

THE Witness

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April 12, 1951



CHRISTINA COMMUNITY CENTER

A Notable Institution of Wilmington

AN ADVENTURE IN COMMUNITY

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

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—STORY OF THE WEEK—

Christina Community Center A Notable Venture

Wilmington's Old Swedes Church Carries on Extensive Program In Modern Plant

★ The Christina Community Center of Old Swedes is a community enterprise housed in a thoroughly modern building on the grounds of Holy Trinity (Old Swedes) Church in Wilmington, Delaware. The popularly known Old Swedes Church was founded in 1638 by the first Swedish colonists who landed in America at the edge of what they called the Christina River, about 500 yards from the Community Center named after the village and river the Swedes originally named to honor their queen, Christina. The old church which sponsors the Community Center stands very near it in the middle of a churchyard filled with monuments and tombs memorializing Delaware's earliest families. The present church, built in 1698, is the oldest church in America still standing as originally built and still used for regular services of worship. Founded by Swedish Lutherans, the church was deeded to the Protestant Episcopal Church in 1791, after nearly two centuries under four flags—Swedish, Dutch, British and American.

Program for Youth

Due to the shift in population and industrial development in Wilmington, the old church at the water's edge now stands in a congested, partly outmoded section of the city known as the East Side. The area is still alive, a part of the larger community of Wilmington, but prey to racial tensions; cultural and national groups in social and eco-

nomie competition and very thickly populated. From 1915 to 1945, in conjunction with the YMCA, a vital community program for youth was headquartered at Old Swedes and operated with volunteer leadership to the point where, in 1940, a full-time director was secured to head-up the expanding program. The first director, Mr. Peyton Short, is now doing similar work in London, England. From its inception, the program was educational in nature, aiming to teach the moral and ethical requirements of good citizenship, without religious denominational or political bias, through recreational channels.

In 1945, sponsored by the old church, which itself has stood for more than two and a half centuries as a symbol of community in Delaware, a group of civic and church leaders, under the presidency of P. S. duPont, III, chartered the corporation, Christina Community Center of Old Swedes, Inc., for the purpose of providing more adequate facilities for the community center than the church itself was able to do. An appeal was made to the citizens of Wilmington by mail, through strong support of the local press and radio, and by individual calls for funds to enlarge and renovate the existing facilities of the Center, which was housed in the little-used parish house of the old church. The resulting building with a front terrace for skating, houses a beautiful gymnasium with

locker rooms, showers and storage space on the third floor; the main floor, entered from the front terrace, consists of an office, library and reading room, snack-bar, kitchen, pool room and large general recreation hall which will seat 100 people for dinner, movies or other shows, permit of dancing space for even more, and when not used for those things, it is set up with ping-pong tables and other table games. The ground floor houses a modern wood-working shop equipped with practically every electrically operated device for wood working, a craft room for ceramics, silver and copper smithing, weaving, sewing, club rooms for social and business meetings, girl scouts and boy scouts, men and women groups, plus a music room and a kitchen for cooking classes as well as for the preparation of refreshments for various meetings. The building is conservatively valued at \$250,000.

Playground

The adjoining two blocks of property have gradually been acquired by the Community Center Corporation, and it is being graded this spring as an out-of-doors playground in conjunction with the center program. It will provide space for skating, outdoor games for various age groups, outdoor movies, plays and concerts in the summer. There will also be a wading pool for younger children, as well as swings and slides.

To permit the demolition of the twenty-eight houses on this property required the resettlement of a large number of families since many were occupied by several families. The property investment is approximately \$100,000 and the playground installation, now under way, is

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estimated between \$30,000 and \$40,000.

In 1948 the operating budget of the Christina Community Center was included in the Community Fund (Red Feather) campaign in Wilmington and since then the program has largely been underwritten by the Red Feather organization. The balance of the budget is produced by the woman's club of Trinity Episcopal Church, Wilmington, which originally financed the program altogether.

United Effort

The old church is the mother church of most of the present parishes in Wilmington, and to-

day only one of its offspring is still related to it officially: Trinity Episcopal Church, of which the Rev. Donald W. Mayberry is rector. Old Swedes Church and Trinity Church operate as integral parts of the parish created by colonial charter, though since 1830 the rector of the parish has been identified with Trinity Church and Old Swedes has been in the charge of a vicar. The present vicar, the Rev. H. Edgar Hammond, is the thirteenth in succession at the old church since 1830. Each congregation conducts its own affairs, raises and manages its own budget and conducts its own program, but

both continue in close relationship through a jointly elected vestry which is the corporate body for both churches. The woman's club of Trinity Church operates an amazing Christmas shop in the Hotel DuPont each November for several days, and the proceeds from this shop originally supported the community project at Old Swedes, but with the expanded nature of the Christina Center, the Christmas shop shares with the United Fund of Northern Delaware (Red Feather) in providing the operating funds which support a membership of over 500 boys and girls at the center, a staff of a director, two full-time assistants, five part-time leaders, and a staff of 30 volunteer leaders who are responsible for the program each week.

Comprehensive Program

Charles I. Davis, Jr., the director of the Christina Community Center, started directing the program, largely geared for boys, eight years ago, with a two-room apartment over the vicar's study which adjoined the parish house of Old Swedes that consisted of three floors each of which was practically one large room of itself, somewhat difficult to heat and keep clean and, except for occasional painting, practically the same as it was built half a century earlier. Under his influence and leadership, the membership grew from half a hundred teen-age boys to include girls, and finally outgrew its facilities altogether. Today, the program is about equally divided between girls and boys, from five years of age to eighteen. The program remains primarily educational, but in terms of attitudes and values, and the variety of activities offer on-the-spot opportunities to inculcate those main objectives through discussions, tension-situations, and by example: basketball, boxing, wrestling,



DEDICATION CEREMONIES: Left to right: Donald R. Morton, a founding member of the Center Corporation, and a director until his recent death; Donald Morton, Jr., (2nd row); Rev. H. E. Hammond, vicar of Old Swedes Church, which sponsors the Center, a founding member of the Corporation and its Secretary. Chairman of the Board of Managers which operate the Center; Bishop Arthur R. McKinstry, of Delaware, Vice-President of the Center Corporation, a founding member and a director; Rev. Dr. Charles F. Penniman, now canon at Christ Church Cathedral, St. Louis, and director of the Educational Research Foundation of the diocese of Missouri, formerly rector of Trinity, Wilmington, Del. A founder of the Center and a director until 1945; P. S. duPont, III, a founder of the Center, President of the Board of Directors since its incorporation; Hon. Walter W. Bacon, Governor of Delaware when this picture was made, at the time of the formal opening of the Center in 1948; W. Albert Haddock, Sr., a founding member of the Center, a director of the Corporation. Senior warden of the parish

weight-lifting, baseball and football; student government organizations for the various age groups; scouts; craft and hobby classes; dances, hikes, camping and visits to industrial plants, museums, etc.; general recreation.

Paintings on display at the center are loaned by the Wilmington Society of Fine Arts, and are changed at intervals. Books in the reading room are in part provided by the center, and in part are lent by the Wilmington Institute Free Library. Magazines are collected from interested friends, and a few are obtained by regular subscription. Motion pictures mostly are obtained from industrial organizations, showing processes of manufacture, and travel bureaus, depicting sports and points of interest at home and abroad, with a smattering of the usual comedies and musicals which are obtainable for 16mm sound projection. The so-called educational pictures are the most popular, though films showing special techniques in the various crafts are extremely popular for the smaller groups engaged in the different craft activities.

Baby Clinic

A well-baby clinic is operated regularly on specified schedules in the center by the state board of health, and attendance of mothers and babies in the past year required a doubling of the schedule. Close relationships with the state hospital make psychological and aptitude testing readily available to the members of the center, and the vocational and educational counseling services of the center are becoming increasingly popular, to the point where general membership requirements may soon include the necessity of at least aptitude inventories followed by consultations in the matter of selecting individual athletic and craft programs, so that they may contribute more specifically to the member's maturing process and educational growth, as well as emotional expression and

development. Such counseling, in these and other areas of experience, is the most time-consuming responsibility of the director and the vicar, in connection with the operation of the program of the center, but that function lies at the very heart

of the purpose of the whole program of the Community Center.

Congested Area

The area in which the Christina Community Center is located is comprised of 173 rows of city housing—"blocks" they are called in Wilmington. A cen-



CHARLES I. DAVIS JR., DIRECTOR, (left), plans a program with Miles Powell, leader of one of the clubs, and a few of its members. This club visits industrial plants, historical sites in and around Wilmington. They also occasionally attend nearby college basketball games and league baseball games in Philadelphia.



