

THE

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# Witness

July 12, 1951



ST. LUKE'S, LONG BEACH, CALIFORNIA

(Story on Page Three)

Open vs. Closed Communion by Chad Walsh



## 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: 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:45, 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.  
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 10:10 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion  
11 a.m. Morning Service and Sermon  
Weekdays: Holy Communion Tuesdays at 12:10 p.m.; Wednesdays at 8 a.m.; Thursdays 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, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### PRO-CATHEDRAL OF THE HOLY TRINITY

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

# The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. PAUL'S CATHEDRAL

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

### CHRIST CHURCH

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

### TRINITY CHURCH

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

### CHRIST CHURCH

INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Sei. 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.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### CHRIST CHURCH

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

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

ST. LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. 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

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Rev. Eugene M. Chapman,  
Rev. E. Laurence Baxter  
Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

Newport, Rhode Island  
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## —STORY OF THE WEEK—

# Perry Austin Leaves St. Luke's After Great Ministry

## Long Beach Parish Has Record of Service That Extends Far Beyond City

★ The Rev. Perry G. M. Austin has resigned as rector of St. Luke's, Long Beach, Calif., after serving the parish for 28 years—longer than any other clergyman now active in the city. There is nothing newsworthy ordinarily about a rector resigning but there is when he is Perry Austin and the church is St. Luke's.

It was started as a mission in 1897 with 15 communicants in a town of 1500. The work was carried on by the Rev. W. F. Jacobs, a missionary of the old school who rode his circuit on horseback. The first church was built three years later and was soon placed in charge of the Rev. Charles T. Murphy as vicar. The town had grown to 3,500 by 1905 and St. Luke's could boast 163 communicants that year when it was made a parish. Two years later, Robert B. