resume my work. Neither could my scepticism, which would have done credit to a bowery hoodlum, long remain. Dr. North, like Abou Ben Adhem is "one who loves her fellowman" and has consecrated her life and her inheritance to the welfare of others. One needs to live here but a short time till the conviction steals over him, so well expressed in the words of a former guest, "Here is the house, here is the river cool, here is nature, dignified, untouched. Merely worldly things have no place in this pastoral serenity. Here is the peace which passeth all understanding."

This little article is both my way of saying "thank you" to Dr. North and of telling some brother clergyman in need

where he may find by these sparkling Maine waters a pool of Bethesda where he too may be restored.

Anyone desiring further particulars or information about this home may write to Dr. Alice North, Castine, Maine.

Editor's Note: When we received this story we were skeptical, thinking that there must be a catch somewhere. Checking reveals however that Dr. North finances everything, is able to do so, and is anxious to receive requests for admission. Everything is free, meals and all. John Kolb repeats, in a letter just received, "I stayed there for two months and all it cost me was my railroad fare to Bangor where I was met by Dr. North and driven to Castine."

## BABY SITTERS AID CONFIRMATION

★ Baby sitters are provided for parents who attend confirmation classes at St. Andrew's, Amarillo, Texas, where the Rev. Smythe H. Lindsay is rector. Sitters for services are fairly common but this idea seems to be a "first."

## LONG ISLAND HAS NEW GUILD

★ A craftsman's guild has been organized in the diocese of Long Island by Bishop DeWolfe. Its purpose is to aid in the repairing of mission property and the construction of furniture for them. There is at present an enrollment of 75 with special skills as carpenters, electricians, plumbers and painters.

## UNIQUE CLUB IS FORMED

★ St. Andrew's, Scottsbluff, Nebraska, has a "45 club" whose members pledge to attend church at least 45 Sundays during the year. There are 40 members at present, each wearing a button signifying membership.



# New York Workshop On Social Issues

★ The diocese of New York had a most successful workshop on the Church and the social order, sponsored by the commission on social relations and meeting for two days at the Cathedral of St. John the Divine. Three laymen warned of the inevitability of war and of the danger of Fascism in the United States because we are preparing for war. However three clergymen rejected the fatalism of this prophecy by analyzing the spiritual basis for our present danger and by asserting that peace should replace war as an instrument shaping the future of the nation.

## Layman Speaks

The direction of social and economic change, was brought to its sharpest focus by Austin M. Fisher, an industrial consultant. He criticized previous speakers for dealing principally with inflation as the fundamental problem of today. He said "symptoms are being confused with causes. Inflation is part of the evolution of an historic era."

Identifying this era as a period of conflict with Communist states, he said, "Lenin said the capitalistic system would spend itself into destruction. The tactics and strategy of the Soviet Union are to rear a Communism indigenous to each country by internal revolution, not external aggression.

"What is happening now in Korea can go on in other places, such as Viet Nam and Iran. In each case, if we are to oppose it, our American resources will be pitted against a domestic Communism and will impose a drain on our manpower, already causing inflation.

"We must have an austerity program. We must sacrifice gains already won. The labor movement must sacrifice some of its gains."

He implied that the alterna-

tive would be to fulfill Lenin's prophecy about the bankruptcy of Western Democracies. He said, in effect, that peace is the greatest threat today. "Most business men are now dependent on war or war possibilities. Peace tomorrow would bring great unemployment. Four or five years from now, when we face peace, it will be just the more difficult than if we faced it tomorrow."

## Labor Leader

As a comment on Mr. Fisher's call for an "austerity program," Ellis Van Riper, secretary-treasurer, local 100, Transport Workers Union, CIO said, "We are entering a period just ahead that could . . . make America into a semi-fascist state with all the trimmings of a corporate economy."

Mr. Van Riper felt we should wage war at once to head off Fascism as "a lot depends on whether we are to enter a short but intensive period of two or three years to win a war or whether we are to enter a period that will bring twenty or thirty years of rigidly controlled economy and production. It is obvious that the social gains of the past and the general well being of the American people have most to fear from the latter."

Cameron Hall, secretary, department of the Church and economic life, National Council of Churches, like both Mr. Fisher and Mr. Van Riper assumed the inevitability of war and talked at length how inflation, the product of our war preparations, could be met in a "Christian way."

## Leland Henry

The second session on the preservation of peace and freedom came seemingly as a direct retort to the previous speakers. In talking of the threat of wars, the Rev. Leland B. Henry, executive director of the commis-

shop and was a guiding light to its realization, cited the pronouncement of the National Council of Churches in Ohio in December, saying, "we are warned against hysteria, self-righteousness, unilateral action, false pride and facesaving tendencies, making our economy dependent on war. And above all we must guard against impatience.

"We must have militant preaching. We must repeat over and over again the great Christian doctrines of the universal Fatherhood of God and the dignity of man as the child of God.

"We must not only preach these things, but we must practice what we preach. Our greatest danger is inward decay."

Henry reminded the gathering that pacifism as an answer to war has behind it "the teaching of the Hebrew prophets, the teaching and examples of our Lord, the practice of the early Church and the long, unbroken stream of pacifist conviction extending through the centuries to our own day," quoting the Lambeth, 1948, "that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

While Lambeth, 1948, went on to say there are occasions when war may be the lesser of two evils, Mr. Henry warned, "there remains the duty of suggesting a strategy of Christian statesmanship which will offer the best possible chance of avoiding war. We must guard against dependence on military strength alone. As the bishops said in their latest Pastoral:

"... we must realize that no final victory can take place on the field of battle. Since ideas are not destroyed by guns, the only way to overcome a false view of life is by the militant preaching and living of a true view of life."

Mr. Henry, in closing, remarked that the spiritual undergirding of our people, to give them strength to stand and endure, could prevent us from



"choosing war, as the easier way out of an impossible dilemma."

As a long-view solution, he called for a true federal government, stronger than the North Atlantic treaty or the United Nations, "a union that will bring the same access of strength and prosperity and freedom that federal union brought to the thirteen American states in 1787."

#### Causes of Fear

The Rev. M. Moran Weston warned "fear is slowly stealing on us and its paralyzing effects are being felt more and more." He listed the six causes of American fear which are propelling us toward war as:

1. The international movement of Communism.
2. The counter-revolution, Fascism.
3. The surviving system of colonial empires.
4. The increasingly aggressive activity of the Roman Church.
5. Our deep sense of guilt.
6. The spectre of disease, poverty and ignorance in the world, our standard of living in America being eight times higher than that of non-Western people. He noted that our presentation of the American way to deprived people is often such as



**HAROLD L. TRIGG** is the President of St. Augustine's College in Raleigh, N. C.

to excite hostile jealousy rather than admiration.

Mr. Weston cited "loyalty oaths" and the McCarran Act as "products of that fear which are destroying Christian freedom of conscience."

He called for the following:

"To win more people to the Christian view.

"To live what we preach.

"To resist repression of thought, racial restrictions, censorship in all forms. To replace a policy of revenge with winning over to our ideas.

"To encourage more of those movements involving universal laws.

"To seek ways of increasing communication between peoples of the world."

#### Christian Action

The Rev. Arthur L. Kinsolving, in discussing the two presentations, added that "We can't seek peace as an end in itself. Peace must be the result of efforts of those seeking justice and truth."

