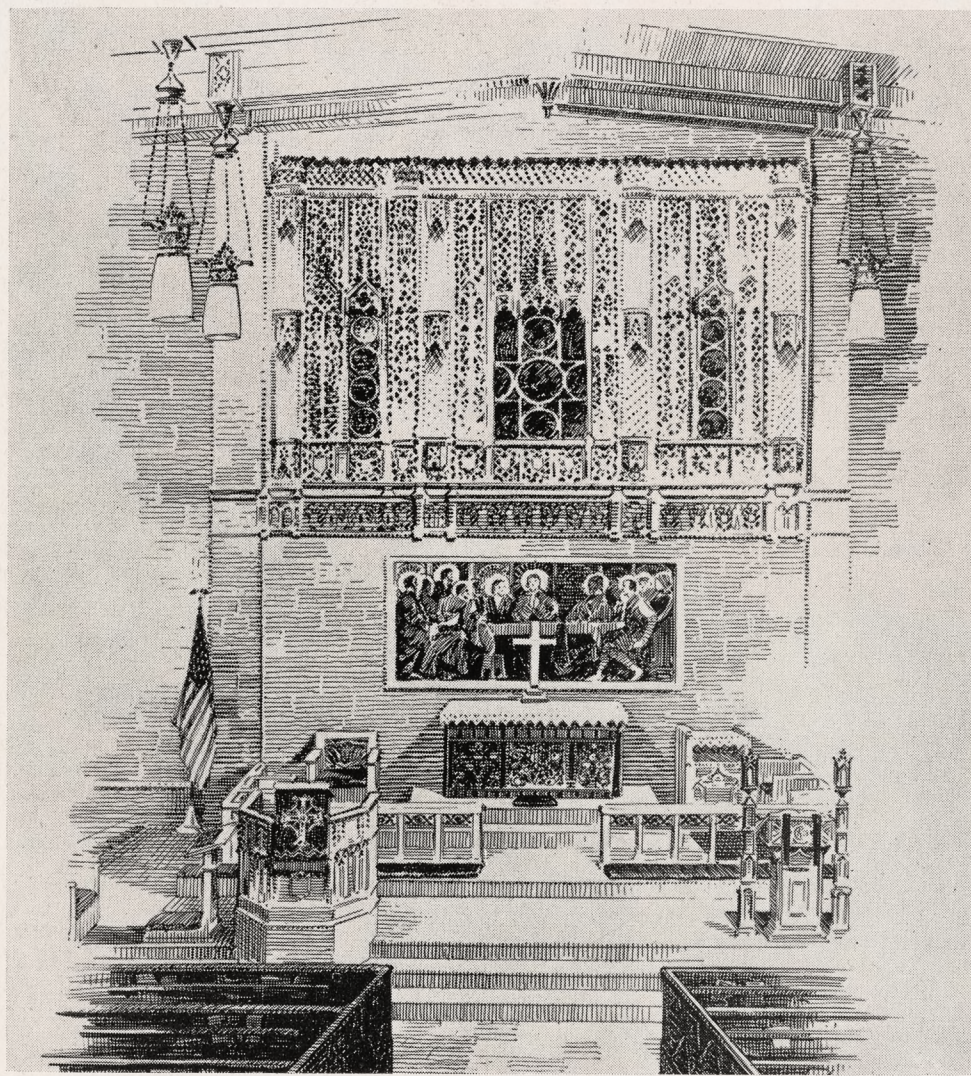


THE

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# Witness

May 10, 1951



ST. STEPHEN'S CHURCH, PHILADELPHIA

(Story of the Week on Page Three)

Education for Retirement by G. J. MacMurray



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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

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

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

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

### ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector  
8 a. m. and 9 a. m., Holy Communion.  
11 a. m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday  
at 8 a. m.  
Thursdays and Saints' Days at 10:30 a. m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a. m., Holy Communion; 9:30  
a. m., Church School; 11 a. m., Morning  
Service and Sermon; 4 p. m., Evening  
Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12  
noon, Holy Communion.

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

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

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

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

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
New York City  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

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

### PRO-CATHEDRAL OF THE HOLY TRINITY

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

## The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from Sep-  
tember 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.

## 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. 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. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a. m., 7:30 p. m.  
Weekdays: Tues., Wed., Thurs., Friday,  
12:30-12:55 p. m.  
Services of Spiritual Healing, Thursdays,  
12:30 and 5:30 p. m.  
Two hundred hearing aids available for  
every service.

### 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.

### CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 12:15; 11, 1st S. Family,  
9:30; M.P. and Ser. 11  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;  
H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School,  
10:50; M.P. 11  
Weekday: Thurs. 10. Other services as  
announced.  
Office Hours, Mon. thru Fri. 9-5

### 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. William M. Baxter  
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 "The Nation's Church"

Second Street above Market  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services: 9:30 and 11:00.  
This church is open daily.

### 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., Thurs., 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

# St. Stephen's in Philadelphia Has Extensive Program

## One of the Great Parishes of the Country Lives Up to Noble Heritage

★ St. Stephen's Church, Tenth Street above Chestnut, is one of the brave old downtown parishes of Philadelphia. Its leadership has been sound; its past rectors distinguished preachers. It has always been Protestant Episcopal, liberal, broad evangelical. Its endowment somewhere between seven and eight hundred thousand dollars gives it stability. Its foundation in 1823 was one of the results of a great influx into the Episcopal Church that marked the early decades of the nineteenth century, when the popular prejudices against the daughter of the Church of England had lost its power.

To modern eyes, the exterior of the edifice is severely simple and somewhat fortress-like, but it is described in early accounts as a "specimen of the Gothic architecture of the Middle Ages." Today the Church and connected community house are squeezed in among other large buildings, but a very rewarding experience awaits one who crosses the threshold. The interior is difficult to describe. It is not Gothic, or Colonial, or Georgian; it is a strange mixture of several architectural motives, with details lavishly ornamented and likeable to many because so different. It is called Philadelphia's Westminster Abbey because of its many priceless marble memorials, busts of former rectors, graves of distinguished laymen and remains of clergy buried in the walls.

The most exquisite memorial in the church was given in Dr. Elwood Worcester's rectorship. It is called "The Angel of Purity" and is one of the masterpieces of August Saint-Gaudens, America's greatest sculptor, a memorial to Maria Gouverneur Mitchell, the daughter of Dr. S. Weir Mitchell and Mrs. Mary Cadwalader Mitchell. The companion piece of this memorial, and very similar, is "Amor, Caritas," which is the only American sculpture to be recognized abroad and is now at the Luxembourg and owned by the French government.

Another notable piece of statuary, the work of Thorwald-

sen's pupil, Carl Steinhauser, is called, "The Angel of the Resurrection," and is one of the finest in the world. It commemorates three daughters of the Burd family who had died in girlhood and young womanhood. It represents three comely, maidenly forms, reclining as in sleep beneath a cross. The angel of the resurrection with his horn in his hand, is regarding them, ready to awaken them, but their slumber is so profound and sweet that he hesitates to blow the blast which will recall them to life. The whole group is executed in Thorwaldsen's large, free, simple manner. Under this memorial are buried Colonel Edward Shippen Burd, his wife, Elizabeth Howard Burd and eight children.

### The Font

Another work of this great sculptor, Steinhauser, is quite as poetical and lovely. It's a very tall font, perhaps one of the most beautiful in the world, also



ST. STEPHEN'S has healing services attended by thousands who come from all parts of the country



in the purest white marble. The shaft and bowl are highly graceful. At the base stand three adorable children holding in their hands the instruments of the Saviour's passion, the nails, the crown of thorns, the spear, with which they appear to be playing with wondering, uncomprehending eyes. Inside the bowl are sculptured in relief the sacred fish, by which the early Christians secretly expressed their faith. Phillips Brooks was so impressed by this touching work that he introduced it into one of his great sermons. Mrs. Burd in 1859, the year before her death, presented the Church with the Font which stands in the southwest corner, near the door.

### Burd School

Besides these monuments, Mrs. Burd gave a large sum to St. Stephen's Church and also founded with a munificent gift of \$500,000, the Burd School for fatherless girls, which she placed for all time under the control of the rector and vestry of St. Stephen's. The school, in its ninety-fifth year, with an endowment grown to over eight hundred thousand dollars is now situated at 4226 Baltimore Avenue. It provides training, affectionate care, education, social opportunity, health and recreation to some thirty-five girls from four years to eighteen, with very little charge to their mothers.

Near the entrance to the church is the superb recumbent effigy of Edward Shippen Burd sculptured in parian marble by Steinhauser.

Over the altar is a Venetian mosaic of the last supper with more than 180,000 pieces of Venetian glass, presented to St. Stephen's in 1889 by the children of Mrs. James Magee in memory of their mother. It was the creation of Mr. and Mrs. Henry Holiday of London. It was a show piece at a garden fete in London, when Mr. Gladstone was a guest, and he made an address of an hour upon it.

St. Stephen's has always been blessed throughout its history with great music. For forty-six years, Dr. David Wood enchanted the congregation of St. Stephen's with his unearthly melodies. Blind himself, he seemed to see what mortal man could not see. The portrait bust on the north wall under the gallery, is the work of Charles Grafly, of Philadelphia, and is a work of unusual charm, as well as a fine likeness of Dr. Wood. Some of Dr. Wood's well known compositions are, "There Shall Be No Night," "The Twilight Shadows Fall," "Asleep in Jesus," "Behold I Show You a Mystery," "The Son of David,"

"The Magnificat," and "Deus Misereatur in B Minor."

### Bon Mots

Many bons mots of former rectors are still recited in Philadelphia. Dr. Henry Ducachet, the second rector, had a great love of life and keen sense of humor. One day an old friend of Edward Shippen Burd came to St. Stephen's to admire the superb, recumbent effigy of Colonel Burd and remarked sharply, "The last time I saw Edward Burd was over a game of cards in Paris. What is he doing in this church?" Dr. Ducachet replied instantly, "Sir, he's waiting now for the last trump."