WATER COLOR for beginners in club room on ground floor of Christina Community Center. This room doubles for scouts (boys and girls) and health clinic, kindergarten-age activities and singing groups

sus in 1945 revealed that in this relatively small, and certainly compact neighborhood, there were 3,536 children enrolled in public and parochial schools; there were an estimated 1,200 pre-school children; and the then-draft-board records indicated that about 3,000 men from this neighborhood were in active military service. At the present time less than 1,000 men are in the armed services, but the number of children is about the same, judging from spot counts, as in 1945.

Inter-Racial

Three community agencies serve these children: the Colored YMCA - YWCA, the People's Settlement, and the Christina Community Center. One Colored Baptist Center and one Colored Episcopal Play Center offer some facilities to a limited number of children of the Negro race. The playground of Christina Community Center will be unrestricted in respect to race,

and increasingly inter-racial activities occur in the center building. Two small city parks, each about one square block in size, offer the only other recreational space for the children who live in this neighborhood.

The over-all administrative practice of the center is of interest to those engaged in similar enterprises. The Corporation Board is responsible for the financial stability of the project, for capital costs, and for liaison between the center and the Community Fund and the city at large. A church board is responsible for coordinating the various activities at Old Swedes, including the operation of the center. Both the church board and the corporation board appoint the board of managers for the control and operation of Christina Community Center, and that board is charged with constructing the program, maintaining proper budget allocations and balance, and assisting

the director in obtaining both volunteer and employed personnel and otherwise planning with him both short-range and long-range improvements and projects. The board of managers has been carefully selected from the community at large to afford the director a diversity of religious backgrounds, and a wealth of practical experience in every field of service related to the program and needs of the center.

Religion Stressed

It has been the continuing concern of the board of managers and the director to emphasize the importance of the sense

Voodoo on Long Island

RECENTLY, in a church on Long Island, the Bishop of that diocese undertook to "exorcise the devils" (the actual words he used in his prayers) from the "Oils of the sick, the oil of chrism and the oil of the catachumens." Lest our readers become too alarmed we hasten to assure them that no tom-toms, witch-dancers or sacred snakes accompanied this extraordinary performance. We recall that some years ago one of the priests of the Church married a couple on roller-skates in a rink; in comparison that was mild if a bit odd. Bishop DeWolfe did not get his liturgy for this service from Haiti or Africa; it is a part of the Roman Mass for Maundy Thursday. As the Catholic Encyclopedia solemnly tells us, "Places and things as well as persons are liable to diabolical infestation," so what is more natural than episcopal magic to exorcise such? The saddest part of all this is that it took place on that day when the Master sat down with his friends in the pure and profound fellowship meal of the Last Supper.

We are not among those who turn pale if another candle is put on the altar nor do we think that there is confusion in heaven if a rubric is bent now and then. We have always rejoiced in the comprehensiveness of the Protestant Episcopal Church; we believe in latitude in its services to meet the needs of worshippers of varying temperaments. But when a Bishop, who has solemnly promised to "banish . . . all erroneous and strange doctrines," indulges in this mumbo-jumbo we feel that things have come to a serious pass. It is an offense to those who are loyal to the Church and it cannot but cause ridicule on the part of modern men and women who are seeking a religion that will meet the needs of a tragic day.

—Editors



COMMITTEE in charge of the program for the opening of Christina Community Center. Left to right: Dr. John S. Beekley, vestryman of Trinity parish; Rev. H. E. Hammond, vicar of Old Swedes; Mrs. John S. Reese, IV, wife of the junior warden of the parish, a past president of the Woman's Club of Trinity Church; Mrs. Edwin D. Steel, a past chairman of the Christmas Shop which helps support the Center; P. S. duPont, III, President of the Board of Directors of the Center; Mrs. Howard Ellis, an active member of the Woman's Club and chairman of some of the Christmas Shop activities; Charles I. Davis, Jr., Director of the Center; Jesse L. Whitten, vestryman of Trinity Parish

of responsibility, as differentiated from the demand for rights, among the membership of the center. This is difficult in a heterogeneous group, with mixed religious affiliations. Church attendance is constantly stressed, though the center itself is maintained as a community project which necessarily must be identified with no specific religious point of view. It is meant to be operated as a community enterprise which will weld together boys and girls of different religious backgrounds into a conscious neighborhood that knows it is a part of a greater community—the city, the state, the nation and the world. The membership consists of children from many national backgrounds: Scottish, Irish, Polish, Lithuanian, Russian, French, German, Italian, British, and 7th and 8th generation Americans. All are Americans. In respect to religious allegiance and practice, a variety is represented. But less of a variety is represented in the membership of the center than is represented at Lake Success in the United Nations Organization. Members of the board of managers see a parallel in this situation, except that they feel that it should be simpler for a variety of Christians to live together than a variety of people who may be mostly non-Christians.

CATHEDRAL HAS NEW PLANT

★ Christ Church Cathedral, Houston, Texas, is now erecting a new parish house which is also to serve the diocese. The basement has been excavated, foundations poured for the entire structure, and the first floor slab poured for the kitchen and diocesan wing. Structural steel is now being erected for the kitchen wing, and renovation of the guild hall is under way. Critical materials, writes Dean Hamilton Kellogg, have been purchased and are mostly on hand so that completion by early fall is expected.

TO TURN BARN INTO CHURCH

★ In order to help meet the spiritual needs of the ever growing suburban area outside the city of Wilmington, a barn and property located beyond Farnhurst has been purchased by the diocese of Delaware. Christianity started in a manger and it does not seem inappropriate that a barn should become a church. The diocesan committee in charge and the architect, William H. Thompson, propose to remodel the entire structure in as simple, straightforward a manner as possible to retain the rugged simplicity and repose

which surround many of the old barns of the surrounding countryside. The acquisition of this property is the first item recommended by the committee on strategy. The barn is two stories high. The ground floor will provide ample space for stairs leading to the church above, a social room, kitchen, departments for younger children, and areas for the upper classes. The upper floor will contain the church and an ample sized apartment for the rector. Walls enclose the old barnyard which will become recreation space for outdoor parish activities. Appropriately, the new church will be called the Church of the Holy Nativity.



PARTIES are frequent at the Center. This is one for news-boys for a news agency with headquarters nearby



BASKETBALL is a popular sport at the Center. This is a game between the Center team and Ferris Industrial School

BOARD OF DIRECTORS A NOTABLE GROUP

★ Directors of Christina Community Center, Wilmington, are a notable group of men and women. P. S. duPont is president; Bishop McKinstry, vice-president; Edmond duPont, treasurer; the Rev. H. Edgar Hammond, secretary. Other directors are W. Albert Haddock; Harry G. Haskell Jr.; Mrs. W. S. Hillis; Mrs. Ernest N. May; the Rev. Donald W. Mayberry; Dr. Joseph M. Messick; Edward B. Marrow; Dr. John S. Reese IV; Elwood S. Salter; Mrs. Frank G. Tallman Jr.; Vincent A. Theisen; Mrs. Irving Warner; John Weldon. This board is responsible for all capital fund raising, long range planning, over-all policy, and spending of capital funds.

A Board of Managers, appointed jointly by the directors of the Center and by the Old Swedes committee (a coordinating committee appointed by the parish vestry) controls actual operation of the program, employs staff, approves operating budget, etc. The managers work in close relationship with director and staff of the Center, and are divided into committees: program and personnel; budget and finance; maintenance; public relations. The personnel of the managers is selected from the community at large, with representatives of various religious and professional backgrounds of immediate value to the Center. Membership is on a rotation basis. Present Board of Managers: Dr. Joseph M. Messick, Fr. Stanley W. Delikat, Wilbert B. Smith, Thomas V. Mulrooney, Ross Lanius, Frank M. Heal, Elwood A. Davis, Mrs. John S. Beekley, Mrs. George K. Landon, Mrs. David W. Stockwell, Miss Florence V. Miller, Frank L. Baylis, and the Rev. H. E. Hammond, chairman.

The Center is a member of the American Association of Social Workers; a charter member of the Welfare Council of Wilmington; Wilmington Association of Group Workers.



GUESTS at an Open House at the Christina Community Center. The playground program includes all children in the neighborhood



MATTHEW MICAL, wood work instructor, shown here with a few lads in the wood work shop on the ground floor of the Center

CONSECRATION OF R. M. HATCH

★ Presiding Bishop Henry K. Sherrill has taken order for the consecration of the Rev. Robert M. Hatch, suffragan bishop-elect of Connecticut. The service will be on April 17 in St. John's Church, Waterbury, Conn.