The Rev. Richard L. Harbour closed with additional warnings as to the results of fear and tension. He urged that "freedom is everything" and should not be sacrificed to any passing exigencies or fears.

At the after-dinner session the Rev. Thomas J. Bigham Jr., instructor at the General Theological Seminary provided the apology for Christian action. Discussants were Mrs. Sarah Dickson Lutge and Bishop Boynton.

The Rev. Mr. Bingham emphasized the universality and omnipotence of God as placing a compulsion upon all Christians to attack evil and sin, whether within one's self or the outside world.

He said, "If God be God, then follow him," warning of new false prophets offering new gods.

"The root of all evil, then, is the attempt of the creature to seek autonomy, to try to be self-sufficient, to be a law to itself, to be self-existent . . . being tempted to say 'Mine is the king-

dom and the power and the glory forever'."

Stressing the width of the Church's mission, he said, "If Jesus Christ (goes into all parts of life), then the Church, the body of Christ, follows him by entering into all areas of life to relate them all to him who alone is absolute, helping them avoid their tendency to absolutize their own relative values and goods."

And yet, the speaker said, "How deeply haunted is every effort at social service by the insidious sin of personal domination," pointing out how men pervert the objectives of the Church into selfish, personal goals.

#### The Real Issue

As to the international struggle, he asked what the real issue it.

"We cannot as Christians say that the issue is the Communist economic system, for the Christian faith does not see any absolute good in any economic order, but only a relative good as an economic order enables the full life of man in his eternal destiny; and the social goals of Communism are in many ways Christian; after all, social justice and economic justice are ideals that Christians must guiltily confess to be Christian ideals. And at least American Christians can hardly hold that revolution, even armed revolution, is always per se an evil. Not even the materialism of Communism, nor its theistic philosophy, is chiefly the issue, for—as the House of Bishops has just reminded us—materialism and practical atheism are very much at home right among us.

"The issue is rather the fact that Communists absolutize that system as the only solution to the human problem, and absolutize their program as the final means for human redemption . . . 'it is not the atheism of Communism that should be our major concern; it is the practical idolatry'."

In conclusion, he said, "What-



ever the political decision that Christian statesmen and others must make, the Christian faith is content with no decision that merely sets up some democratic or American Baal, expressive of our genius, over against the Communist Baal. If the Lord be God, then follow him."

#### **Bishop Boynton**

In commenting on the address, Bishop Boynton said, "The Church is the visible and concrete means—because it is the body of Christ—to make known to the world the will of the absolute God, and to carry out God's action in society. It accomplishes this through its nature as prophet and priest. In its capacity of prophet, the Church has the obligation to declare what is God's direction for social action; and to judge whether a given social action is in line with or departing from God's will and decision.

"In its capacity as priest, the Church gives the strength needed through sacrament and prayer to bend social endeavor in the direction of God's will, and then to consecrate all who are following him.

"A reason why we do not have a more effective Christian social order is because through our sinfulness, we who compose the Church have failed in our prophetic and priestly function."

#### **John A. Bell**

The Rev. John A. Bell spoke on the techniques of the Church for social education and social action. He made a plea for more earnest Christian conviction and described more expert knowledge as being the necessary beginning of concrete program. He listed as some parochial techniques study groups and the worship service of the Church.

He described the techniques the national bodies and the diocese are using to realize Christian objectives, citing especially the work of the commission of the Churches on international affairs and the central committee of the World Council of Churches which "initiated action which has had the direct

result of creating the peace observation commission. The commission is virtually a United Nations 'peace patrol' whose function is to send impartial observers to areas of special international responsibility, such as Germany, Austria and Japan."

Mrs. Malcolm Tuttle, vice-president, Christian social relations, Woman's Auxiliary, pointed out that "the best techniques in the world without loving and informed people to carry them out are of little value." She said, as an aside on an extended discussion of study-materials and methods, "It doesn't take back-ground to push a wheel chair."

Mrs. Muriel Webb, assistant secretary, department of Christian social relations, National Council, discussed the helps and aids to program available through their office.

The workshop closed with an address by Bishop Donegan.

#### **CORPORATE COMMUNION FOR LAWMAKERS**

★ Eleven members of the Church who are also members of the state legislature of West Virginia held a corporate communion at St. John's Church, Charleston, March 2, with Bishop Campbell as celebrant. At breakfast afterwards, at which they were the guests of the bishop, they discussed some of the bills that were coming up for vote in the legislature and also something of the obligations of Christian stewardship in the field of political action.

#### **SUMMER PROGRAM AT PARISHFIELD**

★ Parishfield, conference and retreat center of the diocese of Michigan, has announced a summer program for those of college age or older. It will concentrate on experience in a Christian group and skill in working with groups. The daily life for those attending will include opportunity for Christian growth through corporate prayer, group discussion and manual work. Details will be developed by the

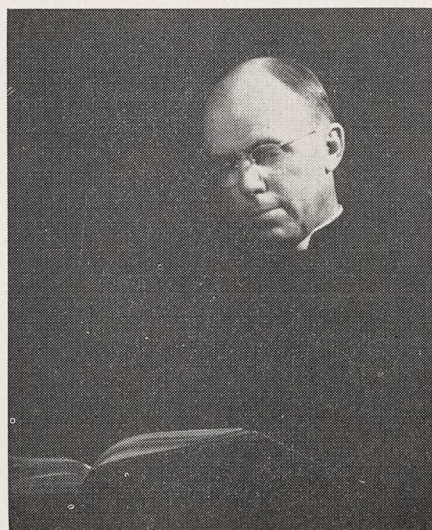
group after their arrival. It opens July 1 and closes August 26. The cost for the period is \$100.

#### **MISSION OFFERINGS IN NEW YORK**

★ Parishes and missions of the diocese of New York gave more than \$600,000 for the missionary program of the Church in 1950, according to Theodor Oxholm, assistant treasurer. It represented an increase of over \$200,000 over 1949. The National Council received \$378,977 of the amount, an increase of 81% over 1949. The Auxiliary adopted a larger budget and its share of the total given was \$56,483, against \$48,450 contributed the previous year. The Church schools gave \$40,523.

#### **MEMORIAL PLAQUES DEDICATED**

★ Bronze plaques in memory of the Rev. William G. Ivie, an Episcopalian, and the Rev. A. Hamilton Nesbitt, Methodist, founders of the St. George Association, were recently dedicated at Biblical Seminary, New York. The association is composed of Protestant employees of the city of New York, and since its founding has spread to other cities.



**WILLIAM C. MUNDS** became rector of Christ Church, Christiana Hundred, Del., in 1942 when there were 143 communicants. Today there are 550



## THE PICTURE ON THE COVER

★ We told the story of Marcus James in our news columns of February 15th. However we were so impressed with his achievements that we sent for his picture. He is the overseas secretary of the Student Christian Movement of Great Britain and Ireland, and associate chaplain at the University of London. He recently received the degree of doctor of philosophy from the University of Oxford and is the first Negro to be awarded a doctorate in Oxford's faculty of theology.

He has been named by the Montgomery Foundation to give the 1951 lectures in London on the philosophy of the Christian religion, the first American to be so appointed.

He is a graduate of Harvard and Union and is a priest of the diocese of New York.

## THE 400th ANNIVERSARY OF GENEVAN PSALTER

★ Commemoration of the 400th anniversary of the Genevan Psalter was observed at a service at St. Michael's, New York, March 4, sponsored by the Hymn Society of America. Choirs of New York and suburban churches joined in singing tunes from the Psalter

which have been set to hymns. It was the source of the most famous of all Protestant hymn tunes, Old Hundredth, known and sung familiarly as the Doxology.