The Rev. Wm. Wilberforce



**THE ANGEL OF THE RESURRECTION** by Carl Steinhauser, one of the finest statues in the world, is in St. Stephen's



Newton asked in 1907 to give some recollections as a school-boy and college youth of Old St. Stephen's, wrote in "The Parish News:" "I well remember as a boy when the Burd monuments were placed in the church and the interest and excitement which their introduction into the house of God caused. Dear old Ducachet considered himself



**ALFRED W. PRICE** is the present rector of St. Stephen's, under whose leadership the parish has had remarkable growth

in a certain way the especial guardian of these exquisite monuments, and rightly to estimate them was the same thing in his mind as to attend the most elaborate service. To admire the statuary was to him more than sacrifice, and to venerate the angel in the group was better than the fat of rams."

"A story is told of him that during a certain month of August in Philadelphia the rector let his assistant go away upon a vacation, promising to take his place for the daily morning and evening prayer. But after the first week of this service in the terrible heat of August, the dear old doctor found it very trying to be twice in the church in one day."

It is reported of him that upon a certain afternoon in this heated term the doctor kept looking out of the vestry room to see if there were any persons coming to the service, and finding only two visiting lady teach-

ers present, went out to them, moping his head with his large bandanna handkerchief, and fanning himself vigorously with a huge palm leaf fan, as he whispered: "I tell you what it is, my friends, it is too hot to have evening prayer today. Let us take a good pious look at the statuary and then go reverently home."

#### Elwood Worcester

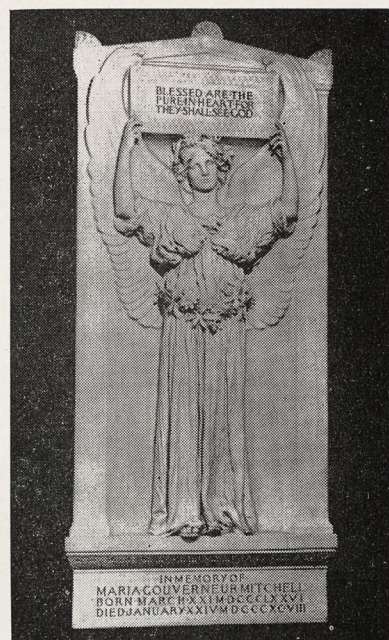
Dr. Elwood Worcester's call to St. Stephen's was rather unusual for he received his call for not preaching a trial sermon. His father-in-law, Bishop Rulison of Bethlehem asked him to take a service in St. Stephen's one hot Sunday. It was so hot in the hotel that he had to sleep on the floor. The next morning on the way to the church, his feet burning from walking on the scorching pavement, his vestments wet with perspiration, Dr. Worcester thought it only humane to curtail the service as much as possible. "When I mounted the pulpit, I felt it was no time for a long harangue. After a few pleasing words in regard to Dr. McConnell, I added, "I perceive, dear friends, that you are suffering nearly as much as I am and I think it would be well for us to sing one more hymn and all go reverently home." Bishop Rulison told him the following day, "I believe that you will always be unlucky. I did not like to tell you for fear you would not go, but if you had preached a fine, spiritual sermon instead of talking gibberish, you might have received a call to that great parish." Just as the bishop had concluded scolding his son-in-law, a messenger bicycled up the driveway with the message that he had been unanimously elected rector of St. Stephen's Church. When the committee of the vestry waited on Dr. Worcester the next day, he was assured that his action in not preaching convinced them that he was a man of wisdom and understanding and would make a good rector.

#### No Sinners

One of the first sermons Dr.

Worcester preached following his installation was on the subject of sin. An elderly lady, one of the pillars of Philadelphia society, called at his study and said indignantly, "I hope that as long as you are in this church you will never preach on that subject again." When Dr. Worcester asked why not, she continued, "You can't be expected to know everything, but I want you to understand that the members of St. Stephen's are not sinners." When she saw a pained expression come over his face, she quickly added, "Of course, I mean there are no sinners among the regular pew owners."

All six of the deceased former rectors of St. Stephen's were of noble stature and personality. Each succeeding generation of



**THE ANGEL OF PURITY**, one of the masterpieces of August Saint-Gaudens, is a showpiece in St. Stephen's

parishioners has had added advantages, a d d e d magnificence, in its inheritance. Dr. Montgomery, the delicate and sensitive harbinger of a reviving life, left rich fruit on the branches of the Colonial Church. St. Stephen's is richer because of the warm-hearted Dr. Ducachet whose sympathetic, generous and tolerant spirit protested against



the censoriousness of puritanism. Dr. Rudder's brilliant sermons—and personality—inspired vigor, optimism, success. Dr. McConnell, a great, restrained preacher whose crystal clear, logical and provocative sermons set his audiences on fire by sheer power of thought, was regarded by some as a liberal (by others as a radical) drew the best minds of Philadelphia into St. Stephen's. Dr. Worcester, his successor, left a legacy of great spiritual wealth, and not a little humor, to his devoted flock. Dr. Grammer's consistent opposition to Anglo-Catholicism and his broad scholarship made St. Stephen's one of the most influential centers of liberal Christian thought in the Protestant Episcopal Church.

Dr. Vincent C. Franks, a liberal, evangelical churchman, came to St. Stephen's in February, 1937, and fulfilled the hope of Dr. Herbert Old, warden, that he would "insure the growth of usefulness and influence of this historic parish" until he left in October, 1939.

#### Alfred W. Price

When the present rector, Dr. Alfred W. Price, came to St. Stephen's nine years ago he found the morale was at an all-

time ebb. The membership had dropped to 188 and the total congregational giving for the years previous amounted to only \$3,500 a year. Things had reached the bottom and so there was nothing to do but to climb back. The vestrymen and the congregation rose heroically to the challenge. Slowly but surely the tide turned. In nine years the parish giving was raised considerably each year until at present the 550 communicants and worshippers give over \$30,000 a year. This, together with the income from endowments, make possible a \$65,000 yearly budget for the church and \$40,000 for the Burd School, or \$105,000 in all. The rector's program, which attracts over 50,000 worshippers a year, is being used as a model and means to rejuvenate other sick churches in our large urban centers.

Last year 468 worship services were held. The rector conducted 400 and preached 205 sermons. Eight services are held each week, six of them preaching. During Lent noon-day services are held each week-day. The Lenten noon-day services originated here sixty years ago and have continued to the present. 18,000 attended last year.



**BURD SCHOOL** for fatherless girls is controlled by the rector and vestry of St. Stephen's

#### The Hard of Hearing

In 1946 two hundred hearing aids were installed in the church and the Rev. Gustav C. Meckling brought in to minister to the hard of hearing. St. Stephen's was the first church in the country to install a substantial number of ear phones and the first to conduct special services. These sensitive ear phones make the service audible to people with a hearing loss of up to 85%. Portable equipment is available in the community house for recreational programs and for a large Bible class Sunday afternoons. Mr. Meckling conducts the Sunday evening service for these handicapped people all year round. On the third Sunday evening there is a celebration of the Holy Communion.

#### Club for Business Men

A noon-day service for business men is held on Tuesday in the church with prayer, praise and sermon. Luncheon is served in the parish house before and after the service. The stated purpose is to provide a place of spiritual fellowship for men in the midst of a busy week. One hundred and fifty-six men from fifty-five office buildings, representing a cross-section of eight major denominations are now enrolled.

A similar service for business people and shoppers without the luncheon is held on Wednesdays at 12:30 and on Fridays a service of Holy Communion, conducted by the rector.

#### Healing Services

Two services of spiritual healing are held on Thursdays at 12:30 and 5:30 conducted by the rector. Seven thousand five hundred attended these services last year. People attend not only from the Philadelphia area, but also come by airplane, train and bus from all parts of the country. Hundreds and hundreds of cures of organic, functional and mental diseases have been attested by laboratory and X-ray tests. Doctors and psychiatrists send patients and even sit in the



pews at times with their patients. "We have seen every type of physical emotional and spiritual disease cured at the altar rail," says Dr. Price, "from colds to cancer, from earache to epilepsy, from arthritis to chronic alcoholism, from mental depression to mental derangement." People in trouble come to the rector's study for consultation in ever increasing numbers. "We have a steady stream of human problems," says the rector, "ranging from the depths of sorrow, frustration, unhappiness, physical and mental disharmony through divorce to alcoholism. Despite all the other activities of this generation, there is one basic need in mankind today; man is seeking with all his heart for a personal demonstration of God's power—a first-hand experience of religion. Hundreds of people have received such an experience in our sanctuary and have gone away with the tangible evidence of being recreated physically, emotionally, and spiritually. Every week we have evidence presented to us that with God in the picture there is no disease that is incurable, and no problem that cannot be solved."

"Spiritual healing, we are convinced is based upon solid foundation of holy scripture, sound science, psychology, and common sense. The basic principle on which we operate is that man is a unit of body, mind, and spirit. Any malady that affects one part of that unity affects the other parts of that unity."

"One of my valued professors in the Episcopal Theological School, Cambridge, in the subject of pastoral care, Dr. Richard C. Cabot, for many years professor of social ethics at Harvard Medical School, and eminent leader in medical and social education, said at our class one day that the minister could be doing 75 per cent of the healing work of the physician and could do some of it better than the physician, if he knew his business. Such was his estimate of ministers' oppor-

tunities for spiritual therapy."

"If only every minister of Christ had the faith to offer himself as a channel of his healing, and teach his people to support the ministry with prayer, the mighty works which Christ

would do, would become a powerful instrument of evangelism, and open fresh doors to the preaching of the gospel, in an age when so many have come to feel that the church has nothing that they need."

## National Council Purchases Property in Greenwich

★ The most important action taken at the meeting of the National Council at Seabury House, April 25-26, was approval of the purchase for \$175,750 of a business property in Greenwich, Conn. They voted \$225,000 for the cost of acquiring, altering and equipping the property. It is hoped that special gifts will cover these costs, but pending that the money is to come from undesignated legacies and be restored thereto in ten annual installments from an item to be placed in the budget each year. The use to which the building is to be put was indicated in the final paragraph of the resolution "that profits, if any, realized by the proposed division of publications be considered available for restoring such charges against undesignated legacies."