Bishop Sherrill will be consecrator, with Bishop Walter H. Gray of Connecticut and Bishop

Frederick G. Budlong, retired bishop of Connecticut, as co-consecrators.

The Bishop-elect will be presented by Bishop W. Appleton Lawrence of Western Massachusetts, and Bishop John T. Dallas, retired Bishop of New Hampshire. The sermon will be preached by Bishop Norman B. Nash of Massachusetts, and Bishop Oliver L. Loring of Maine will read the litany.

EDITORIALS

Outstanding Venture

WE are glad to present as our Story of the Week an account of an outstanding Church enterprise, the Christina Community Center in Wilmington. The objectives of the center were summed up in the foreword to the initial brochure that was used in the first campaign for funds. It was written by J. Edgar Hoover, director of the Federal Bureau of Investigation, and H. Edgar Hammond, vicar of Old Swedes and chairman of the program committee of the Center, says that it cannot be improved upon as a brief statement on its purpose.

Wrote Mr. Hoover: "One of man's most treasured possessions is his power of self-determination, his freedom to choose a course of action, to do or not to do as he pleases. That faculty, together with his intellect, distinguishes him from the animal, gives him a dignity that reflects the Divine nature.

"It is strange that by his own abuse of freedom man sometimes seeks to destroy it. True freedom can exist only when it is limited . . . limited by the rights of other men and by the laws that define and protect those rights.

"We must, then, engender in our youth a sense of moral responsibility founded in religion, a religion that is not merely a method of worship, but a religion that embodies a creed and a code as well. The young boy and girl must believe in those truths upon which our freedom rests, and they must have respect for the laws which must exist to preserve it.

"The obligation to supply such education to our youth rests largely with the parents and the churches of the land. It is an obligation to provide a way of life, a motive power that will impel the young men and women of America to choose the good instead of the bad in every department of their lives. To accomplish that, it is obviously necessary that they know what is good and bad, not for just a moment, not in the light of a temporary pleasure, but in the eternal order.

"It is not merely an opportunity for philanthropy or humanitarian good works. It is rather a solemn obligation to preserve freedom and justice for the world, by molding the youth of America in accordance with the Divine plan. That duty is not an admonition or a counsel, it is God's will, and if it is faithfully discharged America will survive and prosper. If it is ignored, we can never hope for the true freedom for which our sons and brothers and husbands are giving the final measure of love on the battlegrounds of the earth."

Witness Seminar

SEVERAL weeks ago we announced the possibility of a travel seminar in the interest of world peace, in cooperation with the Church Peace Union. A number of readers responded with a request for further information. We are now able to present more details, with the hope that still more will express a desire to join us this summer to visit countries whose destinies are so closely linked with our own, and to talk with people there about our common problems.

Cities to be visited are London, Berlin, Prague, Belgrade, Rome, Florence, Geneva and Paris. The group would leave New York by chartered plane on July 13 and return August 19. Or if steamship travel is preferred, passage can be booked on a liner sailing from New York on July 7 and re-

turning from Antwerp on August 17. The total cost for the trip would be about \$1,000. Further information may be had by writing Witness Seminar, 12 West 11th Street, New York 11, N. Y.

Salute to Lichty

ARTHUR LICHTENBERGER was consecrated coadjutor of Missouri last week. In congratulating him and the diocese we also pat ourselves on the back since he was the chairman of our editorial board for a number of years. He is a man of rare insight and humility, with a passion for justice and the courage to implement it. Had

"QUOTES"

OUR national life has been healthy and virile because of the opportunity to criticize, protest and espouse unpopular causes. We have never regarded democracy is a finished product but something to keep on building. In this sign we have grown great and strong. In the years ahead it may be the key to national survival.

—A. M. SCHLESINGER,
Professor at
Harvard, in The
American as
Reformer

we a "We Predict" department it would be headed this week with the assertion that he will be an outstanding bishop; one for whom we confidently pray: Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring

again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen.

Stalactites and Stalagmites

BY

IRVING P. JOHNSON

Founder and First Editor of *The Witness*

A GOOD deal that we read would seem to indicate that the Church of the past was in some way inadequate for the people of the present, whereas, I cannot help feeling that the people of the present are somewhat inadequate for the treasure that they have inherited. Somehow, spending a million dollars on a prize fight intensifies that feeling.

An organization which has produced such children of God as the Church has produced in every generation can still produce their like, if it can find the material out of which saints are developed.

The difficulty today is that the age is not interested in producing saints, but is concerned in solving problems, whereas Jesus Christ was not disposed to solve problematical mysteries, but to make saints out of all sorts of queer materials.

The woman of the town was not a problem for Christ to solve by the aid of a clinic, an executive secretary and a checkbook; neither was she a social problem which he proposed to card index. The woman of the town was a sinner to whom he offered his own personal sympathy and help; if she accepted his grace, she became a new creature; if she rejected his proffer to help, she died in her sins.

Capital and labor were abstract questions which he left to academic philosophers, while he made his appeal to the rich young man who went away sorrowful, because he could not make the sacrifice which Christ suggested; and called the laboring man from his nets to follow him.

Efficient Ministers

THE work of the ministry is not, I fancy, essentially different since the disciple still is as his Master.

The real sign of efficiency in the Christian pastor is still the personal note rather than the academic theory of how things ought to be done.

Many of our clergy may be men of quite ordinary talents, of rather ineffective methods and of somewhat ancient ideas, but their really Christian characteristic is that they persevere in holding up a very high ideal of worship and service to a very perverse generation.

In some ways it is rather tragic to be a bishop in the United States. One sees so much from the vantage point of his high place. One is not impressed with the fact that vestries who are seeking pastors are so much concerned with spiritual qualities of human sympathy, personal holiness and devout habits as they are with the more mundane and more superficial characteristics of mixing, personal appearance and cultural manners.

The Church is one of two things: It is either something sent down from above or else it is something built up by human ingenuity. Of course, in a sense, it is both, but to use the simile of stalactites and stalagmites in a cave—the one is from above, the other built up from below, but the initiative is from above and the stalagmites are the result of drippings from the stalactites, never the reverse.

Church and Sects

NOW, as I see religion, the Church came before the sects and the sects are in a sense stalagmites. And they possess one great advantage over the Church. They are nearer the earth. Consequently, the sectarian leader has the advantage of being just a little higher than the cave dwellers.

If you will note the leader of any sectarian body, he is standing for just the sort of thing that his people want. His leadership and their prejudices are a unit. To follow him is easy, for he visualizes to them that which they would build. It is not so much, "Set me upon the rock that is higher than I," as it is, bring the rock down to where I can step on it without much effort.

Whatever certain secularly minded ministers

of this Church may say, the whole idea of the Church as embodied in her creeds, liturgies and formularies is that grace is from above and man may be lifted up by it, but he may not make of it a mere earthly process.

One asks why so many of our ministers desire to take the supernatural out of the Church, and why they do not want to leave the Church in order to propound their theories?

The answer is simple: They know the ephemeral character of mere human institutions. They know that stalagmites do not grow without stalactites to infuse them. So they desire the stable character of a divine institution which has been built up and preserved by belief in the supernatural in order to give a solidarity to the ideas which would deprive the gospel of all supernatural grace. In other words, they desire to use the labors of a long line of stalactites in order to create stalagmites that they claim to be just as wonderful. But they are not. In a contest between the two for beauty, the stalagmite is hopelessly outclassed.

The Supernatural

IT is important always to remember, on listening to their plausible theories, that such theories are and have always been unable to grow unless they depend upon a supernatural background for their existence.

Truly, the law came by Moses and he may have learned a good deal of it from Egyptian sources, but grace came by Jesus Christ and no man has been able to furnish a substitute.

This factor, however, has its effect in the Church.

The man who rejects the supernatural has the advantage of getting all his drippings from the stalactites and yet remaining close to the earth.

In other words, it is mighty easy for a priest of the Church who believes very little and yet looks like any other priest to get the close following of laymen who believe very little and are satisfied with appearances.

It is this factor which separates a good many of our clergy from the close discipleship of the bulk of the laity. And in this the Church is unique. It also separated the laity from following our Lord.

So long as he healed people and told them parables and fed them they followed him in large numbers. When he began to say, "Except a man be born of water and of the spirit he cannot enter the kingdom of heaven," they asked, as did Nicodemus, "How can these things be?"