The service was conducted by the rector, the Rev. William F. Corker, with officers of the society assisting.

## CHURCH ARCHITECTURE COMMISSION

★ A questionnaire which went to all the bishops and clergy of the Church was the basis of discussion at a recent meeting of the commission on Church architecture and allied arts, headed by Bishop Oldham. A number of committees were appointed, including one on prefabricated and preengineered churches and parish houses headed by Frederick Dunn, architect of St. Louis. Also prizes totaling \$300 are to be awarded teams consisting of seminarians and architectural students for the best designs for small churches.

It is hoped that a hand book may soon be published by the commission which will offer typical plans and details that would apply regardless of architectural design. The commission is also anxious to build up a lending library for the use of clergy and building committees.

## ANNOUNCE MEETINGS FOR LAYPEOPLE

★ Fourteen educational conferences for laypeople will be held this summer, sponsored by the National Council's department of Christian education, the Auxiliary and the committee on laymen's work. The new educational program will be presented and also those attending will be trained to present the national program to diocesan and parish groups in the fall and winter. Those to attend are to be chosen by their bishops.

The eastern team from headquarters will hold conferences at Hartford, Conn.; a center in Virginia to be named later; Mount Pocono, Pa.; Geneva, N. Y.; Racine, Wisconsin; Sewanee, Tenn.; Bloomfield Hills, Michigan; West Point, N. Y.

The western team will have meetings at Evergreen, Colorado; Santa Monica, California; Oakland, California; Tacoma, Washington; Northfield, Minnesota; Norman, Oklahoma. One has also been planned tentatively for Idaho.

The eastern series will be led by Mrs. Arthur Sherman; the Rev. Reuel Howe; the Rev. John Heuss; the Rev. Jesse Trotter. The western leaders will be Miss Avis E. Harvey; Mrs. Dora Chaplin; the Rev. Theodore O. Wedel and the Rev. Walter Williams.

## YOUTH CONFERENCE IN IOWA

★ The annual youth convention of the diocese of Iowa will be held at St. Luke's, Des Moines, April 20-22.

## BISHOP HIGLEY IS HURT

★ Bishop Walter M. Higley, suffragan of Central New York, and his daughter and son, were injured in a three-vehicle accident near Maple View, N. Y. on February 25. A truck driver apparently was at fault since he was fined for violating traffic laws. Neither the bishop nor his children were seriously hurt.



**CATHEDRAL DOMAIN** of the diocese of Lexington is again to have several camps for boys and girls this summer



# EDITORIALS

## Palm Sunday

THE drama of the first Palm Sunday has inspired the following Christian centuries with a fascinated reverence for that notable entrance of our Lord into the holy city just five days before he was crucified on a hill outside the city wall.

It is enlightening, and therefore wholesome, for us to examine carefully the Palm Sunday story in order to make clear to ourselves what lay back of it as the motive and purpose of the Master. The facts are simple and plain enough; the donkey, the disciples, clothes for a saddle; the Master seated there, as the animal entered the capital city; the excited crowds with their hosannas and flowers and palm-branches.

It is when we begin to ask ourselves "why"?, that the facts themselves assume a startling aspect. Why did our Lord, himself the very soul of simplicity, deliberately stage this spectacular entry? And why, if he was going to do it, did he choose that rather absurd beast, the donkey, to carry him? Save for his own majestic presence, it would have been anything but impressive. The answer to these queries is found, we believe, in the political situation of Palestine at that period. The multitude surging into Jerusalem to celebrate the Jewish

festival of independence was aroused to patriotic fervor and quite ready to follow any leader who would strike a blow against the hated Roman oppressor. Jesus' reputation was at its peak and he had just arrived from Galilee—famed centre of revolutionary activity—with his band of disciples, one of whom at least was well-known as a revolutionary zealot. The stage was set for violence—for futile violence with resulting terrible Roman retribution. Jesus was well aware of this and wished no part in it. So he carefully prepared to do what he could to prevent it and to make clear to the Roman authorities that he would lead no violent revolution.

He proceeded to fulfill in a dramatic way the prophecy of Zechariah, familiar to every Jew, describing the sort of person the Messiah would be: "thy king cometh unto thee: he is just and having salvation; lowly and riding upon an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle-bow shall be cut off: and he shall speak peace unto the heathen." To Jews and Romans alike the ass was the symbol of humility and peace, as the horse was the sign of war and violence. So the pageant our Lord staged that first Palm Sunday was a momentary drama which decisively punctured the ambitions of the revolutionary leaders and silently announced to the Roman authorities that "my kingdom is not of this world."

The Palm Sunday procession was what we should call today a demonstration for peace. It prevented for the time being bloody rebellion and implacable retribution. It didn't stop the enthusiastic crowds from doing homage with flowers and palm-branches. These were the tributes of popular affection and gratitude to the gracious prophet who had healed their sick, raised their dead and taught them the words of eternal life—and we may believe that Christ welcomed them as such.

How desperately we need leaders today who can see the awful futility of war and who

shall have vision and understanding of the common man everywhere; whose gestures shall no longer be fist-shaking, armament-piling, name-calling, but rather gestures of humility that summon potential enemies to counsel and compromise, to a cutting off of the battle-bow from both Washington and Moscow, lest there comes upon our entire world the fate that overtook Jerusalem in the year A.D. 70. A persistent and determined longing for this ought to be the intention at every Palm Sunday eucharist and the dominant prayer of every worshipper who carries palm-branches home from church in remembrance of the Prince of Peace who is just and having salvation.

### "QUOTES"

"JOYFULLY SERVE"—what does it mean? Certainly not simply singing hymns, or living in happy-go-lucky irresponsibility, least of all being self-satisfied or congratulating ourselves that our own life flows on peacefully and happily. Christian joy is inseparable from penitence, a clear conviction of Christian truth, a constant choice of the eternal in preference to the temporal, self-sacrificing devotion to those things in the community and in our own lives which are clearly in accordance with the will of God. If the Church prayed in such a spirit there might well be peace in our time.

—WILLIAM PALMER LADD  
Prayer Book Interleaves



## Center of History

**W**HEN a great and good person goes as far as dying cruelly and unjustly for the sake of saving the very people who misunderstand and spit upon him—this is unforgettable indeed. Especially when this great and good person goes to his death, not with any martyr complex, nor with self-pity or cry of judgment on his enemies, but purely out of a heroic devotion to a truth still to be revealed, and purely out of a love of humanity that seems utterly mocked—this is surely one of the heart-shattering spectacles of the world. This alone would explain mankind's reverence before the cross of Christ. As a human achievement it is truly the high water mark of our race.

But if this great and good person were, as the Church believes, none other than the high God himself wearing our mortal flesh and sharing our human travail—then the cross takes on a fourth dimension and stands at the center of history. Even more now it moves our hearts as nothing else in heaven and earth. It means—how poor are words—that God is the good beyond any possible imagining, that love so amazing, so divine, demands my soul, my life, my all! It completely humbles our pride, and in our sin and separation from the one our souls crave—it means there is atonement and reconciliation for even such as we.