Treasurer Russell L. Dill expressed his concern over the present financial situation. While more money has been received than before, the value of the dollar has decreased so that "for more projects of work we need much more money than we are receiving."

The town and country division reported that already 96 applications for enrollment at the five institutes to be held this summer have been received. Enrollment is expected to reach 125. An appropriation of \$25,000 was made to purchase a 72-acre farm adjoining the Roanridge property, where the rural training work is centered.

### College Work

The division of college work reported that five faculty institutes will be held this year. The

Rev. Arnold S. Nash, reporting for the division, said there are "too many professors who are Christians but who let their students go to the devil" and summarized the work with faculties as an attempt to lead professors to "relate the Christian faith to their work and to their pupils."

### Report on Quotas

Bishop Dandridge of Tennessee reported for the committee on the apportionment of quotas to dioceses, the gist of their findings being that the present method is tolerably fair so that only minor modifications were proposed. The parochial expenses over a six year period have been used as the base factor. The committee proposed that this be changed to three years. They also suggest that the "weights" be changed, which means, like income tax, that the higher the bracket the greater the tax. There was considerable discussion of the report but no action was taken, the intention being to bring the report before the Church for study between now and the 1952 General Convention.

### Laymen's Training

Bishop Hobson of Southern Ohio caused surprise when he said that the laymen's training program would not need the full appropriation and asked the Council to authorize only half the amount, \$50,000, for next year.

Bishop Block of California requested that the promotion department see what could be done about having on its staff persons who could raise funds for parishes, rather than having



them turn to professional money raisers. The matter is to be studied.

### **Christian Education**

Several officers spoke on the work of the department of Christian education. Bishop Whittemore of Western Michigan said that considerable progress has been made in developing the new curriculum; the Rev. Walter Williams said that the mobile educational mission is being received enthusiastically; the Rev. Knud A. Larsen told of plans of the division of youth; the director, the Rev. John Heuss, told of plans for lay conferences, in cooperation with the Auxiliary and the committee on laymen's work, at which about 1,000 people, picked by bishops, will be told of the new curriculum and other new developments in Christian education.

### **United Thank Offering**

The executive secretary of the Auxiliary, Mrs. Arthur M. Sherman, reported that the United Thank Offering for the triennium at the moment is \$984,237, which is \$200,000 more than at the same period of the previous triennium.

### **TRANSFER TITLE IN CHINA**

★ The National Council, acting upon the request of Church authorities in China, has transferred the legal title of all properties in that country to the Chung Hua Sheng, Kung Hui.

### **WASHINGTON HOLDS CONVENTION**

★ The Rev. Alfred B. Starrett, a former missionary in China and now rector at Stockbridge, Mass., told the delegates attending the convention of Washington about the present situation in that country when it met, May 6-7, at Washington Cathedral. Another interesting session was devoted to reports on college work presented by the Rev. N. C. Acton, the Rev. John M. Burgess and the Rev. W. J. Coulter, all in charge of work with students in the diocese. The

session ended with a summary by Dean Elmer L. Keyser of George Washington University. Another highlight of the convention was the installing of the Rev. Francis B. Sayre as dean of the cathedral.

### **CONVENTION HEARS KILMER MYERS**

★ Delegates to the convention of Central New York, meeting at Trinity, Binghamton, May 7-8, were told of the work at Grace Church, Jersey City, N. J., by the Rev. Kilmer Myers, a member of the staff. The address on the problems of a church in a depressed area was followed by a panel discussion.

### **ACOLYTE FESTIVAL IN WEST TEXAS**

★ About 200 acolytes of parishes in West Texas held a festival April 6-7 at St. James, Del Rio. There were addresses by Bishop Jones, the Rev. Robert E. Megee, assistant at the Good Shepherd, Corpus Christi, the Rev. J. W. Worrell, assistant at St. Luke's, San Antonio. There was also a forum at which many subjects were discussed which was led by the Rev. W. C. Acosta, rector of the Messiah, Gonzales. On the fun side there was a banquet, dance, movie and a trip over the border into Mexico.

### **MEMORIALS DEDICATED AT EAU CLAIRE**

★ Clergy stalls, choir stalls and choir wainscot were dedicated April 22 at Christ Church Cathedral, Eau Claire, Wis., in memory of Frank E. Wilson, first bishop of the diocese. Bishop Wilson was for many years a columnist for *The Witness*.

### **RICHARDS ELECTED IN ALBANY**

★ The Rev. David E. Richards, archdeacon of Albany, was elected suffragan bishop at the convention held in Albany, May 2. The only other to receive votes was the Rev. Thorne Sparkman of the Redeemer, Bryn Mawr, Pa. Richards had

been elected last year but resigned because he was under the minimum age of thirty and because some standing committees refused to ratify, charging irregularities in the election.

### **PITTSBURGH WOMEN HAVE DINNER**

★ Members of five parish branches of the Auxiliary of Calvary Church, Pittsburgh, Pa., held their annual missionary rally dinner April 23 with 200 present. The rector, the Rev. William W. Lumkin, presided and the speakers were the Rev. Badie Ibrahim of Assiut College, Egypt, and Mrs. Wallace McClenahan of the diocesan board of the Auxiliary. The purpose of the rally was to broaden horizons, strengthen fellowship and inspire new efforts in missionary fields at home and overseas.

### **CALIFORNIA PRESENTS THANK OFFERING**

★ Parish Auxiliaries of California presented their spring United Thank Offering on April 20 at Trinity, San Jose, with 300 delegates present from 48 parishes of the convocations of San Francisco, Oakland, San Jose and Monterey. Gertrude Selzer, a missionary, told of her 27 years in China.

### **BISHOP OF ALASKA IN STATES**

★ Bishop Gordon of Alaska is preaching and lecturing during this month on the work in his district. His engagements are largely in Tennessee and Arkansas, with visits planned to a number of seminaries.

### **FIRST QUARTER COLLECTIONS**

★ Russell E. Dill, treasurer of the National Council, reports that collections for the first quarter of 1951 on expectations "are not good." Ten continental dioceses and districts and nine overseas districts have paid nothing at all, he reports, while two dioceses have made only token payments of \$100 or less.



# EDITORIALS

## Speaking With Tongues

**T**HE Birthday of the Church, as the feast of Pentecost is often called, ought to be an occasion for Christians to look both backward and forward in the life of the Church, as we instinctively do on our own birthdays.

Looking backward to the first Christian Pentecost, we see two extraordinary things that characterized the Church's birth: the "cloven tongues, like as of fire" and the "speaking with tongues." Both these striking phenomena are clearly symbols expressing the nature of God and his relation to his children. We suggest here a careful consideration of the significance of "speaking with tongues."

The eleven Apostles spoke eloquently of the message of their ascended master; so eloquently that the audience of many nations and languages understood them. They were talking, of course, of the heart of the new religion, which was love, and love is the one language that is clearly understood by natives and foreigners, by wise and simple, by good and bad alike. Their experience was like that of their master, who taught through all his earthly life in the language of love rather than in expounding the ancient law and who found response from all sorts and kinds to his message that the nature and heart of God is love. And the motley crowd at Pentecost understood and rejoiced at the thrilling simplicity of the Apostles' preaching of the truth that God is love and that love meant the complete giving of himself to a world confused, fearful and disillusioned—just as the common people of Palestine had rejoiced at the same good news given by the master of life. Something like this, we believe, is the inner significance of the "speaking with tongues" on the birthday of the Church.

We are sad today—or we ought to be—that all nations and peoples and languages are not flocking into the family of Jesus, delighted with the winsome words, spoken in compelling accents,

by today's successors of the Apostles. Too often they merely expound the law and the prophets and even disagree among themselves as to the true meaning of the law. And those that are without—whether Americans and nominal Christians or the "dwellers in Mesopotamia, Jews and proselytes, Cretes and Arabians"—are resentful, rather than delighted, as they sadly fail to hear in their tongues the wonderful works of God, the simple, revolutionary truth that God loves the world and that he lives in it today to transform the lives of men and of their nations. For the Christian Church today—on the whole and in general—is

not speaking the language of redeeming love. Its voice is uncertain, muffled, confused.

It is not declaring love forthrightly, simply; the kind of love that is a revolutionary power in mundane as in heavenly places. It is, instead, vainly trying to compromise with the world's standards of force and greed by allying itself with things that are eminently respectable and safe. It struggles pathetically to come to terms with satanic abominations like the atomic bomb, on the theory that if your enemy is depraved enough to hate you and your way of life and to plan your defeat, then the God of righteousness will approve your use of superior force to slaughter his women and children and to lay waste his cities, before more of your

soldiers are killed in battle. "If thine enemy hunger, feed him" was the word the incarnate God uttered and was the whole burden of the message of the "speaking with tongues" by the Apostles, set on fire by the Holy Spirit on the Church's birthday.

Love that is the heart of Almighty God means complete giving of self to the unworthy and wicked at whatever cost to self—even the cost of a cross. If the Church of today wishes to be listened to and understood she will preach this gospel and no other and will be proud and happy to be called utopian, impracticable and even treasonable, precisely as her blessed Lord was. She

### ★ "QUOTES"

**T**HERE are rumblings in every village from the Mediterranean to the Pacific. A force is gathering for a mighty effort. We think of that force as communistic. Communists exploit the situation, stirring every discontent and making the pot boil. The revolutions which are brewing are not, however, Communist in origin nor will they end even if Soviet Russia is crushed through war. The revolutionaries are hungry men who have been exploited from time out of mind. This is the century of their awakening and mobilization.

—WILLIAM O. DOUGLAS  
Supreme Court Justice,  
Tucson, Arizona,  
February 14, 1951

★



will, of course, forfeit all hope of great endowments; her priests and bishops and teachers may go hungry and have to seek out secular jobs—even as St. Paul did—but she will then be a Church alive and on fire with the Holy Spirit and men and women from the ends of the earth will listen to her and understand; while generations yet unborn will build, on the foundation she has laid, a civilization more nearly worthy of the Lamb of God who came to take away the sins of the world.