So long as he gave them the loaves and fishes they flocked to him, but when he said, "Except a man eat my flesh and drink my blood, he

hath no life in him," then many walked no more with him and his discipleship dwindled from that time on.

People are not prone to build up their Christian character by the industrious process of receiving his grace. They either want God to convert them by a sudden miracle, or else they want to build their own towers to heaven.

I have known many of these priests who boast that they do not believe in the supernatural character of grace. They are good companions in the easy reaches of life, in the drawing room, on the golf course, or anywhere on a nice summer day. They are fairly well up in solving the problems of life in the abstract, but are rather incapable of understanding the mystery of poverty or the grace of speaking to the individual who is in trouble; they are rather dumb before the mysteries of sickness and death.

To them, religion is a cultural rather than a regenerating process; sin is something which is bad form; death is a puzzle that had best be dealt with by euphemisms.

Religion of Prosperous

IT is not strange that prosperous people think of eternal life as merely a continuation of their present prosperity, but God forbid that heaven should be a confirmation of the cultural smugness which characterizes earthly prosperity and the tragic inequalities which is so characteristic of our industrial system.

But the way out is not to rail at the system, but to regenerate the individuals who otherwise would ruin the best system which mind could create.

Now, regeneration is something which comes from the Holy Ghost, the Lord and Giver of Life, and it is our privilege as Christians to receive the grace that we perceive has come from the body of Christ in all ages.

The only saving clause in the world as we may know it may be found by a close study of the parable of Dives and Lazarus, in which God steps in and fixes the compensation.

Talking It Over

BY

W. B. SPOFFORD SR.

EDITOR CLIFFORD MOREHOUSE of the Living Church does not like the word "Protestant" and so he protests against the name of the new set-up of the National Council of Churches, "United Fellowship of Protestants in the Armed Services."

"We think it is high time," he writes, "that

the officers of the National Council of Churches, from its president (Presiding Bishop Henry Sherill) on down, realize that there are thousands of Church people—by no means all Anglo-Catholics—who are increasingly concerned over the ignoring of our objections to being lumped into interdenominational organizations under the general label of ‘Protestants’.”

What’s more, if this goes on, says Clif, “the next General Convention of the Episcopal Church will be under strong pressure to withdraw from the Council—whether our Presiding Bishop is president of it or not.”

Not only that, but the editor may even withdraw his personal support. His piece states that he has long been a supporter of both the National Council of Churches and its predecessor, the Federal Council of Churches, but with the use of the editorial “we” he thus makes his position clear: “We hope we shall be able to continue that support—but we cannot if the National Council of

Churches turns out to be, after all, only a pan-Protestant organization with a window-dressing of Anglicans and Orthodoxy.”

All of which is, of course, a very serious matter to which the officers of the National Council of Churches, including our Presiding Bishop, must give careful thought.

My own solution of the problem is a simple one. It is popular these days to name agencies so that their initials will spell out a word that will stick in people’s minds, like CROP and CARE.

How would it do to name the new organization that is to work with the armed forces, Church League in Forces? It could then be popularly known as CLIF and thus be a constant reminder to the Presiding Bishop, and his fellow officers of the National Council of Churches, that they must hereafter launch nothing of an interdenominational character without first consulting the editor of the Living Church.

Baptism, the Means of Salvation

BY

RAYMOND GAYLE

In Charge of St. James, Milton, Oregon

A minister is called upon to baptize a little dying child. It is a new-born babe. He hurries to the scene, splashes a bit of water on the head of the unconscious infant, mutters a few words and, to those who stand nearby, it all looks like the blackest superstition. “What does it mean?” they say, “Have a little sprinkled water and a few inarticulate words any influence upon this flickering flame of life which in a moment is to go out? If the child is to live elsewhere after its brief life here on earth is over, will this ceremony do it any good? If it survives and lives its life out here on earth, will it live any better for this hurried incantation? Isn’t this, rather, a remnant of medicine-man magic which had better be done away with in this year of enlightenment, 1951?”

Living in a community where Baptists, Christians, and “Satur-Day Adventists” predominate, I have had to try to answer this question many times. I usually begin by telling a story about a little English boy I once had in one of my congregations who refused to salute the American flag in school. Arguing with him was of no avail in breaking down his prejudices. He insisted that he was an Englishman, and that was that! But one day I talked him into saluting when no one

was around, just as an experiment, and he reluctantly did so, all the time protesting loudly that he didn’t really mean it but was just doing it to please me. It wasn’t long afterwards that the teachers reported that he was joining the other children at school in a very normal fashion, and that he was altogether a happier and wiser boy.

Now I submit this story as an example of the sort of thing the Prayer Book is talking about when it defines a sacrament on page 292 as “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof.”

View of Sacraments

WE are often apt, I believe, to take only a half-view of sacraments. We think of them only as pledges which assure us that we have received, or are receiving, the inward grace which the outward sign indicates, forgetting that the outward act or ceremony is also the means whereby we receive that grace—just as the sacrament of saluting, however grudgingly performed by my young Englishman, was the means by which a new spirit of tolerance and understanding was created in him. We need not be told that the mind

or spirit of man has a profound influence over the body, that imaginary ills frequently bring on real ones and that worry and frustration often bring about arthritis, heart disease and other physical symptoms; but we do indeed need to be reminded that the opposite is also true, that the body has a similar influence over the mind and spirit, that a crippled and paralyzed body may cripple and paralyze the mind, and that a disfigured face can disfigure the entire spirit. It is the second half of this principle with which we deal whenever we employ sacraments. For sacraments are but the practical application of the fact that the body influences the mind and spirit. By its very definition a sacrament is "the means whereby we receive this grace."

Now just what spiritual change is effected by the physical act of baptism? The second office of Instruction answers: "The inward and spiritual grace in baptism is a death unto sin, and a new birth unto righteousness; whereby we are made the children of grace." More to the point perhaps, are the words of Jesus to Nicodemus (John 3:7), "Ye must be born again." Phillips Brooks in his sermon, "The New Birth" based on the above text, gives us his understanding of what it is to be "born again," and I quote his first illustration:

"First, then as simplest of all, I take the matter of happiness. It is easy to recognize the two levels of happiness, and the way men pass from the upper and lighter into the profounder and more serious one. Is this man happy, whom I see in the first flush of youth, just feeling his new powers, the red blood strong and swift in his veins, the exquisite delight of trying his just-discovered faculties of taste and thought and skill filling each day with interest up to the brim? Is he happy, he with his countless friends, his easy home, the tools and toys of life both lying ready at his hand? Most certainly he is. His days sing as they go, and sparkle with a bright daylight that makes the generous observer rejoice for him, and makes the jealous envy him.

"But then you lose sight of him for a while, and years after you come on him again. The man is changed. All is so altered! Everything is sobered. Is he still happy? As you look into his face you cannot doubt his happiness a moment, but neither can you fail to see that this new happiness is something very different from that which sparkled there before. This is serene and steady, and as you look at it you see that its newness lies in this: that it is a happiness in principles and character, while the other was a happiness in circumstances. The man whom you know now is happy because there is goodness in the

world, because God is governing it, because in his own character the discipline of God is going on. The first sort of happiness was self-indulgent; the new sort is built on and around self-sacrifice. The man you left was 'enjoying himself,' as we say; the man you find is at peace in God. And to reach that peace in God, in principles, he must have lost his old self-enjoyment. The loss may have been violent, or the strings that bound him to it may have gently untwisted; but however it has come, he has died to his superficial enjoyment of self and entered into a deeper happiness, which could have come only through that death."

Phillips Brooks goes on to give other illustrations of this experience of being "born again," and altogether we get the impression that it is a complete re-direction and enrichment of life on all levels—knowledge, faith, friendships, morals, etc. In fact, it is such a complete change that it can be fully attained only in mature adult life.

At first glance, therefore, one is tempted like the Baptists and Disciples of Christ to have baptism put off until at least early adult life when some semblance of the total experience can have taken place. But upon closer study it becomes clear that we, in this natural body, can never hope completely to achieve the experience. And if baptism be accepted only as the pledge of its fulfillment, then certainly the child of thirteen or fourteen has but little more right to the sacrament than an infant, and if we were to wait for perfection even the age of eighty would be too young.