This is the miracle of the ages, that God should so love the world, that he should come not with condemnation but with salvation. The ancient story is still the greatest of all. There is nothing like it in the written or spoken word: this story of a great and good person, strong and gentle, who dying for all mankind in lovingkindness and tender mercy, turns out to be the king of kings and lord of lords. This is the love, says the gospel, which is at the heart of the universe, by which we live and move and have our being. This was done for us, and this is our salvation. And this we remember with trembling and thankful hearts each Good Friday, the day of the wondrous cross of him who died that we might live.

## Who Had the Victory?

**A**S we heard the Supreme Court's decision in the Melish case the words of the Duke of Wellington at the battle of Waterloo came into our minds: "Next to a great defeat the saddest thing in all the world is a great victory." Who had the real victory? Certainly not the Bishop of Long Island and his chancellor. To be sure they had had their pound of flesh, if that be any satisfaction, but somewhere even in their minds must have been the words, "God . . . hath made us able ministers

of the New Testament; not of the letter but of the spirit; for the letter killeth but the spirit giveth life." Certainly not the Church, for this ruthless action has brought this branch of it into disrepute among many who had thought it represented mercy and humanity. Certainly not the episcopate, for the Bishop's pretense about this being conducted on a "pastoral" level is demolished by all the evidence.

But there is a victory, as there proved to be even in the Cross. Dr. Melish comes out of this travail more loved and respected than ever. Esteemed as a man of courage and honor who refused, even though he was far from physically strong, to compromise; to abandon his Christian convictions, his parish, his multitude of friends. The principle of democratic justice for the Church cannot be killed; certainly not by those who value love of power greater than the power of love. They have achieved an unenviable fame; sad is their victory.

## Church in the Week

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

**T**HOSE who go to church regularly on Sundays can testify about how helpful they find the habit to be, and how the week doesn't seem to go right unless they do attend Church on Sunday. Many Church people however, have not discovered the great value of going to church during the week. I am not referring to attending church services during the week (their helpfulness goes without saying) but I mean simply going into the church when there is no service in progress, and worshipping God in silence. Those who have learned to do this know how much it can mean to us as we try to keep the right perspective on our joys, sorrows, and responsibilities.

There are many people these days who have little quietness in their lives. Their days are spent in the midst of hurry and clamor. How refreshing and restful the stillness of the church is! Many concerns beset us in these times and it is hard sometimes to see them in their proper relationships. But when we are quiet in church and try to look at things from a religious point of view, we find that our problems become easier to deal with. Some things do not look so big when we view them in the light of the Christian religion. Our souls need refreshment along the way of life. Just try going to church during the week and in the silence feel the touch of God's help.



# The Beatitudes—

## Blessed Are the Pure in Heart

BY

GORDON C. GRAHAM

Rector of St. Paul's, Eastchester and a Witness Editor

IN other words—"Fortunate are the single-minded: for they shall find God." Or better—"Happy are the emotionally adjusted: for they are able to discern the reality of God." Certainly



not—"Blessed are the sexually undefiled: for they shall be fit to go to heaven." Best of all—"Well adjusted personality tends to promote awareness of God." Such reduction as this does not claim, of course, to improve upon the original beatitude, but it does help to clarify certain points

that are often misunderstood. The beatitude is to be considered, first of all, as stating part of the total attitude that is typical of the citizens of the kingdom of God. They shall, amongst other things, "see God," which certainly does not mean visionary experience, but refers to the sacramental interpretation of all reality as a direct means of perceiving the existence and presence of God. "Pure in heart" has an emotional connotation but it must not be thought of as the sole religious faculty; rather it stresses that area of the personality in which maladjustments have their rise. The interpretation, then, of the beatitude is in terms of the relation between emotion and faith.

### Ends and Means

**P**URITY of heart" and "seeing God" are inseparable. They describe together different aspects of the same attitude, but these aspects are in an operational relationship of means and ends. Awareness of God is the end and personality adjustment is the means. It is the means that comes first—personal adjustment, and it leads to the end—awareness of God. Yet the end is not separated from the means as some far off goal of future reward. The blessedness of seeing God is already being experienced in the practice of personal adjustment. As the process is continued the end works back on the means—seeing God works further adjustment of the personality, which in turn enables the person to discern

God more fully. So a growing circle, or dialectical development, is set up which will produce both greater personal integration and deeper awareness of God. The reality of the end can be seen only in the growth of the means. If we are really seeing God we shall become better adjusted people. If this is not happening to us, we are not seeing God, no matter what we profess; we are seeing instead the projection of our own unintegrated personality, and ultimately we shall find (as Tawney once put it) not God, but a devil, whose continuance bears an embarrassing resemblance to ourselves. If, also, we do not find the end it is because we are not really trying the means—unawareness of God is due to some form of maladjustment.

### Psychic Health

**P**ERSONAL psychology and belief in God, to use other terms, are clearly closely related. It is, of course, no new idea. The book of Genesis teaches that man was made in the image of God—which sets the foundation for the principle that knowledge of God and knowledge of self are interrelated. He who is an integrated and adjusted person is able to believe in God because he is not preoccupied with himself nor is he projecting an impossible deity modeled after himself. He who sees God sees, of necessity, something of himself. Man tends to make God in his own image. The kind of God a person has, therefore, reveals the kind of self he is. An inferior idea of God denotes an unhealthy personality. Religion, then, is the clearest indicator of psychic health. It was Chesterton who said, following along this point, that in considering a person for a job or some relationship the surest reference was his religion because it told more about the man than anything else.

Every man sees God in proportion to his personality adjustment. It is not a matter of education or intelligence but of "purity of heart." There is no problem about the person who is properly adjusted. His character is the evidence that he discerns the presence of God. He may not, of course, believe in the sort of God he sees portrayed about him by the religious people. This



conflict may, in fact, force him into a kind of verbal atheism as the only honest way out. The serious problem is with the person who only thinks he sees God. He is deceiving and deceived. Often he does not know that he has made his own god without consulting the God of all gods. His need may be for a psychiatrist but what he really needs, and probably the psychiatrist too, is a Perfectly Adjusted Man who can show him what God is like.

The problem of seeing God is really insoluble without Christ. He demonstrates that he sees God so clearly that "he and the Father are one." He shows what God is like by his actions and his teaching. The gospel portrait is of the perfectly integrated and adjusted personality. He is the supreme example of the formula of this beatitude. We know, therefore, what God is like in terms of Perfect Man and from him we get the highest standard. If our god is not like Christ's then we are seeing our unadjusted selves. If we want to see God we must in our spiritual experience "follow him."

Not seeing God has always been a disquieting problem to the religious consciousness. Why is it that when it is so clear to one person that another does not see it at all? Two persons of equal intelligence and ability will be presented with the same phenomena. One will give them a religious interpretation while another will either give a different explanation or be quite unaware of the religious possibilities involved. Such a situation is so intolerable to the person of strong conviction that in order to vindicate his own certainty he has to find some explanation of another's failure to believe—he is not destined to have faith—that is the answer. Hence the doctrine of predestination with all its arbitrariness and caprice.

#### Blinded By Sin

**D**OES not this Beatitude provide the answer? Theologically speaking, man could see God before the fall, but sin blinded his victim and he lost his purity of heart. Unless we are to believe in the doctrine of total depravity, what has happened to the human race cannot have corrupted its organic structure but has only impaired its function by the disorder resulting from the effects of sin. The theologians would phrase it by saying that "essential man" could see God but not "existential man." Man can be restored to his pristine purity by the operation of redeeming grace. If he can regain the purity of heart of his real self he can once again see God. The remedy is to restore order to life according to the divine plan so that man can see what he was originally intended to perceive.