The rank-and-file of Christian people, however—inconspicuous and without influence in high places—will not expect to play such heroic roles in their witnessing to the love of God and its revolutionary power in the lives of men. But they can, nonetheless, make this supreme truth the very center of all they say and do. They can seek out and foregather with the unpopular, the underprivileged, the secular-minded, the agnostics. They can become their friends and share to the utmost their heartaches and their hopes, their yearnings to find something that shall make life a glorious rather than a sordid thing. They can thus show their serene belief that God never does break the bruised reed nor quench the smoking flax, but that his love, through his children, can make the unfit fit to survive and to live anew in the kingdom of God in this world.

So may they repeat, even in the inconspicuous corners where they are, the miracle of the first Pentecost and “speak with other tongues as the Spirit gives them utterance,” clearly understood by outsiders and aliens because they talk the language of love which is comprehended instinctively by all sorts and kinds, by all peoples and nations and languages.

So the beloved community of the Lord Christ may yet become again a burning fire and a shining light wherever a believer in the Holy Spirit of Pentecost lives and works and speaks in a language understood of all men.

## Thou Shalt Think

**T**HERE ought to be more of a premium on thinking. As one goes about listening to the man on the street's opinions on the topics of the day, it is painfully evident that he hasn't taken the time or the trouble to get both sides of the story, to do very much reading or thinking about the subject under discussion. Whether it's about Truman or MacArthur, the United World Federalists or public health insurance—there is more emoting than cerebrating! Passions and prejudices control our speech rather than facts and reason. The result oft-times is that truth has a

hard time, and there is all too much of an atmosphere of half-truth and downright lying in our national life. People easily shocked by immoral behavior in their own neighborhood seem strangely apathetic about it on high levels: “McCarthyism” is the most flagrant and sickening examples of what we are talking about.

Jesus put a stress on thinking when he said, Thou shalt love the Lord thy God with all thy mind . . . Let there be more honest-to-goodness thinking about some of the controversial issues before us today. And let there be a respect and reverence for the truth. Truth is a sacred matter: without it we are deceived, without it society is corrupted, without it we are separated from God!

## Notes and Comments

**W**E have been criticized for our editorial strictures on the liturgical doings of the bishop of Long Island on Maundy Thursday last. It may be that our remarks were ill-phrased or vaguely expressed. If that is so, we should like to make it clear now that our criticism was by no means a condemnation of the practice of blessing the holy oils by the bishop on Maundy Thursday, or any other time by those who wish to do so. We realize that this is a practice sanctified by long Christian tradition and recognized by implication in the Prayer Book office for the anointing of the sick and we rejoice in the fact of the comfort and healing which this ordinance has many times brought to the sick and the sinful. What we took strong exception to was the use of a service of ancient origin which assumed that demons inhabited material objects—to wit, pure olive oil. This still seems to us a legitimate criticism. The Church should not hesitate to admit that science has taught her many things for her own good, by patient research into the mysterious nature of God's physical world, and one of those things is certainly that the infesting of material things by demons is not a fact, but a superstition, pure and simple. Demons may indeed influence and even control human souls. That may be, from the point of view of science, an open question. Prayers for exorcism of such possible demonic influence are legitimate. Our criticism of Bishop DeWolfe's Maundy Thursday service was meant to apply solely to the explicit assumption in it that the material element of olive oil was, or might be, infested by demons. We hope that we have now made ourselves quite clear.

**T**HE red face of Cardinal Spellman is likely matched by the sore feet he may have from



his mile and a half walk in New York's gala loyalty parade last Saturday. The affront to all the rest of the city's clergy, and all of the non-Roman citizens of that town, may not have been planned. It is just assumed by many now that the Cardinal will look after the morals, politics, and flag-waving for all of New York. That he was "called" on the plan that he and MacArthur ride together in the first car while the second-class religionists came along together in the next car, is a very good thing. That they all hiked together was probably a good thing too. In the picture we saw in the paper Bishop Donegan looked rather amused by what he was doing. Perhaps, in the long run, it would have been better if they had all stayed home and worked on Sunday's sermon.

**W**E are very glad to be able to make a correction in regard to "Credo of Hope—1951" to

which we referred editorially in our April 19th issue, and which was attributed to the National Association of Manufacturers. We are now informed by the vice-president in charge of public relations, John T. Thacher, that this credo did not originate with the NAM, but was sent out independently by a group, together with a perforated coupon addressed to the National Association of Manufacturers with the following message: "Please assume the leadership in an ideological war. The American people will follow you. We know you can do the job." It was this coupon which created the assumption with us, and to other readers of the document, that it originated with the NAM. Mr. Thacher informs us that the NAM was not aware of the document until it received some of the coupons. The fact that it has only received five coupons so far, suggests that the American public does have some spiritual discernment.

## Impotency of Selfishness

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

**T**HE natural man is as self centered as a savage. Everything revolves around his own interest. He thinks about his opinions, his success, his prowess, his business and his diseases. As a matter of fact he is a drop in the ocean of life, but he will not admit it. He talks about his rights and his injuries but is not keen about his responsibilities and his own sins.

He cultivates certain tastes and life becomes a passion for the gratification of these appetites.

It may be a thirst for whiskey or the love of money or the desire for show.

Whatever it is that obsesses him, he acts as though God had created the world in order that he might gratify his own little soul, and the tragedy of his life is that the more he gets, the more he craves.

Possession cannot keep pace with desire. He worships the creature which he fondly believes will satisfy him and he ends by being the slave of the creature which he worships.

He avoids God for it seems to him as though God, if indeed there is a God, exists to rob him of his heart's desire.

The selfish man is a spoiled child grown to man's estate.

His Heavenly Father delights in setting him tasks to do when he himself knows what task lies before him.

He hasn't time for God because God is always taking the joy out of his life.

The self centered man does not believe that if you seek the kingdom of God and his righteousness, all those things over which he is anxious, will be added unto him. The self centered man is extremely childish in his attitude toward his Father in heaven.

### Childish Men

**Y**OUR child comes in and asks for a quarter, or wants to go with certain companions, and you, because you are his father, refuse. You are thinking of his future life about which the child cares not a rap. He wants what he wants, now!

So men grasp for this and grab for that and when it is denied them they curse and rave like a spoiled child, or they grow sullen and unapproachable.

"God gave me these appetites," said a young man, "and he is to blame if I indulge in them."

God gave you certain desires which are perfectly good and you have centered on this or that desire to the exclusion of its counter-balancing



control, which God also gave you. Nothing is holier than the love of man for a woman and nothing more lovable than children, yet the perversion of this love, not only has defeated the purpose of the desire, but has changed the child of God into a pervert.

He then blames God for his own selfish perversion of a holy thing.

He has thrown his life out of plum because he is disobedient to God's will for him.

Desire loses its beauty and fastens the bands of its own tyranny upon him.

These men have turned the truth of God into a lie, and worshipped and served the creature more than the Creator.

Professing themselves to be wise, they become fools and God permits them to reap the results of their own self-sufficiency.

### God's Omnipotence

**B**UT says the rebellious pervert, "God is all powerful and had no right to make me so weak that I could become a fool." The doctrine of God's omnipotence is a curious boomerang.

If we accept the doctrine, then we should never resist his power; and if we do not accept the doctrine, then we have no right to claim it as an alibi.

The omnipotence of God is governed by the omniscience of God and his omniscience has so directed his omnipotence that he wills to have children who love him by choice.

You so will. You would not have your child grow up to be an automatic reflection of yourself. You deliberately allow him to mingle with the world in order that he may learn to overcome the world.

You would not permit him to grow up in bovine ignorance of evil, even if you had the means to segregate him in a monastic garden of virtue.

The truth is that we want to play the game of life as it is because it is a good game and because it is quite possible to overcome evil with good.

If God's Almighty power is a factor in the game which you admit when you are winning, then it cannot be a factor which you eliminate when you are losing.

The strength of a nation is just as great as the greatness of its ideals. Great Britain has been a great nation because it has had mighty men who had a vision of empire, and more than any other nation has it had the fear of God.

Don't mistake this statement or confuse the issue. I am not saying that Englishmen have been more virtuous than other peoples. The one is not necessarily a corollary of the other.

Reverence for God like reverence for parents is one thing and it has a tremendous influence

on the sons and daughters of its family life.

Personal morals is another thing, equally important, but not at all the same thing. They ought to go together but do not do so necessarily.

National reverence for God and a belief in divine providence will cause that nation to have a big vision and to attempt great things, even though individually men do not live up to all that God demands of them.

### Petty Nationalism

**I** DO not know that the men who made England and the United States to be great nations, were better men personally than the present leaders of parliament and senate, but I do know that they were bigger men and that their vision of national responsibility was not so petty as it is now.

And I know further that a self centered policy of selfish self-seeking is as dangerous to the future of both nations as red anarchy has been fatal to Russia.

It is impossible for little men to rule adequately a great nation.

Better have leaders who have glaring personal faults and a big vision than little men of irreproachable habits and petty self-centered policies.

They are the kind of people who crucified Christ once and have crucified his leadership ever since.

I mean the kind of men who prate about duty when we are in danger and then exploit the nation for their own aggrandisement when we are at peace.

There is nothing that has so nauseated me in our national history as that big booming voice that proclaimed to American youth the necessity of their sacrifice during the war; which has in both England and America trailed off into a whine about taxes and a policy of national isolation. Who is so small that he cannot see that national isolation is a policy of small potatoes from every angle.

If Europe needed England and America then, it needs it far more now, for it is desperately ill.

If this be true then my son and yours went into the war, not for high-sounding principles which resounded then, but for the small-minded policies which are prevailing now.

### Bored People

**I**T is a sad thing that when we need big men in the senate, we should have chiefly mere money-makers.

And selfishness is so impotent.

Nobody ought to know this more than the average rich man who shows boredom in his face. I will guarantee that there is more complaining, murmuring and discontent in the homes of those



who have made much during the war, than there is in the homes of those whose sons paid the supreme price of their idealism.