The Half-View

YOU see, it is just here that we run into trouble. But the trouble is easy to spot—it is simply that we are taking only a half-view of a sacrament, accepting it only as "a pledge to assure us thereof," and forgetting that it is also the "means whereby we receive this grace." For as in the case of the English lad's performing the outward act of saluting, his action did not reflect an already existing change of mind, but rather the action itself brought about, in due course, an alteration in his thinking; so Baptism does not alone indicate that the New Life has been accomplished, or even that it necessarily is underway—it is also the means whereby that New Life actually is accomplished or gotten underway.

Now, before we go further, I do not wish to say that baptism should not ever be a sign of grace already received. For that is a recognized part of the definition also, and in most cases for adults that is just what it ought to be. For there he stands, the man of the world, before the eyes of the entire congregation, to be baptized. He turns his back on his old way of life, his old values, and renounces the devil, as it were. He

looks straight into the future, his eyes on God, and makes a new and this time God-centered beginning, dedicating himself and all that he has and is to this new pattern of life. As the water washes his body, so the Spirit cleanses his soul and the past and all in it are forgotten—completely washed away. And he goes back to his home a new creature. “Conversion” is the good old Methodist word for this experience, and the outward act of baptism is the sign of this deep, inner experience and the pledge which assures us of its reality. Such a baptism will naturally be before the entire congregation. For this man is making his witness for Christ. He is declaring to all—his family, his friends, his employer, his enemies—that he is making a new start, and he gives them this pledge that the grace of Christ is within him. No greater joy can come to a Priest of God than to bring a man to this state of salvation.

But for the child it is a very different thing. The infant can make no such witness. He is not even so much aware that he is being baptized. Why, then, baptize him?

Baptism the Means

WHY, indeed, except that baptism for the child is not a pledge that the new life has been achieved, or that it is underway. It is the means by which the child actually is “born again.” At his baptism the whole Church, through the agency of the chosen God-parents, is pledged to see to it that the child is brought up in such a way that it will “inherit” this new life—just naturally come by it. In this connection recall the words of Phillips Brooks which were just quoted: “the loss may have been violent, or it may have been easy. He may have been torn and wrung away from his selfishness, or the strings that bound him to it may have been gently untwisted.” For most adults, depending upon the degree of their secularization of “sinfulness,” the experience is likely to be violent, if not emotionally then at least intellectually. But for the child the experience of achieving this “born-again-ness” will probably be one of growth and development and education, by which “the strings that bound him will have been gently untwisted.” His conversion will have taken place over an entire childhood and adolescence, rather than at any fixed point later on in adult life.

And just as the baptism of an adult should be public, so should the baptism of the infant also be before the entire congregation—but for a very different reason. In the case of the adult the congregation is receiving the man’s personal witness. But in the case of the child, the whole church is receiving that child as its ward, and is

pledging itself to labor to bring about within that child the state of salvation.

Public Service

IN both cases the contract is half-broken already at the time of the baptism itself if the congregation be not present. For the adult is not being challenged with the necessity of making a soul-searching witness. And the child is being cheated out of having the whole Church assume responsibility for him. Both are beginning their lives out on the cold and lonely mountain-side, rather than in the warm embrace of the Church’s fellowship.

And now back to the original question with which we began. “Have a little sprinkled water and a few whispered words any influence upon this flickering flame of life which is in a moment to go out? If the child is to live elsewhere, after its brief life here on earth is over, will the ceremony do it any good?”

Well, I doubt it—I doubt it very much. I can’t believe even for a minute that the mere ceremony of sprinkling a child at the point of death will save that child’s soul.

For the child’s soul has never been lost in the first place.

The child dying unbaptized goes to the same loving care of a Heavenly Father who has created it in his own image as awaits the child who has been baptized.

Why, then, go to such pains to baptize the tiny babe before its brief light flickers out? Why, indeed, but for the fact that we of the Church in this act are binding the Church to a solemn contract—we are receiving this child as a ward for care and nurture and education—either by ourselves if the child lives, or by the Church Expectant if the child dies.

Therefore, the New Life for that tiny infant, living or dying, begins at the very moment of his baptism.

And the ceremony is not a wanton superstition. It is indeed the means of salvation.

The Episcopal Church

BY

CLARKE BRADLEY

Layman of Holdrege, Nebraska

I HAVE been asked “What I Like About The Episcopal Church.” This subject was assigned to me, because I have been a communicant of the Church for only two and a half years, and it was thought that those factors which influenced my decision to become an Episcopalian might indicate how other people can be interested in our Church.

I know of no better way to begin than by re-

lating how I was attracted to the Episcopal church.

I was reared in a fundamentalist Church—one whose religion was marked by extreme emotionalism, a highly negative theology and a pre-occupation with hell-fire and damnation.

Before I was graduated from high school, I found I could no longer accept the religious thought of that body.

So, I did what countless others have done, I disassociated myself from organized religion. I quit attending church and came to look on all religion with distrust.

This attitude persisted for more than ten years. However, I was not completely irreligious. I kept groping for something, which I felt subconsciously must be there.

Finally, one day I dropped in at a service at the small, gray frame Episcopal Church at Burbank, Calif. I had never attended an Episcopal Church before and believe that I went there that Sunday out of curiosity. I had been reading some of the works of Dr. Bernard Iddings Bell and had been wondering to just what sort of Church this (to me) amazing clergyman belonged.

Strange Experience

I FOUND the service rather strange . . . the kneeling and the standing made me a little self-conscious. Then, when the sermon began, I experienced what I can only describe as a distinct shock.

Here from the pulpit I was hearing something that "made sense." I was hearing ideas expressed, which I found completely reasonable and acceptable. Not only that, but the minister was speaking to the people as though they were persons of some intelligence . . . and not merely a mass to be either soothed with meaningless platitudes, or whipped into an emotional frenzy. I sat there asking myself . . . "can this be"—

Still not convinced of what I had heard, I went back the next Sunday. It seemed to me that the religion I had heard preached before, and the religion that I heard preached there by Rev. Reid Hammond, were two entirely different subjects.

I had had no idea that there was such a thing as the Episcopal Church. Oh, yes, I had heard of the name and had seen its edifices—and I had known people who I heard were Episcopalians—they never mentioned it themselves—but I had been unaware that such a religion as that of the Episcopal Church existed.

Belief

FROM the foregoing I believe it is evident that I was first attracted by the ideas I found expressed in the Episcopal Church . . . by the religious thought I heard expounded from the pulpit. A clergyman had by his sermons made me

want to learn more and more about the Episcopal Church.

And the more I learned the more convinced I became that here was a Church for whose beliefs no apologies were required. Here was a Church that really stood for something . . . and that something would bear the application of reason.

Needs of the City Parish

BY

ROBERT NELSON BACK

Assistant at St. Mark's, Frankford, Philadelphia

THE city parish is bedeviled by two deficiencies: people and money. Recently I attended even-song at one of New York's best known churches. There was a large and excellent choir, obviously professional. Two priests were in charge of the service. The beauty and condition of the church bespoke wealth. The many participants in the chancel made the service seem alive, but they could not conceal the fact that there were only nine of us in the nave.

The city parish has been faced with declining congregations for years. The reason is obvious. People are moving from congested areas, and they do not maintain their interest in the home parish. The city parish still has some contact with the modern cliff-dwellers, the apartment house-keepers, but even this is slipping. Even if it were not, the individuals of the apartment house are not substitutes for family units. The family has been and ever shall be the backbone of vital parish life.

Although the church I visited in New York is financially fortunate, most city parishes are not. The urban church is a large building. It is costly to maintain. Even though the parish has a sizable endowment, the lion's share of all available money is eaten up by the ravenous building. The church was built to care for a large and liberal congregation. Now that the people have gone the struggle for survival is acute.

How to Bring Life

THE city parish is in the doldrums. The crowds of yesterday have disappeared. The church is a shabby ghost of itself. The handful of the faithful try to preserve the memory of past grandeur, but the down-at-the-heel building seems to belie even their memory.

But the situation is not hopeless. Some courageous rectors and some courageous vestries have turned the tide.

The city parish has several assets. It is accessible. It can be reached easily by public conveyance. And, on Sundays, it is not too difficult to

drive a car to the city church and find parking space. It is an effort for suburbanites to return to the city on Sunday after having worked there all week. But they will if the bait is sufficiently attractive. Another asset is that the city church has the space and equipment, outmoded perhaps, for any kind of program it wishes to sponsor. The third asset is the knowledge and experience accumulated by the city parish through the years. The church was once throbbing with life, and although it was a long time ago and half-forgotten it can be brought again to conscious mind.