Maladjustment is ultimately caused by the

cultural and environmental disorders to be found in the sort of life that man produces. The disordered personality cannot see the real world, due to his inner confusion. He cannot, therefore, see God as he is. The remedy, therefore, for such a person is to be helped to regain his proper adjustment and then he can see God. It is significant on this point that modern therapy is cathartic and retroactive, seeking to restore order into the disturbed life by going back to the beginning where the maladjustments first began. This process really assumes that each individual has an ideal personality from which he has fallen, and the task is to restore him to it as the basis upon which he may build his readjustment. It is the well adjusted personality that is the real personality which can see God and the real world. We are reminded by this point of the prodigal son who when he came to himself, said "I will return to my father."

#### Distorted Vision

**C**ERTAIN types of maladjustments either prohibit or distort the person's vision of God. There is the insecure personality. He is so occupied with trying to compensate for his own problems that he has no place for God. His defense may inflate his own ego so that he has no need for him or anyone else in his life. Immaturity is a cause of unbelief. Such a personality refuses to grow up and persists in childish attitudes. God is not sufficiently attention-giving to be the sort of father figure that he needs. Over-dependency makes a person so weak that he is unable to develop any independence in his personal relations with either man or God. There are many varieties of this sort of inner maladjustment, all centering around the ego. They exhibit their condition both theologically and psychologically. A person may have difficulties with a severe idea of God because he is rejecting his own rigid father. If he could be made to understand his own early family relationships he would be in a position to see God as a loving father. The solution lies in approaching him psychologically before trying to give him a new theology. The means must be straightened out before dealing with the end.

All of these personality difficulties are traceable to early cultural and environmental patterns that are perpetuated from parents to children and between group and group. Individuals in rare cases can be changed but the radical remedy is in changing the social climate so that there will be better opportunity of becoming an integrated person. People will see God if they are given the chance. The problem is fundamentally a sociological one. A better world will mean better people. It will not do the whole thing but it will



begin with the means which in practice comes first. This is the emphasis that lies behind all those who are interested in changing the social structure. They believe that a restoration of society to its true function is the first step towards reforming the individuals who have been created by it. A peaceful social order is the necessary climate in which to nurture peaceful people. In our world today it is impossible to see God. Atheism is incurable except by getting at the causes of social maladjustment.

The Church should operate in terms of social evangelism as the means to personal evangelism. If we want people to see God, the first step is to see that they are properly adjusted. If they are pure in heart, they will see God. The next step is to provide the conditions which make for the best integration of personality. This is preparing for the kingdom into which those who are pure in heart may come. Happy will they be: for they shall see God.

## Orientation

BY

IRVING P. JOHNSON

Founder and First Editor of the Witness

**T**HE word is derived from the fact that the sun lies in the east and we look toward the rising sun as the beginning of the day. The sun-worshipper faced the rising sun as his first act of worship. Sunday is a word of pagan origin and testifies to this ancient devotion to the sun. In life we may be said to orientate ourselves, when we determine the prime factor to which we credit the origin of our life. To what do we look for inspiration?

So Christ is the sun of righteousness to the Christian and we strive to orientate our life to Christ, as we "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

Religion is primarily concerned with this matter of orientation and a good deal of man's ultimate character is determined by the orientation of his life as the dawn of his day is breaking.

### Religious Phenomenon

**T**o me, it is a very curious trait of modern thought that it gets so easily irritated over the phenomenon of religion. Irritation is always a sign of mental unbalance. The man who refuses to deal with facts as facts is on the way to the madhouse and religious phenomena are as much fact in human life as is bacteria or logic.

"We believe in God" is such a universal char-

acteristic of man that if you care to take it out of man's experience, you would have to re-write human history.

And yet, scientific writers have coined a phrase, "nature," which science does not define and talks glibly and unscientifically about nature's doing this or that.

What is nature? A person, a force or a bogey? Nobody knows. In fact the word nature is a synonym for "X" in the equation.

"We believe in the hereafter" is another human characteristic to which the human race gives universal testimony. To the mere scientist this is "Y" in the equation.

This phenomenon is baffling to the scientific mind. Man is not concerned with the unknown future, but rather is concerned with man's origin.

If we ask the mere scientist what he thinks is the purpose of human life, he smiles in a patronizing way and tells you that science is concerned with the origin of life; but, piffle! If I ask the station master where this train is going to, and he tells me in a dogmatic fashion that my question is foolish because the train will pass out of his sight in a few minutes, but that I should be satisfied to know that this train had its origin in Boston, I may be pardoned if I regard him as mentally unbalanced.

### Whither To?

**M**ANKIND is anxious to know whither it is going. It may be that no one can answer the question, in which case mankind must feel as irresponsible as a hobo, who boards a train merely because it is going somewhere; but it is a silly answer to man's earnest inquiry to be told science is not concerned with where you are going but it is on the eve of certain important investigations as to whence you came.

Perhaps I came from an ape or a shell fish, in either of which cases I may be said to carry with me unmistakeable marks of my ancestry, but I submit, even so, I am more concerned with whither I am going than I am to unearth my noble pedigree. In other words it is unquestionably outside the sphere of science to tell me where I am going, but I am not impressed by the sanity of the savant, who tells me that the question is a foolish one, but that it would be wise for me to concern myself with where I came from.

Either question is of course permissible, but if I ask the former question of the science policeman and get snubbed for my folly, I am not going to be any more discouraged than if I ask the religious policeman where I have been and he arrests me as a suspicious character.

There is a class of parents who resent the questions of their children and suppress curiosity



as childish folly, but they are stupid parents who are stunting the growth of their children's mentality because they themselves lack sense, or at least imagination.

But no more so than the father of science who answers his child—"No! my child I do not know where you are going. In fact do not concern yourself with such a silly question. I will tell you what I know of where you come from, for all in life which is worth while must be fashioned by the scientific code."

He seems to be like the silly mother who refuses to allow her starving child to enter the bread-line because it is contrary to her social code that her child should receive bread in such fashion.

Of course there is a scientific code and a social code and a political code, but life is too big a thing to be limited by a code. It seeks food in any case and asks questions because it was made that way and acquires character that way and arrives at its destination that way.

I want to know why I am here and where I am going and if science can't answer and society doesn't satisfy my quest, then I am going to ask somebody else because I would be a quitter if I didn't.

### Primitive Reality

**N**OW let's get back to all this code stuff and consider life in its primitive reality.

I know that I am a creature as well as I know anything and if I am a creature, I know that I had someone who created me, never mind the method—and I am pretty sure, looking around the rest of creation, that the Creator had some purpose and that I, like everything else, have some destiny. I ask the mere scientist about my destiny and am told to look into the past, and I shrug my shoulders and say that science is a fog and something of a has been.

I ask the mere business man about my destiny and he tells me to accumulate things, to be practical and to stop my idealism, and I shrug my shoulders and say that judging from those who have made a success in accumulating things, most of them look as though they had lost their last friend or never had any—I ask them where I am going and they tell me to enjoy the scenery.

I look around for some one to give an intelligent answer to my perfectly legitimate question and I find someone who looks spiritually intelligent. I find a benevolent old man, who differs from the mere scientist and the mere financier in that he looks as though he had some idea of life's purpose.