They increased their goods and are so bored that in innumerable cases man and wife cannot live together.

But selfishness is no more important in the homes of the new rich than it is in the ranks of labor.

General Pershing struck a responsive chord when he reminded the unions that patriotism was the product of the individual American and not selfish corporations, whether of capital or labor.

The laboring man has avowedly rejected God and gone after his rights.

Let us assume that he has a perfect right to do this. What has been the result?

Their leadership has also been self-seeking.

Men who are not lovers of God are not lovers of their fellow-men and when they get into positions of power they feel no more love for their fellow-laboring men than they are capable of showing for their personal friends. They become bosses because they are selfish men. They merely envy and hate those who are in the saddle, and when they in turn are in the saddle they are more ruthless than their predecessors.

I am sure that there is no hope for labor without God in the world.

They may get shorter hours and more wages but their children will not rise up and call them blessed, for they are not the men that their fathers were.

No man can be great who is merely self-centered. No nation can be mighty when selfishness has been substituted for service.

## Education for Retirement

BY

G. J. MacMURRAY

Layman of Brooklyn, N. Y.

**G**ORGEOUS magazine and newspaper advertisements loudly and almost flamboyantly proclaim the virtues of retirement. Or should I say that flamboyant ads loudly proclaim the virtues of gorgeous retirement. The wizards of words who write these ads usually arrange to illustrate them with drawings that show the annuniant or the pensioner sailing, fishing, playing golf or indulging in some other innocuous pastime. I have no quarrel with the sensible desire for retirement which the ads seek to promote. Neither have I any quarrel with fishing, golf or other outdoor activities. It is highly desirable that one should seek a financial competency that will assure a reasonable income when the time has come to retire. Company pension plans and social security are directed toward the proper end that retirement shall see the retired worker assured reasonable creature comforts. But reasonable assurance of economic security is not enough. My experience with the laity has emphasized that. In fact, I have been flabbergasted by many instances of men successful in various occupations, some highly competitive, who having attained financial competency lack the imagination necessary to make their retirement a source of satisfaction to them and a joy to others. I simply mean that so many men with whom I have come into contact have

planned wisely for a competence but have not planned for the actuality.

### Get a Hobby

**A** PHILOSOPHER has said that in a considerable degree happiness stems from a reasonable adjustment of one to the circumstances in which one finds himself. And the circumstances of retirement in most cases are very different from those of activity in business or industry. These circumstances should be anticipated. Experience has convinced me of that. Yes, get a hobby! Get it fairly early. One does not know what hidden talents he may have that have been seeking a means of expression. Any number of instances could be cited. One of them is that of Winston Churchill. In his case it was a little child that led him, a child of his own with a set of paints intended for the use of the amateur. From a putterer with these paints Mr. Churchill, a world figure, has attained eminence as a painter. You do not have to be a draughtsman to be a painter. I know a figure draughtsman who was driven "nuts," as he expressed it, trying to do watercolors. Or take the case of Grandma Moses, well paid for her hobby, but indifferent to its monetary rewards.

There is joy in creation, whether it be painting, or woodworking, or pottery, or photography,



or what have you. The balancing medicinal value of art is nowhere better shown than in the essay by Hazlitt or in the introduction written by Mr. Churchill for his book on painting. Take wood-working or whittling! There are many good books for the amateur on these arts. Whittling can be made really worthwhile. I know a man in the insurance business who has shown great skill as a craftsman in wood mainly because his wife was sufficiently foresighted to buy her husband a power saw when she discerned in this man talents displayed by him in a shack in which they spend their summers. Like so many other men, the man about whom I am speaking was not supposed to be able to drive a nail straight. For the retired man cookery is not to be despised. Far too often my experience has confirmed the expression that God sent the victuals but the devil sent the cooks. Think of Savarin! Think of Oscar of the Waldorf! You need more than a sauce pan and ingredients to emulate them! You need the sauce pan, the necessary ingredients and then you need imagination.

#### Schooling Not Essential

**M**ANY men with whom I have talked deplore the fact that they lack formal schooling. Do not let the lack of early education flaw you! A friend of mine with no formal education in the so-called humanities became an authority on Shakespeare. In fact so impressed was he by his reading of the poet and the slang expressions in the bard's writings that he lectured on the poet, entitling one of his talks "Shakespeare the Roughneck." It was an engaging lecture and showed a facet of the man generally overlooked by Shakespeare's more fastidious commentators.

Then there are mathematics and music. Perhaps your career in these subjects was cut off in its infancy. Return to them as sources of amusement. You do not expect to become a Paganini or an Einstein. Neither do you expect to be a Whistler, a Romney or a Sargent if you go in for painting. No fewer than 144 courses were offered recently to the general public by the adult education division of a college in the east. The correspondence schools should not be ignored. Now that you have free time, take up your early schooling where you left off! Men who have spent a lifetime on study of their particular subjects have prepared for you outlines on religion, history, literature, natural science and other subjects. A retired executive of a large steel company wrote a history of the United States that for its penetrating analysis of major economic and financial trends flabbergasted other men who had devoted almost a lifetime to the study of history. By intense application over the years in his spare time

a councilman of a mid-west city who had not even completed elementary school became an authority on English literature and accumulated one of the most comprehensive private libraries in the country.

#### Craft Schools

**N**EARLY every YMCA in a large city has a craft students' league where old and young alike give vent to their skill in art, in pottery, in jewelry and in woodworking. Then, too, concern yourself with Church work. Get yourself a copy of the pamphlet "101 Things a Layman Can Do." That tells its own story. As the pamphlet says: "Your church is the most important and far-reaching institution in the community." After all your church is a plant, a physical property. That plant must be kept up, maintained physically. You individually or as a member of an organized group can render a real service here by contributing to the labor which will keep the plant in good operating condition. There is no need for me to dilate further upon this particular phase of the matter. This pamphlet does this much better than I could ever hope to do. Ask your rector for a copy of it! This is not special pleading by me in the interest of the Church. If this be a so-called build-up, it is a build-up for the individual more than it is for the Church.

Read and ponder "The Meaning of Liberal Education!" Read and ponder "Life Begins at Forty." Read Arnold Bennett's "How to Live on Twenty-four Hours a Day." "Outwitting Your Years." There are many other helpful and informative tracts on how to improve each shining hour. I know that on a Sunday afternoon when I see long lines of autos threading their way along the parkways, many of the occupants of these cars need the recreation that they are enjoying, but I also often wonder how many of the people in the autos are there merely because they lack the imagination to turn their attention to other and more rewarding things, things that would bring them lasting benefits and satisfactions.

#### Use of Leisure

**I** AM fully aware of the benefits that have accrued to humanity in these troubled times by "Peace of Mind," "Peace of Soul" and other similar volumes. And I know the value of faith and prayer. It is the problem of caring for the ever-increasing so-called leisure class with which I am concerned here, a leisure class which is very different from the similar class of years ago. For the most part the leisure class of years ago had little idea of what to do with its leisure. Let it be hoped that the fast-increasing new leisure class will be better schooled for its leisure. There are many evidences that it will be. But in a sense we



have only made a start. Of this I am convinced by the paucity of imagination that I have encountered in my Church work with men who have achieved leisure but do not seem to know what to do with it.

A contributor to a recent issue of *The Witness* wrote about the Beatitudes and how their application to every-day life can be made a blessing. The Beatitudes are not platitudes. And it is not a platitude when I say that to enjoy leisure you

must prepare for leisure. You who have shown acumen sufficient to assure you reasonable economic security should be able to plan your leisure so that your retirement will profit you, particularly in spiritual growth, and perhaps benefit society and those less well endowed than you. To this end your rector can advise and help you. What you do with your leisure and what you get out of it are up to you.

## First Things First

BY

MARGOT PFEIFER TODD

**T**WO candidates for orders sat before the board of examining chaplains. One chaplain asked, "Who was the greatest reformer of the Church?"

One of the candidates spoke up quickly, "Martin Luther—although the Anglo-Catholics may prefer the answer, John Keble."

The chaplain continued, "And who was the greatest preacher of the Church?"

The same candidate answered, "Phillips Brooks."

"And whom do you consider to have been the greatest teacher?"

"Tertullian."

"Whom would you say was the greatest missionary?"

The candidate who knew his Church history shot back, "Augustine—or perhaps you have in mind the early period in which case St. Paul must be considered."

"One more question—whom do you think was the greatest consolidator?"

And again the same candidate answered, "Gregory the Great."

Now the chaplain turned to the other candidate and said, "You haven't answered any of these questions. Whom do you consider the greatest in these various fields I've mentioned?"

The other candidate answered simply, "Jesus Christ."

The bright young candidate who had so well absorbed the history of the Church passed his canonicals and was given a nice post as assistant rector in a fairly large city parish. The other young candidate barely passed and was put to work in a rural area where his lack of academic appreciation would not conflict with the inquiring intellectual minds of his parishioners, for, after all, a priest must have the right answers

when confronted with an antagonistic layman who wants to know why Henry confiscated the Church lands and about the law of *praemunire* before he is willing to settle himself into a pew with any degree of regularity on Sundays.

### Age of Mediocrity

**O**F course we do happen to be living in a humanistic age of mediocrity in which the world members look hopefully to the Church for leadership only to find the Church too often willing to compromise the two great and only commandments for the sake of expediency which involves outrageous commitments for the establishment and maintenance of unwieldy Church plants.

Assembly-line Christians are likely to last just about as long as manufactured products—slick and efficient until the gloss wears off and the motor breaks down. It would seem that the U. S. P. or the U. L. rating of Christians is in need of alteration. You expect a drug to conform to certain standards, for if it's too weak, it will do no good at all, even though the dose be administered once a week at 11 a. m. on the 7th day—and perhaps doubled to include Wednesdays at 10:30—and you expect a light bulb to glow with its proper degree of radiation unto its life's end.