One way the city parish can face up to the problem which besets it is to secure a popular clergyman. Where there are people there is money to promote a program, and the popular clergyman brings in the people. He is an artist at showmanship. He spills his personality over the city. He is a clever publicist. Astutely, he speaks to all sorts of groups outside his parish whenever he gets the chance. He is invariably making new friends. His sermons, simple, full of illustrations, up-to-the-minute are magnets. The crowds come back, and there is general rejoicing. If the bait is attractive enough, people will come from all over the city and its environs to taste it.

The difficulty with this popular approach is that it is a stop-gap measure. The "new" old parish is built around the personality of one man. What happens to the revitalized parish if something happens to the man? And something is likely to happen to the man for the strain of a ministry by publicity is terrific. A congregation that is fed on the bizarre develops an enormous appetite. Give them an orange today for coming to church and they want two oranges tomorrow. However, a stop-gap measure is better than no attempt to meet the situation. A ministry by publicity at least gets people to church, and some good will certainly come of it.

Multiple Ministry

A SECOND way the city parish can face up to its problem is by securing a multiple ministry. This takes considerable courage, imagination, and a gambler's heart. The parish recognizes that it must attract people from all over the city and its suburbs in order to exist. It knows it can attract them only if its program is superior to anything that can be had elsewhere. It must have outstanding preaching; therefore, it must have an unusual preacher. It must have inspiring music; therefore it must have the best organist and choirmaster. It must have a top-notch program of Christian education, for the city parish wants to attract families—the backbone of real church life. And here is the rub; this means a

second clergyman or perhaps a well-trained layman who is a professional. This is an age of specialization, and the preacher, to be outstanding, has to stick to his preaching, and the educator has to keep close to his educating. A third professional is needed: an organizer and administrator. It is his task to think out the total program of the parish, put it into effect, keep it moving.

Now all this takes money, and the city parish is hard pressed. That is why it is necessary to have a gambler's heart to enter into this kind of parish program. Everything has to be staked on its success. It has proved to be successful where it has been used, but it is a risk. However, a risk, any kind of risk, is better than an empty, useless church.

Look for the Side-Walk

BY

WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln

NOT long ago, about to attend a high school operetta, I found a parking problem, as is so common in these days, and drove over a block of rough, dirt street to a pavement where I parked the car, planning to traverse on foot the dirt road back to the school. Imagine my pleasure when I discovered that there was a side-walk which I had not noticed, along the street, so instead of walking in the muddy street I made my way on the side-walk.

This incident, trivial though it is, illustrates an important point in everyday living. Many times we think the going will be much harder than it really turns out to be. It is easy to foresee a possible difficulty, while we overlook an equally possible happy development. Students are sometimes sure in their own minds they will fail an examination, and then really do quite well.

We sometimes face a critical or decisive situation of some kind, and we visualize all sorts of dire possibilities, yet when we actually are in the situation we find it is not nearly as bad as we feared, and our gloomy forebodings appear as bad dreams when we look back on them.

Often our chief need is for an attitude of faith and hope. Certainly we should not overlook the possibility of fateful and untoward developments. To use an overworked word, we should be "realistic." But neither should we overlook happy possibilities. There may be a side-walk nearby on which we may walk instead of having to walk in the street. At least, we can look for the side-walk!

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Church and Contemporary Change. By G. Bromley Oxnam. Macmillan. \$2.50.

Bishop Oxnam's lectures clarify some of the most pressing problems which confront Protestantism today. More than this, they are a stimulus to courageous action and a declaration of faith in the creativity of the Church. The issues of contemporary change are power and justice, the former to be brought under democratic control and the latter to be established by the democratic process and not by coercion. It is in the doctrine of man and his significance as a person that Christianity and Communism are in basic conflict. Of this fact Protestant leadership must be better informed; as also of the challenge to religious liberty which, like Communism, Roman Catholicism embodies. The social service state may likewise threaten freedom but there is a proper and necessary place for it in a society both free and orderly. A united Protestantism must replace the divided church if Christians are to become in fact co-workers with the Eternal—Arthur L. Swift Jr.

The Episcopal Church in the United States, 1789-1931. By James Thayer Addison. Scribner. \$4.50.

This brilliant and beautifully written history will help Episcopalians to understand their Church a good deal better than most of us do; it will also help the rest of the world to understand it. In the first place, there is a sketch of the course of Anglicans in England from 1559 to 1789, without which the course of events in the Episcopal Church since that latter date would be incomprehensible. (During the Colonial period we were an episcopal church trying to function without bishops!) This sketch is extremely well balanced. There are no ex parte historical judgments; Dr. Addison not only recognizes but rejoices in the fact that Anglicanism is both Catholic and Protestant.

The account of the Colonial period distinguishes the colonies where the Church was established from those where it was not, and does so more sharply than is usually the case; with the result that one can see almost at a glance how it came about that the Church is strong in some areas, weak in others, to this present day. In the following period, after the Revolution and the reorganization of the Church in 1789, the turning points are 1835, 1865, 1900. In each intervening period the history is lightened up by brief

biographical sketches of chosen leaders. Above all, the great "trends" are recognized, and are recounted sympathetically—The Oxford Movement, the Muhlenberg Memorial, the Missionary Movement, the Social Gospel, Reunion, and others.

The most matter of fact paragraphs will suddenly take a burst of light—like the shiny wings of a plane swinging into the morning sun. On the Caroline Divines, for example: "If more of those who refer to them would read them, modern theology would benefit." "For Whitgift and Elizabeth . . . Presbyterianism was not necessary to salvation." On Karl Barth: "Anglicans do not have to be saved from choosing between a diluted Liberalism and a fundamentalist type of Protestant orthodoxy." It is this salty, incisive, summary style that gives the book its finest literary quality. Here is a church history that can be read with sheer enjoyment! And the best of it is that it is so magnificently sane and balanced—it can do only good and does not need to be corrected or offset!—F. C. G.

Is the Bible Inspired? By John Buraby. Macmillan. \$1.25.

This is one of the little books in the "Colet Library of Modern Christian Thought and Teaching" and it is by the distinguished author of a recent excellent work on St. Augustine, *Amor Dei*. It traces the development of the old belief in the authority of Scripture as it had to be revamped in the light of historical criticism. As a survey of the history of this development, the book is extremely good, and much light is shed on precisely what issues were at stake. But when the author attempts to solve the problems anew for the contemporary church, he is not so satisfactory. His answer, in brief, is that the uniqueness of biblical revelation is not to be found in the response of the biblical writers to God's disclosure of himself, but in the manner of that disclosure, i. e. in the

unique history of the Jewish people culminating in the event of Jesus Christ. Moreover, "the authority with which inspired men speak can never be an absolute authority." The author concludes that the Bible contains a number of varying "authorities" and the weight to be attached to them varies accordingly.

But what are the criteria by which a Protestant decides which parts are authoritative? And is the history of the Jewish people more unique than the responses of Amos, Hosea, Isaiah, Jeremiah, and all the rest, culminating in Jesus Christ our Lord?—Burton S. Throckmorton.

Adventuring Into the Church. By Lewis Albert Convic. Harper. \$2.50.

The author thoroughly understands young people, how they think, how they feel. The material he presents demonstrates that completely. So it can be of invaluable aid in preparing them for confirmation. Too often, alas, we have "instruction classes" in which the recipients are no more than that; they fail to be participants. Hence they do not really learn and absorb in their beings the significance of the Church. No one has yet written a satisfactory confirmation manual. This book, with its fresh and alive approach, can help immeasurably until we have such.—J. H. T.

Communion Meditations. Abingdon-Cokesbury. \$2.00.

A collection of twenty-five "preludes to the Lord's Supper," edited by Gaston Foote. These meditations have been written by such outstanding Protestant ministers as McCracken, Sockman, Bader, Cavert, Burkhardt, Stamm and others. There is useful homiletic material here and an occasional fresh insight into the various meanings of the Communion Service. This book will doubtless serve a valuable purpose for ministers of the non-liturgical Churches which are rediscovering the centrality of the Holy Communion in the lives and worship of Christians, but those who have known this from the beginning will find here no new thing.—R. T. F.

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EPISCOPAL CHURCH NEWS

KENNETH HUGHES LEADS FORUM

★ The Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge, Mass., was the speaker at a forum meeting held at Holy Trinity, Brooklyn, April 1. His subject was national and international ethics in relation to ethnic groups. He dealt with the place and future of what the UN calls "dependent peoples" in the world today.

LENT AT EPIPHANY WASHINGTON

★ The Church of the Epiphany, Washington, D. C., had an unusually successful Lent, with a total attendance at the noon-day preaching services (exclusive of Good Friday) of 26,767, an average of 836 persons each noonday, and with an average Sunday attendance of 1,312, not including Easter. The closest estimate of attendance at the

Three Hours on Good Friday was 7,210.