He is old in years but he has graciousness of character, the enthusiasm of youth and the bear-

ing of a gentleman, and I put my juvenile question to him and he tells me that I am a child of my Father in heaven and that I am going to a home which he has prepared for me.

The answer has the merit of being reasonable, intelligible to a child and highly satisfactory if only it is true.

This policeman acts as though he was kind and intelligent—qualities that did not impress themselves on my childish mind in the previous encounters.

### A Trusted Guide

**A**ND so I ask him eagerly to tell me the way to satisfy my search.

This old man tells me that he can direct me to the same guide that is conducting him and that while he himself has not yet reached this home, nor seen this Father, yet thus far the guide has been so satisfactory that he recommends me to follow him also.

Now if you have ever been in the big woods you know something about guides—

I have seen guides for whom I had such trust that if they had told me that they could conduct me to some strange and beautiful place that I would put my life unhesitatingly into their hands, and when one entrusts himself to a guide in the big woods, he pretty nearly does that very thing.

Now the qualities in a guide that impress you are not assurance but confidence; not assertion but humility; not pretense but simplicity.

And so when this old man directs me to Jesus Christ as my guide in the way of life, he does so not because he has arrived at his destination but because he has learned that his guide never deceives him.

Never promises him an easy way, when it is hard; never boasts of what has been achieved, but presses toward the difficulties ahead; never is brutally indifferent toward the sufferings of the smallest animal, but is ever considerate of all life.

### The Nature of Things

**S**O as the pressure of the question is an imperative one I accept the guidance of the Master and I learn three things that belong to the nature of things—

1st—That I must accept my guide not on his own testimony merely, but because of the works that he has done and teaches me to do.—As I learn his ways I follow more confidently in his footsteps.

2nd—That if I would know his doctrine, I must do as he bids me.

3rd—That in proportion as I learn his way and do his will, I begin to enter the kingdom which



he assures me I will ultimately possess; and that as I deviate from his standards and his integrity, I lose that confidence which his presence begets in me.

Now let us go back to our guide. No man is sufficient unto himself, but we all have experienced the joy of personal devotion to a leader.

During our childhood, the greatest joy in life was found in personal devotion to our parents.

In school, it was not the wisest man that helped us most but the teacher to whom we were most devoted.

In the army it was not the ablest captain but the most beloved who inspired us to the highest plane of duty.

This then is life.

Who is your guide?

What master, if you have one, commands your best loyal devotion?

There are three masters of men who guide their destinies today.

The one is a God as revealed in mechanical force; the next is a God as revealed in personal ambition; the third is God as revealed in Jesus Christ.

Choose then, which one you will serve.

## Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

### THE WOMAN VOLUNTEER

"THE Church needs women workers," said the Rev. Samuel Entwhistle, to his wife Isabel. "And I think I've found an excellent prospect."

"But you're always saying, dear, that there are too many women in Church now!" Mrs. Entwhistle answered, frowning at her bank book.

"I mean professional women workers, my dear. You know, in religious education, rural work. They get paid. Like deaconesses, only they don't wear those old fashioned clothes."

"Oh yes, I remember. We heard about them in Auxiliary. Who is the prospect?"

"Madeline Veblenstein. She's very much interested in the Church. She asked me again today if I thought there was a place for her in Church work. She's fed up with the impersonal, dog-eat-dog conditions in the business world. I believe she's personnel director in one of the department stores."

"Has she got a sense of humor?" asked Isabel, chewing her pencil fiercely.

"I believe so," Mr. Entwhistle said slowly.

"If she hasn't she'd better stay where she is," Mrs. Entwhistle muttered, glaring at a cancelled check. "Now why did I pay that bill last month?"

"I think Madeline is just the kind of person we ought to have working for the Church," Samuel went on with enthusiasm. "She's mature, wholesome, intelligent."

"Does she look like somebody's room-mate?" Isabel asked.

"Not at all . . . she's quite, shall I say, winsome."

"Well," said Mrs. Entwhistle raising her eyebrow a notch. "I wrote to headquarters for an application blank," Samuel said. "There are a few forms to be filled out."

In a week Samuel received the application blank, plus a booklet about women's work in the Church, plus a letter expressing eagerness at the thought of another recruit. Mr. Entwhistle hustled to the store where Madeline worked, gave her the questionnaire, and made a brief but moving speech on the need for women workers in all fields of the Church's work. He had up-to-the-minute information, he told Madeline, on the existing needs which were all urgent. Madeline was quietly hopeful and set to work on the application blank.

At the end of three weeks Samuel received a confidential letter from three people on a personnel committee. Person A was much impressed with Miss Veblenstein's picture, and her business experience, but he questioned her physical vigor, since, he noted, she had been seriously ill with scarlet fever when she was seventeen. He advised another medical examination by a fever specialist.

B thought that M. Veblenstein showed remarkable sincerity in her essay on "Why I want to do Church work," and was confident of the integrity of her character. He observed however that the said M. Veblenstein only made a C in English in her junior year in high school. This might, he said, show a tendency toward either (a) intellectual mediocrity, or (b) emotional instability under duress. He suggested that six additional letters be obtained from former teachers, vouching for M. Veblenstein's mental competence. B said she might do in the rural field but he doubted her suitability for college work.

C wrote a glowing account of her impression of Madeline's questionnaire. On the whole it looked as if Madeline was a superior person. But, C pointed out, Madeline's reasons for wishing to enter Church work might be indicative of a basic insecurity. Why did she wish to leave the department store? Was she running away from something, or toward something? Did Mr. Entwhistle think that Madeline was trying to escape from a



sense of inferiority brought on by her failure in the business world? C suggested a Roarschott test be administered to Madeline by a competent psychomechanic, and that her permission be obtained to have her handwriting analyzed.

The Rev. Mr. Entwhistle tactfully transferred the gist of these reports to Madeline, who seemed somewhat annoyed in spite of Mr. Entwhistle's assurance that the Church had to move cautiously in these matters.

"I thought they needed people urgently?" Madeline reminded him. Mr. Entwhistle invited the girl to dinner in order to maintain her stability, and that he might watch for any signs of mental incompetence, or emotional sag. She seemed to have considerable poise, he thought, and talked intelligently on several matters including the rise and fall of the Brooklyn Dodgers. He was quite delighted with her normalcy, but of course, he told himself, he was not really a specialist in things like psychosomatic therapy, traumas, and libidos and things. The fact that Madeline didn't mention ever having been frightened by a mouse might show that she was too masculine for women's work. And her answer to his leading question, "What caused you to fail History 36 in college?" perhaps revealed a basic persecution complex. Madeline replied forcefully, "The professor was a dope." Samuel was startled by this retort at first hearing, but as the evening wore on, he grew more and more serene in his conviction that Madeline would be able to hold her own anywhere, even if it came to her own handwriting.

"After all," he whispered to himself, "perhaps the professor was a dope."

"Samuel," Mrs. Entwhistle said after Madeline had left, "why can't you dig up a curate as able as that girl?"

"Do you think she will be a problem to the Church?" Samuel asked, yawning. "Anyway, my dear, you don't dig up curates. You fish for them. Sometimes the wrong one swallows the bait—and you're caught."

"Well, anyway," Isabel said, locking the front door. "Madeline is a fine person. And she has a perfectly imaginative hair-do."

"I feel sure," Samuel said smugly, "that her hair-do will be a great asset to the whole structure of religious education."