You might also expect the Church to put first things first regardless of the cost. Idealism can be highly practical in the job of carrying the good tidings to all men—it not only can, it must be practical enough to instill as much spirituality as it does academic knowledge in its young seminarians. Many a postulant is appalled at the casual way in which his faith is taken for granted and many of his first-year disillusionments could be avoided if he could find more of the Church that Christ created in the Church that man has developed. Of course, the Church is supposed to



be all-wise and all-knowing and perhaps it is attempting in wily fashion to meet the needs of the people who go to church . . . such people as the good president of the woman's league who nearly collapsed with horror and shame because she fell on the ice one day and was rescued and taken to the hospital by an impoverished Negro youth in his old jalopy.

What about the other people—mostly men—outside the Church who cynically expect to find compromise and expediency in their work but are honestly disappointed and disillusioned when they find the Church engaging in the same compromise and expediency and setting up the vestry before God. Maybe they'd like to get in the Church and do a little housecleaning but the established forces of tradition are too strong. The individualist with the love of God in his heart is looked upon askance and he is as unlikely to be welcomed into the fold—be he parishioner or theological student—as a card carrying Communist would be in the Union League Club. He might not have any wild ideas about introducing votive candles in a low church parish and he might not even be eager to replace "Abide With Me" with "Come Labor On;" probably all he wants to do is to lead a Christ-centered life and invite others to share in its blessings by doing the same, but the odds are against him because today the simple faith of a little child or an adult believing with that same faith is something that has been relegated to a syrupy delineation on a Sunday School poster.

### Hopping Mad

A FAMOUS newspaper editor once remarked, "Give me a reporter who comes tearing into the office every morning hopping mad at some injustice . . . who is willing to crusade for what he believes to be right." Christianity could stand a little crusading today, for it's only too easy to pigeon-hole constructive loving suggestions, but it's not so easy to stand-off the zeal that seeks for truth and the establishment of it. But instead we have vitamins to relieve that tired feeling replacing the invitation, "Come unto me, all ye who are weary." And psychoanalysis is more popular than the confessional because you simply send the doctor a check at the end of the month instead of doing penance for sin. We pay our way into our graves instead of living unto eternal life because man, not God, has become the center of our universe.

Fortunately, man not having created the world in the first place, he won't have the last word in the matter either—and he's in for quite a surprise when he finds that the sad, sweet looking Christ he's used to seeing on the Sunday school posters

is instead the strong vital second person of the Trinity who reiterates, "Not everyone who cries Lord, Lord, will I know before the Father."

NOTE: The author is a former Church social worker and was the writer of the cathedral hour radio program over a Detroit station before her marriage two years ago to a theological student.

## Arithmetic in the Catechism

By WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln

HAVE you ever thought about how simple arithmetic can help in learning what the catechism contains? You have to be able to count only to ten! The ten of the Ten Commandments is the largest number one has to use.

A few simple enumerations will help to fix the structures of the catechism in the mind. It deals with five main subjects: the baptismal vows, the Apostles Creed, the Ten Commandments, the Lord's Prayer, and teaching about the sacraments.

The baptismal vows are three, in which we renounce the devil, believe the creed, and promise to keep the commandments. In the creed we learn to believe three things: in God the Father, in God the Son, and in God the Holy Ghost.

In the Ten Commandments we learn two things: our duty towards God and our duty towards our neighbor.

We are taught that Christ ordained two sacraments as generally necessary for salvation, baptism and the supper of the Lord. We learn that there are two parts in a sacrament, the outward and visible sign and the inward spiritual grace.

The matter of holy baptism consists of two parts: water, and the use of the Trinitarian formula. There are two parts of the inward and spiritual grace. They are a death unto sin, and a new birth unto righteousness. Two requirements are made of those who come to be baptized: repentance and faith.

The Lord's Supper was ordained for two reasons: for a remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. There are two parts of the outward and visible, bread and wine, and the command of Christ that they be received. We receive two elements, the body and blood of Christ.

Five things are required of those who come to the Lord's Supper: repentance, purpose to lead a new life, faith in God's mercy through Christ, thankful remembrance of Christ's death, and charity towards all.

Try fitting the teachings of the catechism into groups of ten, five, three, and two, and see if this simple arithmetic won't help you to remember them better.



## WINDOW HONORS A NURSE

★ Frances W. Witts, a nurse who was formerly supervisor of the school of nurses at Rockland State Hospital, was honored recently when a stained glass window was dedicated to her at St. Stephen's, Pearl River, N. Y., by the rector, the Rev. Ernest W. Churchill. Members of the staff at the hospital, where Mr. Churchill is chaplain, were present, including Dr. Alfred M. Stanley, the director, and sixty nurses in uniform.

## LOYALTY BILLS OPPOSED

Protestant churchmen vigorously opposed bills pending in the Mass. legislature to curb subversive activities. Among these measures is one that would require all lawyers to take a loyalty oath. Another would create a special department in the attorney general's office to investigate suspected subversive persons. A third would forbid any Communist or other person advocating the overthrow of the government from getting any public job.

Bishop W. Appleton Lawrence of Western Massachusetts said that such legislation would be a deterrent to freedom of political thinking and might be used to curb religious activities.

Others opposing the bills were the Rev. Albert Buckner Coe, president of the Massachusetts Congregational conference; the Rev. H. Glenn Payne, representing the Massachusetts Baptist convention and the Rev. Emerson W. Smith of the Methodist conference.

## ROGATION SUNDAY AT WHITTIER

★ As in former years, members of St. Matthias, Whittier, Calif., and its parochial mission at Pico-Rivera, boarded buses on Rogation Sunday, April 29, and went to fields for outdoor services. Interestingly enough, the fields blessed last year are no longer under cultivation, so fast is the expansion of new

houses in the area. A portion of the land where the service was held last year is now being purchased for St. Bartholomew's, the Pico-Rivera mission. Funds for the project are from a grant made to the diocese by the National Council. The rector is the Rev. Albert E. Jenkins and his assistant is the Rev. Franklin H. Miller.

## BARD COLLEGE GETS SCHOLARSHIP

★ Bard College, Annandale-on-Hudson, N. Y., has received a gift of \$5,000 from the Rev. A. C. Howell to establish a scholarship, the income to be used for aid to qualified and deserving students, with preference to those intending to enter the ministry of the Episcopal Church. Mr. Howell is at present on the staff of the Heavenly Rest, New York City.

## BAKER COLLEGE SEEKS SCHOLARSHIPS

★ Daniel Baker College, Brownwood, Texas, is seeking funds for scholarships and to strengthen the financial structure of the college. The co-educational institution was taken over by the Episcopal Church last June. The Rev. Wilford O. Cross, formerly rector at Washington, Pa., is the acting president. He points out that "the most striking college material is often found among those whose parents cannot send them to college" and he expresses the hope that parishes, individuals and organizations will "accept an annual responsibility for scholarships, or portions of scholarships, thereby not only aiding the college but also making college education more democratic."

## MASSEY SHEPHERD GIVES MISSION

★ The Rev. Massey H. Shepherd Jr., professor at Episcopal Theological School and Witness columnist, is to conduct a four-day teaching mission at St. Stephen's, Goldsboro, N. C., commencing May 13.

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—Jacques Maritain

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by Dorothy Dohen

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## OUSTER CAUSES RESIGNATIONS

★ The ouster of the Rev. Willard Uphaus as executive secretary of the Religion and Labor Foundation has resulted in the resignation of three members of the board. Uphaus was fired for having attended the peace conference in Poland last summer. Those resigning are the Rev. Joseph F. Fletcher, professor at Episcopal Theological School, Cambridge; Prof. Kermit Eby of the University of Chicago and the Rev. Lloyd F. Worley, Methodist pastor of Stamford, Conn.

The office of the Foundation has been moved to Atlanta, Ga., and will be temporarily in charge of a CIO official, John Ramsay, who was one of those instrumental in the ouster of Uphaus. Resigning officials point out that the whole thing has its amusing side since Mr. Ramsay himself experienced an ousting or two in his pioneering days when he was in the rank and

file of the labor movement and before he reached his present position as a top official.

## DEAN CLAUDE SPROUSE RECEIVED GIFT

★ Dean and Mrs. Claude W. Sprouse were given \$6,000 by parishioners of Grace and Holy Trinity, Kansas City, Mo., when they were honored at a service which marked the dean's 20th anniversary at the Cathedral.

## TRAVELLING TEAM IN MICHIGAN

★ One of the teams of the department of education of the National Council visited the diocese of Michigan for two weeks in April, when they presented the new program to hundreds of Church people. Traveling in a station wagon and a panel truck, the team visited various sections for stays of one or more days as the need required. The Rev. Walter Williams presented the background and general im-

plications of the program; Miss Mary L. Villaret and Miss Eleanor Snyder worked with teachers on how to use the new books, visual aids, etc.

One of the highlights of the visit was a meeting with public school teachers at St. Paul's Cathedral, Detroit.

## DILLARD BROWN WORKS WITH BOYS

★ The Rev. Dillard Brown, rector of St. Luke's, Washington, devotes Saturday morning, Sunday afternoon and most of each Monday at the Cheltenham Boys Village. He is the chaplain of this training school where about 300 boys from 8 to 18 who have broken the law are given corrective training and assistance in readjusting their lives. Thinking that bright neckties might do something to boost the morale of the lads, Brown recently appealed to his congregation for them. So far he has received over a thousand.

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## THE NEW BOOKS

FREDERICK C. GRANT  
Book Editor

**This Grace Wherein We Stand.** By George Johnstone Jeffrey. Scribner. \$2.00.

This little book of lectures on preaching comes out of a great tradition, for the author is a Scottish divine and knows whereof he speaks. Every now and then those of us who stand before men with the word of God should read a book of this kind, if for no other reason than to rekindle the flame and to get a fresh slant. The author is aglow with his subject: a spirit of consecration runs through these pages to lift one up to achieve better things in the pulpit. Winsomely written, full of wisdom and sound advice about the preacher and the sermon, there is much in this book for every cleric to refresh himself on.—Benjamin Minifie.