The total attendance at all services of worship at Epiphany during the year 1950 was 101,874. This figure probably brings Epiphany into the class of one of the best attended Episcopal churches in America.

SOUTH CAROLINA CONVENTION

★ The convention of the diocese of South Carolina was held April 10-11 at St. Philip's, Charleston, with President Boynton Green of the University of the South the speaker at the annual dinner. Legislation adopted last year which provides for Negro representation in the convention was approved. There was also an important report from the department of missions on new opportunities in Allendale, Bamberg and Barnwell counties where there are

new atomic energy plants. The Rev. Marshall E. Travers is the rector of the host parish.

BISHOP OF TEXAS IN HONOLULU

★ Bishop Clinton S. Quin of Texas was the guest speaker at the convocation of Honolulu which met April 1-4 at St. Andrew's Cathedral. A meeting of the Auxiliary was held at the same time, with an address by Mrs. Quin as one of the features. A youth conference was held March 31 under the direction of the Rev. Richard M. Trelease Jr., director of youth work.

STUDENT CENTER AT UNIVERSITY

★ Bishop Louttit of South Florida gave the annual lecture on religion before the University of Miami on the Tuesday evening in Holy Week. His theme was "The Christian faith in a scientific age"—and he answered the question "Is religion relevant in this modern day?"

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The lecture was attended by Catholics, Protestants and Jews. Bishop Louttit has also been a baccalaureate preacher for the university. Through his leadership, the diocese of South Florida is to construct the first unit of a student-center and chapel on the campus on land given by the university.

RECORDS BROKEN AT ST. MARTIN'S

★ St. Martin's Church in the Harlem section of New York reports an attendance of 4,935 on Easter. More communions were made than at any previous service, numbering 1,625 people. Although the wine was administered sparingly, five gallons were consumed at three celebrations.

The Easter offerings amounted to \$8,812 with 2,000 people contributing. The rector, Rev. John H. Johnson, remarked in thanking the congregation for their efforts, "that though our people are poor, they have discovered the joy of giving."

BISHOP SHERMAN THE SPEAKER

★ Bishop Sherman, suffragan of Long Island, was the speaker at the annual meeting of the Church Mission of Help of the diocese of Connecticut, which met April 11th at St. Andrew's, Meriden. Florence C. Sanford is the executive secretary, assisted by Katharine Jones. During 1950 over 150 cases were handled, divided between helping young women adjust personal problems and caring for unwed mothers and their babies.

SHERILL URGES WORK ON WORLD SCALE

★ Presiding Bishop Henry K. Sherrill, addressing a department of the National Council of Churches, in his capacity as president, urged the Churches to put aside "their interest in little things" and to do more Christian work on a world scale. "We are one world, whether we like it or not" and the world outlook of the United States

gives the Church the greatest opportunity it has ever had to present the gospel on a global scale.

The meeting, held at Buck Hill Falls, Pa., was of the Council's department of stewardship at which plans were made for coordinating the fund-raising activities of the Churches comprising the Council.

Clarence C. Stoughton of Springfield, O., president of the department, said the plans provided for "the greatest advances made in generations toward the merger of all Protestant stewardship activities." The 60 Protestant stewardship leaders attending the sessions approved the establishment of an executive secretaryship in the depart-

ment and the early appointment of someone to fill the post.

Plans were outlined for a series of interdenominational stewardship education conferences throughout the United States beginning next fall. Purpose of the conferences will be to teach "laymen, women and children of all Protestant Churches the meaning of Christian stewardship and how their faith applies to daily life and work."

The denominational representatives also suggested changing the department's name to "Department of Stewardship and Benevolence," and recommended that member Churches combine their fund-raising efforts with their stewardship programs.

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NEWS OF OTHER CHURCHES

PROTESTANT PAPERS REPORT ON CIRCULATION

Member papers of the Associated Church Press have a total circulation exceeding 5,000,000, it was reported to the group's annual meeting. The ACP comprises editors of Protestant publications in the U. S. and Canada. Voted into membership at the meeting were nine publications, bringing the total number to 106.

Weekly Protestant member publications reported to have the largest circulations are the Christian Advocate, official organ of the Methodist Church with 315,000; Signs of the Times, published by the Seventh-day Adventist Church, with 275,000; and The Lutheran, official organ of the United Lutheran Church in America, with 100,000.

Bi-weeklies which reported circulations of over 100,000 are Presbyterian Life, official organ of the Presbyterian Church in the U. S. A. with 400,000; and the Lutheran Witness, official organ of the Lutheran Church-Missouri Synod, with 310,000.

Monthlies with circulation exceeding 100,000 are the Christian Herald, independent and undenominational, 400,000; Royal Service (Woman's Missionary Union, Southern Baptist Convention), 213,000; and the Methodist Woman, 210,000.

Twenty-three member periodicals in all categories have circulations of 50,000 or more.

A resolution asking that the church press be granted such exemptions from the proposed increased postal rates "as those guaranteed to non-profit or charitable organizations or agencies" was adopted.

Adopted after a heated debate, the resolution, as approved, amended an earlier one submitted by the committee on resolutions. As originally presented to the delegates, the resolution said that the ACP "disassociates itself from the claim sometimes made in its behalf that it desires governmental subsidies in the form of preferential postal rates for the religious press.

"We believe such preferential rates would constitute a violation of the principle of Church-state separation which we support," the resolution added. "We ask no exemption other than those guaranteed to non-profit or charitable organizations and agencies."

President Truman told editors that "denominational quarrels should be overlooked" in this time of crisis. He spoke informally in the White House rose garden.

He said that this nation is attempting "to mobilize the moral forces of

the world against the unmoral forces," and that church papers and their readers could help substantially in this aim.

Mr. Truman added that he is "somewhat hipped" on this subject since it is "the most important thing in the world today."

He urged the editors to give every support to those forces that "believe in honor and ethics, and uprightness and the keeping of agreements." When these forces are in control of the world, he said, "we will have peace."

REPORTS RELEASED-TIME PICKING UP SPEED

The movement to release public school children an hour or more a week for religious instruction is picking up speed, Erwin L. Shaver, director of weekday religious education for the National Council of Churches, reported in Minneapolis.

"We are trying to get away from the classes being held in public schools or assisted in any way by the public schools," Shaver said. At present, he said, 85 per cent of the classes are held in churches—"the best place for them." In some areas they are still being held in the schools, but that is being discouraged.

Shaver, who spoke at a large meeting sponsored by the Minneapolis church federation, said three-fourths of the

communities taking part in the "released-time" movement "are doing so on an interdenominational basis."

"Today's public school youngsters are in desperate need of religious guidance," he asserted.

STATE DEPARTMENT SEEKS RELEASE OF BISHOP

The state department will demand from the Polish government the immediate release of Bishop Joseph Padewski, head of the Polish National Church in Poland and an American citizen. Church officials said at headquarters in Scranton, Pa., they were so advised at a conference in Washington with department representatives.

Bishop Padewski reportedly was arrested in Krakow, Poland, on Jan. 19 and transferred to Warsaw on Feb. 7. A former pastor of St. Stanislaus Cathedral, Scranton, mother church of the Polish National Church, he has been spiritual head of the Church in Poland since 1930.

Meanwhile, Bishop John Misiaszek, head of the central diocese, announced that the Polish National Church will call a conference of the Church council in Scranton in the near future. The conference, to be summoned by Prime Bishop Francis

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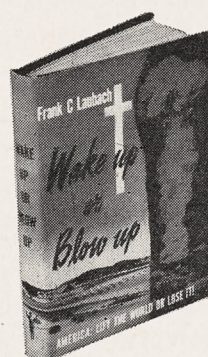
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This is the third impression of Canon Johnstone's recent book on Anglicanism, sub-titled "A Plain Guide for the Intelligent Layman." The author presents the Anglican Communion's historic, Catholic position relative to the claims of other Christian organizations, and proceeds to discuss the whole Anglican synthesis, interestingly and in detail. Price, \$1.50

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Written by an English clergyman, and bearing the endorsement of the Lord Bishop of London, this book provides clear, simple and concise teaching about the claims of Christ, about the standards of life in His Church, and also about the Divine help given us to enable us to respond to the one and live up to the other. Price, \$2.70

Gordon Crosse is the successful author of *A Short History of the English Church* and he served as editor for the new, third edition of *A Dictionary of English Church History*. He now offers a popular account of the Reformation in England; those who have read his previous books will certainly want this one too.