Madeline submitted to various examinations, surveys, and tests, ranging from a complete physical check-up to a three hour grilling by the local chief of police who gave her the third degree to find out if she had any criminal tendencies. He discovered Madeline had stolen a tootsie roll from a drug store when she was six years old, and that

she had once taken a canoe ride at night with a minister's son.

"It was fun," Madeline reported. "I mean the canoe ride. I don't remember much about the candy."

Mr. Entwhistle wrestled with his conscience for a few minutes and finally succeeded, with the aid of three twenty-five cent cigars, in persuading the police chief to delete the two incidents from his report to the committee.

"After all," Samuel said with Christian charity, "you can see she's improved. She hasn't stolen a tootsie roll for twenty-four years."

"She's a smart cookie, too," said the chief of police.

Just before Lent, Mr. Entwhistle and Miss Veblenstein went up to the Big City, so that Madeline could be interviewed by the committee. Samuel left her at "381" and departed for more stimulating surroundings up-town. The next day he returned to "381" and talked to several members of the committee. The committee had thoroughly enjoyed its visit with Miss Veblenstein. She had been most cooperative, and seemed to have very little difficulty in meeting a new "life-situation." The committee had only two mental reservations: 1. The handwriting analyst detected a slight trend toward emotionalism in Miss V. which he thought under certain situations might lead to a nervous breakdown. 2. One member of the committee felt that Madeline was a little self-conscious when asked about her father. "She said he is a surgeon at Mercy Hospital in Columbiana," reported the committee member, "which is undoubtedly a position of importance in the community. But she showed definite shyness at the question. As her rector, Mr. Entwhistle, do you think she might have a sub-rosa Aedipus complex, or perhaps a deep-seated fear of knives, induced by her father's professional talk in the home?"

Mr. Entwhistle breathed deeply and counted to twenty. He considered himself a patient man. It was good for the soul however, he thought, to let out the cork once in a while, and this seemed to be as good a time as any.

"As to the first point," he began, "Under certain conditions Madeline's emotionalism might lead to a nervous collapse. May I remind you that Eve had the same trouble. So, I believe, did Adam. It is a part of what we sometimes call the human predicament. (He realized his voice was becoming didactic. What Isabel called his "listen my children and you shall hear" voice). I further remember that emotionalism might be attributed to Jeremiah, Ezekiel, Paul, Augustine, St. Francis, and Loyola—to say nothing of Jerome."

The committee member nodded, somewhat



be in some measure solved, he said, Communism is likely to win power in any of the Asiatic countries.

#### SENATE ASKED TO APPROVE CIVILIAN WORK FOR COs

The Senate has been asked to require conscientious objectors to perform "work of national importance under civilian direction." Sen. Lyndon B. Johnson (D.-Tex.), opening debate on the universal military training and service bill, called attention to the fact that the Senate armed services committee had restored to the legislation the provision with respect to religious objection carried in the selective service act of 1940. The Senate is believed likely to approve the change. If the House concurs, the legal foundation will be laid for the resumption of the wartime Civilian Public Service (CPS) camps.

The selective service act of 1948 provided that conscientious objectors who had scruples against performing non-combatant military service were to be deferred. Congress has received petitions from state legislatures and veterans' groups demanding that such deferments be rescinded.

Sen. Johnson said that the legislation will require conscientious objectors to serve for 26 months, the same as other trainees under the act.

#### URGES CIVILIANS BE HEARD

Establishment of a civilian advisory committee in the department of defense, to include representatives of all faiths, has been recommended to President Truman by his committee on religion and welfare in the armed forces. The committee concluded its two years of work with a final report since Congress has denied further appropriations.

#### CHURCHMEN FIGHT GAMBLING

Religious leaders in Florida are opposing a bill to legalize bingo and raffles conducted by churches, charities, fraternal and veteran organizations.

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#### LABOR-MANAGEMENT MEETING IN SAN FRANCISCO

A group of 60 representatives of labor, management and churches met in San Francisco for the first labor-management conference on the west coast. Cameron Hall of the National Council of Churches, sponsoring the affair, said that "collective bargaining is one of the fundamental instruments of democracy. The strikes and failures it sometimes involves are a cheap price to pay for being a free people." He added that the Church "believes in creative conflict—in both sides sticking together until their mutual views are modified."

Albert Whitehouse, head of CIO in Kentucky, urged the churches to work for international peace with a wider social and economic program to help gain the confidence of the masses throughout the world.

#### NEGRO MINISTERS BOYCOTT SEGREGATED CONCERT

Segregation of the audience at a scheduled chorus and orchestra performance in Birmingham's municipal auditorium drew fire from the Negro Baptist ministers of the city, who adopted a resolution refusing to support the concert. Profits were to be used for recreational facilities for Negroes.



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#### METHODISTS LAUNCH TV PROGRAM

A television series depicting the efforts of pioneer clergymen to bring Christianity to frontier settlements was launched on the TV network of the Nashville station of ABC on March 5. It is called the Circuit Rider and is sponsored by a Protestant laymen's organization under the guidance of the board of evangelism of the Methodist Church. Each program will have a guest who will emphasize the contemporary significance of Christianity.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Service of the Lord's Supper or the Holy Eucharist.** Authorized for optional use by the Synod of the Church of South India. Oxford Univ. Press. 50c.

An interesting example of ecumenical liturgy. It leans a good deal on the Book of Common Prayer, but has several original features. The Gloria in excelsis is returned to its original place; the intercessions are in the form of litanies; the pax is restored; the consecration prayer is divided into three sections with lay responses, and there are three lessons, one being from the O. T. Some distinctive Protestant notes are apparent: the absolution is permitted in the first person plural; I Cor. 11 is read as a lesson, and a reconsecration is allowed without the words of institution. This latter is rather serious, and mars what is otherwise a good piece of work. —C. C. R.

**Esther.** By Norah Lofts. Macmillan. \$2.50.

Mrs. Lofts' earlier volume, "Women in the Old Testament," contained the story of Esther in a short and quite simple re-telling of the Biblical tale. In this new book she has enlarged the story, not by furnishing it with additional incidents but by embroidering it imaginatively, especially in the emotional realm. In her hands the story is nearer to a novel than to the simple historical romance of the Bible, because motives are searched, emotions described, and the interplay of character on character is exploited as the plot unfolds. Mrs. Lofts has gone further in modernizing the tale than she did in the earlier book by her use of a strikingly contemporary English vocabulary and style. One wonders at first as to the value of retelling a story, which is so well told in its original form. But undoubtedly many will read Mrs. Lofts' version who would not read the Bible at all. Some who

read her book will be quickened to re-read the Biblical tale. When this result occurs, the book will have served its highest purpose. No doubt this was the author's hope in writing it.—Mary Ely Lyman.

**The Physician Examines the Bible.** By C. Raimer Smith. Philosophical Library. \$4.25.

The first half of this book consists in a collection of Biblical texts dealing with such subjects as medical references in the Old Testament (health laws, diseases referred to, sex relationships, medicines, anatomical parts of the body, etc.); medical notes on the Apocrypha; Biblical references to alcoholic drink; and New Testament medical references. The second half deals summarily with such large issues as faith and the cure of disease, the relation of science to religion, proofs of evolution, etc. The book closes with medical concordances for the Bible and the Apocrypha. A quotation will illustrate its point of view: "Then after the sick man has done all that he can, and his doctors and friends have done all that they can, then and then only, should he expect an answer to his prayers of faith."—B. H. Throckmorton.