**Christianity and Reason.** Seven Essays. Edited by Edward D. Myers. Oxford Univ. Press. \$3.00.

Tremendously vital essays on the great problems of thought in the present day. Man, in the twilight, need not falter (T. M. Greene); the present relevance of Catholic theology (John Wild); theology and philosophy (George F. Thomas); the language of theology (Wilbur M. Urban); theology as theoretical and practical knowledge (Lewis M. Hammond); theology in theory and practice (Howard D. Roelofs); the wisdom of the Greeks (Helmut Kuhn)—these are the titles and authors. We may well be proud of our guild of scholars in the Episcopal Church! This is one of the finest contributions to serious theological and philosophical thinking that we have seen of late. It makes one think of another collection of seven essays—a book called "Foundations" which exerted a great influence a generation ago.

**Revolution in a City Parish.** By Abbe G. Bichonneau. Newman Press, Westminster, Maryland. \$1.25.

A fascinating account of a French parish whose pastor decided to treat it as a mission station. The results are encouraging, and many a parish in the Episcopal Church could probably be more fully awakened under a similar treatment.

**Outline of a Metaphysics.** By Franklin T. Matchette. Philosophical Library, New York. \$3.75.

This is one of those innumerable attempts to penetrate to the core of existence made by persons who have not the slightest respect for the im-

mense labor applied in the history of metaphysics, and who are therefore audacious and naive enough to construct with a few strokes of thought a wholly new edifice. There is no original idea, no profound searching, no illuminating radiation; instead there are some cheap inferences from recent scientific theories, some shallow ethical considerations, some amateurish metaphysical conclusions. However, although destitute of any higher value, the book is written in a pleasant, easily understandable language, and may thus contribute to awaken some equally naive souls to the consciousness that there are problems which transcend the horizon of science and of speculation altogether, and thus it may indirectly lead some readers to the recognition of the significance of religious faith.—R. K.

**Webster's Geographical Dictionary.** G. and C. Merriam Co. \$8.50.  
The publishers of Webster's Dic-

tionary of the English Language have also produced other excellent dictionaries, such as the Dictionary of Synonyms, and the Biographical Dictionary. This latest addition to the series is a magnificent volume of over 1300 pages, with maps, many of them in color, and articles on over 40,000 place names. It is one of the most remarkable works of reference to be produced in this century, and ought to be found in every public library, as well as in many private ones.

**Halloween Through Twenty Centuries.**

By Ralph and Adelin Linton.  
Henry Schuman. \$2.50.

This is the latest volume in a fascinating series on the great festivals and holidays (Christmas, Passover, Easter, etc.). The book contains a great amount of information about All Souls' Day and its more aberrant observances, including Salem witchcraft.

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## NEWS OF CHURCHES OVERSEAS

### GERMAN YOUTH REJECTS PEACE TALKS

Protestant youth organizations in West Germany have rejected a bid from the Free German Youth of East Germany for "joint talks and action" against rearmament of West Germany. The spokesman for the estimated half million members of Protestant youth of the West said that "although the Evangelical youth continues to strive toward German unity, it will not participate in such discussions with the Free German Youth. We hope that we shall be able to demonstrate our will toward peace in our own way and without cooperating in any peace committee."

### STEPS TOWARD UNION IN ENGLAND

Conditional pulpit and altar fellowship between the Church of England and the Church of Scotland, a Presbyterian body, was recommended in a joint report issued by representatives of the two communions who have been deliberating together over inter-church relations. The report, made public simultaneously with the opening of the General Assembly of the Church of Scotland, acknowledged "formidable barriers" and unsolved differences which prevent an immediate attainment of full unity between the two Churches, and called for long-term discussions aimed at ironing out the differences.

Meanwhile, however, it suggested that the appropriate authorities of both bodies sanction a mutual pulpit exchange, as well as the admission of baptized communicant members of the Church of Scotland to holy communion in the Church of England when circumstances prevent the access of such communicants to their own Church.

### CHRISTIAN ACTION URGED AT LONDON MEETING

A campaign to bring Christian principles to bear on Britain's political life was launched at a mass-meeting held in London, attended by 3,000 persons. Viscount Jowitt, Lord Chancellor, presided, flanked on the platform by the Archbishop of Canterbury, the Rev. A. D. Marcus, moderator of the Free Church Council, and Bishop George Craven, R. C. auxiliary bishop of Westminster. The speakers were Karl Arnold, R. C. premier of the Rhine-Westphalia government, and Andre Philip, Protestant French Socialist deputy. Unity in Europe was stressed by both speakers.

### HUNGARIAN CABINET MEMBER A CHURCH OFFICIAL

The minister of agriculture of the government of Hungary, Ferenc Erdei, has been installed lay president of the Trans-Tibiscian district of the Reformed Church. The installation was

preceded by a service during which he took the oath of office in the presence of Bishop John Peter and other Church officials. Attending the service was Istvan Dobi, president of the council of ministers, who is also a layman of the Reformed Church. Both Erdei and Dobi are Communists.

### ANGLICANS SEND GREETINGS TO CHURCH IN CHINA

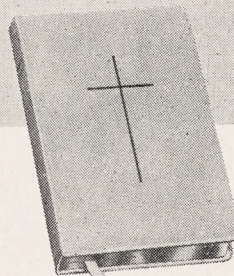
Pledges of "continuing fellowship" with the Church in China were made in a resolution adopted in London by the Church Missionary Society of the Church of England. It expressed sympathy with the intention of the Chinese Church "to become independent of external aid and to assume the status of a self-governing and self-supporting Church."

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## NEWS OF OTHER CHURCHES

### STUDENTS DEMAND WHEAT FOR INDIA

A "wheat for India" caravan of students of Presbyterian's Macalester College in St. Paul, Minn., set out May 3 for Washington to demand wheat for that country. There was a truck load of the grain and seven or eight cars filled with students. They hope to pick up other students on the way. In Washington the load of wheat is to be delivered to the India embassy after which the students will button-hole Congressmen.

At Bucknell, Baptist college, students and faculty members presented the consul general of India in New York with a bag of wheat as a gesture of their support of the pending legislation and a protest against the delay in passing the aid-to-India legislation.

### METHODIST BISHOPS APPEAL FOR MORE MINISTERS

The council of Methodist bishops, meeting at Grand Canyon, Ariz., issued an appeal to pastors, parents and young people to meet the deficiency of 5,000 full-time pastors.

### LOYALTY OATHS HIT BY QUAKERS

Loyalty oaths were opposed by the executive board of the Friends Service Committee meeting in Philadelphia. The statement says "so-called loyalty oaths and similar restrictive requirements are ineffective and dangerous instruments attempting to control the thought, and not merely the overt actions, of persons suspected as subversive. Often cumbersome and unworkable, such laws control no truly dangerous subversives, who do not hesitate to perjure themselves. Rather they intimidate honest and creative members of the population who may fear repression, prosecutions and criticisms based on misunderstanding. True loyalty cannot be legislated; it must come with the willing consent of free people."

### COLLEGE CHAPLAINS HEAR OF YOUTH TRENDS

Youth's traditional "lust for adventure" has been replaced by a search for security according to Prof. Edwin E. Aubrey of the University of Pennsylvania, in addressing a conference of college chaplains that met at Hampton, Va. He also described the dominant philosophy among faculty members as "humanistic naturalism," and he advised the chaplains not to denounce dogmatically this point of view but to analyze it critically, attempting to show that an adequate explanation of nature requires recognition of God

"who is transcendent as well as imminent."

The conference was attended by more than 250 chaplains, who elected Chaplain Sidney Lovell of Yale as president and the Rev. George H. Bean, chaplain at Lehigh, and an Episcopalian, vice-president and program chairman for the next conference.

### UNIVERSAL MILITARY TRAINING IS OPPOSED

Opposition to a permanent universal military training program was voiced by the northern synod of the Evangelical and Reformed Church at its annual meeting in St. Cloud, Minn. Declaring that such a program was inadequate to meet present needs, the statement stated that "the world can be saved from poverty, exploitation and despair only by a vast spiritual movement that will revolutionize the life of individuals and society."

### MINISTERS GET RULING ON SOCIAL SECURITY

Ministers doing lay work in non-religious organizations are not subject to the social security act, or to payroll deductions or benefits under it, if they are doing such work at the direction of the church which they serve. If, however, they perform lay work in a non-religious organization, and such work is not at the direction of the church, they are subject to the act insofar as their lay work is concerned. Ministers are generally excluded from the social security act and cannot be covered by it, even if that is their desire.

### ANTI-CRIME CRUSADE BACKED BY PITTSBURGH CHURCHES

The churches affiliated with the council of churches in Pittsburgh, 500 in all, have pledged full support to a crusade against crime in that city. The statement refers to "shocking evidences of moral delinquency in our society" as revealed by the Senate crime investigating committee and by special grand jury inquiries in Allegheny County.

### LAYMEN'S GROUP NAMES FIRST DIRECTOR

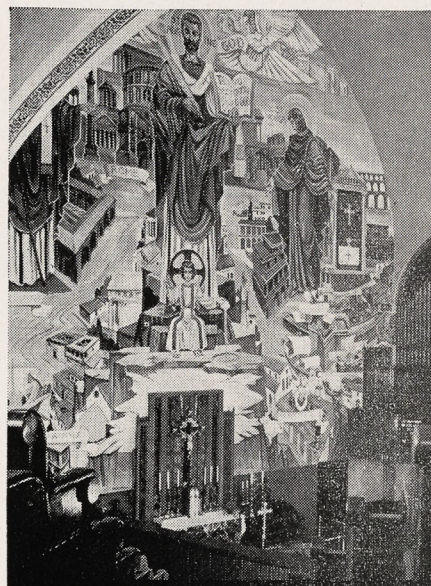
Urner Goodman of Elizabeth, N. J., has been named the first director of the department of united church men of the National Council of Churches. Resigning as program director of the Boy Scouts, a position he has held for 20 years, the new director will promote an interdenominational program aimed at strengthening lay participation in church life on the community level.