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Hodur, founder and head of the Church, will consider matters pertinent to the Church in Poland and to mission work in other countries, Bishop Misiaszek said.

The Church in Poland was reported recently from Warsaw to have broken away from its parent organization in the United States.

The council also will consider a request from Archbishop Andrew Rinkel, Utrecht, Holland, head of the Utrecht Union of the Old Catholic Church, for assistance in rebuilding a seminary at Utrecht.

CHURCH LOTTERIES ARE OPPOSED

Baptist and Methodist clergymen stoutly opposed a bill to legalize church lotteries and raffles before the legislature of Maine. One minister said he believes the bill would open the way to organized gambling in the state. Professional gamblers, he said, might get some benevolent society to front for them. A senator, who was formerly a state's attorney for Kennebec County, declared that it has been embarrassing for him as a prosecutor to be asked to get rid of punchboards in stores while some of the people who made the requests were helping to run raffles, illegally, for worthy causes.

GROWING ROLE FOR AFRICA IS STRESSED

A prediction that Africa will, in 300 years, be what America is today was made by Msgr. Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith. Addressing the annual convention of the National Catholic Educational Association, Msgr. Sheen said that Africa takes up too little space in school geographies in relation to its size and importance.

"If a young man came to me and asked where he should go to make a future for himself, I would say go to Africa," he said. "There is the great unexplored wealth of the world. Some day the eastern nations will come into their own. The east is about to rise. Let us take cognizance of this in our education. How the east will treat the west when the east becomes master of the world will depend upon how the idea of the faith of Christ is given it."

The Rev. Robert C. Hartnett, S.J., of New York, editor of America, national Catholic weekly, discussed the expansion of Catholic schools, pointing out that 85 per cent of these schools and 95 per cent of the pupils are in urban areas.

"Not even the most hysterical public school partisan could say that we are a growing threat to the very existence of the public school system in rural areas," he said.

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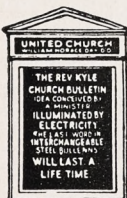


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PEOPLE

CLERGY CHANGES:

JOSEPH O. ROBERTS, formerly rector of St. John's, Marcellus, N. Y., is now rector of Trinity, Newport, Md.

BENJAMIN J. RIDGLEY, former Methodist minister now preparing for Episcopal orders, is in charge of the Epiphany, Forestville, Md.

DANIEL Q. WILLIAMS, formerly rector of All Saints, Pontiac, R. I., is now rector of Emmanuel, Newport, R. I.

F. ALVIN CHEEVER, former Baptist minister now preparing for Episcopal orders, is in charge of St. Peter's, Narragansett, R. I.

JOHN M. GROTON, for some months serving as supply at St. Thomas, Alton, and the Holy Spirit, Shannock, R. I., has been appointed vicar of these churches.

DANIEL C. OSBORN, formerly rector of St. John the Evangelist, Newport, R. I., is now rector of Grace, Phillipsdale, R. I.

HENRY POWERS, rector of St. Helena's, Bauford, S. C., becomes rector of St. Peter's, Charleston, S. C., May 1.

JOHN VANDER HORST, formerly rector of the Good Shepherd, Philadelphia, is now rector of St. Paul's, Chattanooga, Tenn.

ALEX W. BOYER, rector of St. James, Newport, Del., has joined the navy as a chaplain and is to report in Boston on May 10.

JOHN WINSLOW, formerly rector of Trinity, Van Buren, Ark., is now rector of St. John's, Sonora, Texas.

WILLIAM F. BUCHANAN, vicar of St. Luke's, Weiser, Idaho, is on an indefinite leave of absence to serve in the air corps. He is not entering as a chaplain.

GEORGE W. MOORE, formerly in charge of St. John's, Chesaning, Mich., is now in charge of the parish at Jeffersonville, Indiana.

ALBERT R. MARSHALL has resigned as rector of St. Andrew's, Detroit, Mich. He has announced no future plans.

ORDINATIONS:

GALE F. MILLER was ordained priest on March 20 by Bishop Harris at St. John's, Robertsport, Liberia. He is principal of the interior village schools and rector of St. Andrew's, Mbalomah. He is a graduate of Syracuse and the Episcopal Theological School.

LAY WORKERS:

ROBERT W. BOYER, communicant of St. John's, Worcester, Mass., is the business manager of the office of the diocese of Western Mass. He is also to serve as executive secretary of the departments of the council of the diocese.

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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.

HERBERT H. MORSE
Layman of Hartford, Conn.

I recently had occasion to visit the reading room of a public library in central Connecticut. Being interested to see what religious publications were to be found upon the racks, I looked them over. What did I find? Unfortunately *The Witness* was not there. There was not one Protestant magazine in that reading room, but there were four Roman Catholic periodicals there: *America*, *Catholic World*, *Commonweal* and *Columbia*.

It seems to me that we Protestants are missing an opportunity in not seeing to it that leading Protestant publications like *The Witness* are on file in public libraries. Let us each visit the library in our city or community and inquire for *The Witness*. If the library does not subscribe for it, request it to do so. If it will not, subscribe for a copy yourself to be sent regularly to the library. Then visit the readingroom of the public library at regular intervals to see if the magazine is kept on file. If it is not, find out why. In this way you will be helping *The Witness* and spreading the cause of Protestantism at the same time.

ANSWER: The *Witness* will gladly accept gift subscriptions to libraries and other public reading rooms at \$3 a year. Address: Tunkhannock, Pa.

A. F. GILMAN
Layman of Chicago

If the case of Dr. Melish opens the eyes of Church people to the place where the high Church party is leading us his travail will not have been in vain. It is a pretty well established fact that similar practices bring about similar results. The Church of Rome started out with the belief that its practices were entirely innocent and high minded with the result which came to a head in the time of Martin Luther, and still continues its hold on the masses of Roman Catholics.

Jesus said that in heaven the first should be last and the last first. That is certainly contrary to what we find in the Church of Rome. I can tell you from my own experience that it is not what the "catholic" mind in our own Church is aiming for, even though unconsciously so in many cases.

H. J. MAINWARING
Layman of Wollaston, Mass.

You have given a good and tolerant answer to layman A. C. Boers in your

issue of March 22d. May I add a few words?

I think that "the principles of the Episcopal Church" are based on the fact that the Church is Reformed, Catholic, and Evangelical, and that these facts are evident in the Book of Common Prayer. The aim of the American Church Union, according to its declared purpose, is to bring Churchmen to realize that these facts are there evident and to make use of them in their daily lives.

Mr. Boers, I hope, realizes that there is no Episcopal faith, no Episcopal ministry, no Episcopal sacraments, no Episcopal creed, but that the Episcopal Church is a member of the worldwide Anglican Communion. The purpose of the Anglican Communion, as stated by the Lambeth Conference, is to maintain and spread the Catholic faith.

W. J. RUPPEL
Layman of Baltimore

I appreciate the article by Kenneth Forbes on the Pilgrimage to Washington (*Witness*, March 29) especially about the need for leaders. Certainly it is something to pray about.

Also in commenting on the article by Joseph Titus in the same issue: I endeavor to apply my sociological scapel in observation—and imagine the new low to which large signboard advertising has fallen in this city. At 33rd Street, considered Baltimore's best street, large illuminated signs advertise: "Fine Funerals at — Funeral Home — to suit your service." Never have I seen advertising fall so low, and yet I am told by outsiders that this is a wonderful place.

I think the words "funeral home" is a disgrace to the true meaning of the word "home" and is a travesty on both church and current society.

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EXPLANATION OF SYMBOLS

The shields symbolize the lineage of the American Episcopal Church:

The Church of England (upper left) is the Mother Church of the Anglican Communion.

The See of Canterbury (upper right) founded in 597. The American Episcopate was received through the Archbishop of Canterbury.

The Diocese of London (lower left) to which all Anglican churches in the American colonies were nominally attached.

The Society for the Propagation of the Gospels in Foreign Parts (lower right) between 1701 and 1784, sent and partially supported 353 missionaries in the American colonies.

The Episcopal Church in the U. S. A. (center) has a shield similar to that of the Church of England except for the addition of the blue field with nine crosses in the form of St. Andrew's Cross. It symbolizes: (1) Its heritage from the Church of England; (2) the crosses signify the nine dioceses which completed the organization of the Church; (3) the St. Andrew's Cross symbolizes the Episcopal Church of Scotland as the first American Bishop received his episcopal orders from that Church.

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