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## BOOKS RECEIVED:

"Studies in Biblical Theology," **Baptism in the New Testament**, by Oscar Cullmann; **The Old Testament Against Its Environment**, by G. Ernest Wright; **The New Testament Against Its Environment**, by Floyd V. Filson. Henry Regnery Co. \$1.50 each.

The beginning of a very important "popular" series setting forth the best of modern knowledge on the subjects.

**Francis Asbury's Silver Trumpet.** By Harlan L. Feeman. Parthenon. \$2. The life of Nicholas Snethen of the Methodist Protestant Church. He died in 1845, and was a powerful preacher in his generation.

**Restless Hearts and the Pressure of God's Spirit.** By Lucette M. Prichard. Bond Wheelwright Co. \$3.00.

A devotional book.

**Paths the Master Trod.** By Kelly O'Neal. Bethany. \$1.75. Lenten meditations.

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# THE PRESS

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**SUNSHINE AND LIBERTY:**—A unique analogy is made in "Faith and Freedom," the monthly journal of Spiritual Mobilization. A prisoner is compared to the citizen under the welfare state. Let the editor (William Johnson) speak for himself:

The prisoner is frequently pointed out to be a perfect specimen of a citizen under the welfare state. All of his material wants are taken care of for him, but the vital spark of liberty is missing and, therefore, he is not quite a man.

This analogy is not perfect. Prison, because of the absence of liberty, is a place of despair, but it is also a place of hope. The prisoner knows that though, for the time being, he is deprived of freedom and cut off from the sunshine of the free world, that world continues to exist and some day he will rejoin it.

But the difference between the ordinary prison and the prison in which modern man is beginning to find himself confined is a profound one. For modern man, the outside world of sunshine and liberty has largely ceased to be. And his sentence is not for a week, a month, or a few years—it is for life.

And, pathetically, his sentence is self-imposed.

"Faith and Freedom" is a journal of opinion which opens its pages to expressions of thought and belief on controversial questions.

**ALL TOO TRUE:** Several years ago The New Yorker carried a cartoon which showed a huge ape leaving the microphone in a broadcasting studio. In his hands (or the ape's equivalent of hands) was a sheaf of notes. The radio announcer speaks—"Now for the human side of the news".

Now the Baptist Examiner comes along with a practical suggestion.

Radio stations which can be set up near a zoo should be able to economize by turning over the microphone to the animals instead of taking the trouble to lay hold of some of the speakers which they now use.

Only the other day we heard a presumably human being who mauled and pounded the airways with such incoherent and discordant noises that a decent roar from the lions' cage would have been preferable.

Animals may not be able to speak, but some of the noises they emit are more harmonious than the human voice when it ceases to function as a purveyor of ideas.

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## PEOPLE

### CLERGY CHANGES:

NEVILLE TINKER, rector of Gethsemane, Minneapolis, has resigned to become rector of the Church of the Holy Cross, North Plainfield, N. J. GEORGE D. CLARK, assistant at Christ Church, Bloomfield Hills, Mich., is now rector of St. Paul's, Newport, Arkansas.

ALBERT E. CAMPION, formerly chaplain of the house of detention for women and the House of the Holy Comforter, New York, is now rector of the Mediator, New York.

RICHARD O. PETERSON, formerly associate rector of St. Paul's, Lansing, Mich., is now rector of St. Peter's, Tecumseh, Mich.

WENDELL C. ROBERTS, formerly of the diocese of Jamaica, is now priest in charge of Trinity, Morrisania, New York City.

### ORDINATIONS:

PAUL G. SAUNDERS was ordained priest Feb. 9 by Bishop Stoney at St. Luke's, La Union, N. M., where he is now rector. He was formerly a Baptist minister.

F. ROBERT DAVIDSON, in charge of St. Christopher's, a mission of St. Paul's, Flint, Mich., was ordained priest by Bishop Emrich Feb. 24.

JOHN L. COTTRELL was ordained priest by Bishop Hubbard, Feb. 24, at St. George's, Milford, Mich., where he is in charge.

STEPHEN EUN TAI KIM, senior at Seabury-Western, was ordained there on Feb. 5 by Bishop Kennedy of Honolulu. He is to be in charge of St. Luke's, Honolulu, a Korean mission. He is a native of Korea and his wife and daughter are still in that country.

CHARLES HIBBARD, canon of St. Stephen's Cathedral, Portland, Ore., was ordained priest by Bishop Dagwell, Feb. 13, at St. Mary's, Eugene.

### DEATHS:

JOHN E. KNOX, 38, formerly general missionary of Western New York, died of a heart attack in Akron, O., Feb. 25. He was rector of Trinity, Findlay, O., '39-46, with a three year interruption as a navy chaplain. He went to Buffalo in '46.

### MARRIAGE:

REMEY LELAND CLEM, rector of St. John's Military School, Salina, Kan., was married to RUTH DUPUY BASSETT of Chicago in the school chapel on Feb. 5.

### LAYWORKERS:

JEAN McKENZIE has been appointed assistant sec'y of the adult division of the department of Christian education of the National Council.

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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.

AUSTIN PARDUE

Bishop of Pittsburgh

Please keep digging up the old articles by Bishop Irving J. Johnson, your founder and first editor. No one in this church today touches the pithy and direct simplicity of his writing. What could possibly be more timely than this article, "Figs or Thistles?" I suppose he wrote this some twenty years ago but it is as fresh and timely as a morning newspaper today. Thank you for giving more articles by the best writer the American Church has produced.

ANSWER:—Articles written by Bishop Johnson are available and will be continued after Easter if there is a sufficient demand. Send a card to The Witness, Tunkhannock, Pa.

WARD McCABE

Rector at Harrisonburg, Va.

I send in my subscription with certain serious misgivings. I had long hoped that The Witness would emerge from the group of Episcopal magazines as the one of true courage, faithful Christian service, and genuine vision. However, in the past year, I have felt several times that it fell seriously short of such promise.

The make-up of the magazine is unusually attractive, its writing readable, its coverage continually improving.

But the style of its articles is often "cute." To me there is an unmistakable and serious difference between an original and stimulating style on the one hand, and a style which is coy and which tries too hard for the daring or the flashy in phrase and description on the other hand. Some things, for example, which any minister would recognize as well intentioned and even clever humor on Church matters, will strike the average layman as merely irreverent.

At a much deeper level, I feel that you often indulge in what I would call a "premature martyr complex"—seemingly going out of your way to be condemned for a "daring" or "minority" viewpoint. There is a difference between that which is courageous and that which is merely foolhardy or odd. The prophetic utterance not only has the duty to be in accord with God's will. It needs also to express it so that it will reach his people effectively.

And on the Korean question: surely it is true that we should seek to look at such a question from both sides—that we should include the Russian or

other non-American reasoning. But that does not mean that we should include only the Russian views! There is much in the American position that needs criticism. But to overdo it to such an extreme that you leave no criticism of the other side, is to depart considerably from the claim of being objective.

All this is said because I sincerely hope to see The Witness more useful as a paper for the whole Church, especially the layman.

JOHN S. LORD

Layman of Springfield, Mass.

In considering the differences between religious denominations we are struck with the fact that the Roman Catholic Church appears different from the others. It is a religion by itself and maintains that it is the only true Church, all others are imposters.

This has two results: first, Catholic men and women, as well as children, are kept apart from Protestants in all activities as much as possible in order that they may not be "contaminated" by liberal ideas.

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