### R. C. PRIEST REFUSES TO COOPERATE

A long-established custom of holding the baccalaureate exercises in a Protestant church has been abandoned by the school committee of Fairhaven, Mass. The Rev. Thomas Lyons, pastor of the R. C. Church, protested last year, stating that canon law forbids Catholics to participate in services at a Protestant church. The committee however went ahead with plans to hold the service in the Unitarian church. Whereupon the priest requested R. C. students not to attend, with the result that only 47 of the 108 in the graduating class attended. It has not yet been announced where the service will be held this year, except that it will not be in a Protestant church.

### METHODIST CHOIR SINGS GREGORIAN MASS

Choir boys of a Methodist church in Danville, Ind., led by an Episcopal choirmaster, chanted a mass in Gregorian plainsong at a Roman Catholic Church on a recent Sunday.



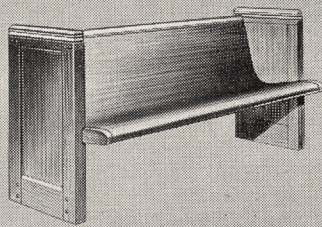
## DECORATION

By the use of painting in simple ornament or elaborate themes with figures, walls are enriched and become the source of meditation. Rambusch decoration may be seen in these churches:

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- St. James Church, Chicago, Ill.
- St. John's Church, Elizabeth, N. J.
- St. Paul's Church, Flint, Mich.

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## BACKFIRE

HAROLD BERNHARDT JR.  
Society of Friends, Kansas City

The lead article by Kenneth Forbes (Mar. 29) is wonderful in my opinion, and he speaks for a great many of us, although much more eloquently of course. I am a member of Penn Valley Meeting of the Society of Friends, and am vitally interested in every effort with peace as its goal regardless of its racial, religious or political make-up. Congratulations again upon a fine article.

EDGAR W. HENSHAW  
Rector at Pampa, Texas

The editorial "American Mikado" is the most

COWARDLY  
VICIOUS  
COMMUNIST INSPIRED  
UNCHRISTIAN THING

I have ever had the misfortune to read in a so-called Church paper.

ROBERT J. SULLIVAN  
Editorial Staff

American Technical Society

I will very greatly appreciate a copy of The Witness that contained the pro and con discussion on euthanasia. The two essays by Mr. Russell and Mr. Forbes were such excellent examples of thoughtful inquiry that I would like to preserve them as outstanding summations on the subject. For me, the two essays went far to resolve the challenging issue by anticipating the most cogent points of argument on both sides, and by presenting their theses with a minimum of wordage and a maximum of logic.

MRS. H. F. RAMACIOTTI  
Churchwoman of Palo Alto, Cal.

Please let me know about the Church Peace Union. I belong to the Episcopal Pacifist Fellowship, the peace club of Palo Alto and the Women's League for Peace and Freedom. The churches for the most part pussy-foot the whole question of peace since the clergy, apparently, are afraid of their congregations. I admire the courage of The Witness.

EDWIN J. RANDALL  
Suffragan of Chicago, retired

I do not like what you say about General MacArthur. He is not only an efficient and patriotic General but he has proved himself a true statesman in the democratization of Japan and is most highly respected by the people of that country. As for Korea, he was directed to fight a war which was unauthorized by Congress and he was not allowed to fight the war to victory. Thousands of casualties have been suffered in Korea because of the lack of policy of our state department and the UN, and the appalling tragedy continues.



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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important

J. FRED HAMBLIN

Rector of St. John's, Newark, N. J.

I am very much shocked at the temper of the article entitled 'American Mikado' (Witness, Apr. 19). I think the sentiments of such an article appearing in The Witness, without signature of the author, is wrong. The General of the Army has just touched foot on American soil after his dismissal by the President of the United States from his post in the Far East, and the justice of the dismissal is still a grave matter of debate. If the sentiments of the aforementioned article are those of some individual it should be so stated so that your readers will know who is really responsible for the hasty judgment brought by such an article upon the person of one who has served our country well and honorably over a long period of time in the Far East. As a reader I protest, and would like to see such articles in the future bear the signature of the writers.

HELEN ARNDT

Churchwoman of Denver

Christian thinking in the cause of international peace is meanly served by Mr. Forbes' story on the Peace Pilgrimage. His inflammatory, generalized and often unrelated statements of opinion to support his position make mockery of serious attempts to understand our present situation and guide action by Christian principle. Have these crusaders ever heard of the United Nations? The existence and actions of the one cooperative association of nations is not even mentioned in the article. Mr. Forbes' apparent intellectual assent to the use of any means to an end seems to me to produce shameful intellectual dishonesty.

MRS. M. S. BLAKE

Churchwoman of Flint, Mich.

When an Episcopal paper publishes an article like "American Mikado," with no name signed, then it is time to fold up and go into the general newspaper field.

MELVIN ABSON

Clergyman of E. Syracuse, N. Y.

Do not spoil a good magazine by printing such silly articles as 'Voodooism in Long Island.' The prayer used was most likely couched in ancient terms. If what The Witness stands for is true there are a host of devils influencing the Church and the world that need exorcising. Did not Jesus himself make an ointment of dust

and saliva to use on the eyes of one who was blind? Was that voodooism? The bishop of Long Island, in my opinion, did a very unbrotherly act and violated the law of divine charity in dealing with Mr. Melish because he seems to have listened to rabble rousers instead of the Lord Jesus. However, that is no reason to apply the name of voodooism to the service of consecrating oil for the anointing of the sick.

LOUIS S. LUISA

Clergyman of Clifton, N. J.

I have always prided myself in being able to go along with you in the editorials printed in The Witness. But the editorial: "American Mikado" is to my mind, a truly "All time low." I disagree with its content and tone very much. If you will pardon a very corny idea . . . it could have been written with relish by "uncle" Joe Stalin himself. But please get this straight: my violent disagreement does not stem from the Hearst interests, et al., for I never read nor will I allow any of the yellow sheets to enter my home. You and the editorial writers are wrong a thousand times wrong and you do Mac a serious injustice. Time, only time will completely vindicate the MacArthur proposals.

It is so easy for editorial writers sitting in their ivory towers in Pa. and in N. Y. to pass judgment on a fine servant, one who knows what he is talking about, after living on the scene for many years. Any pencil pusher can throw stones from a vantage point.

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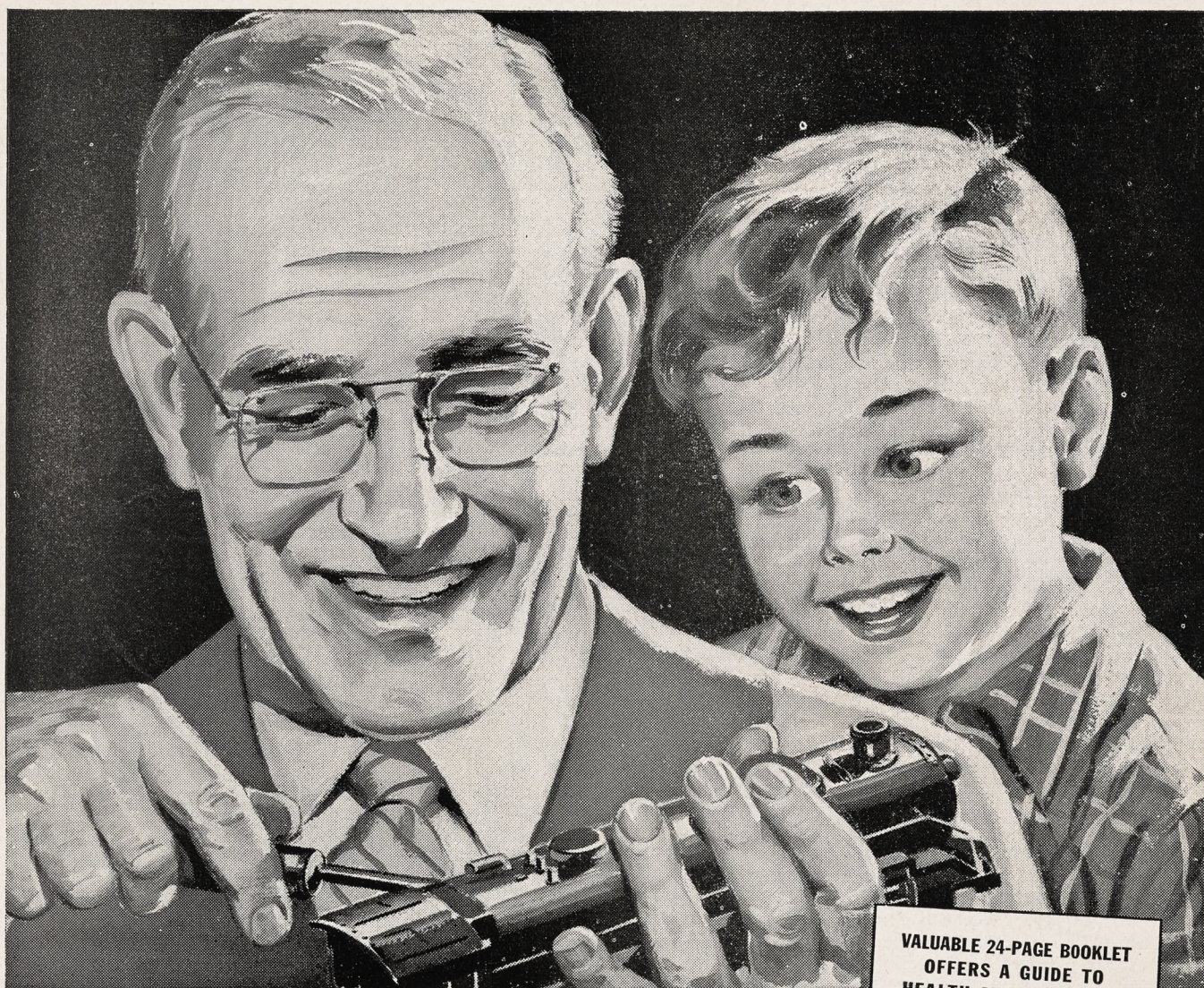
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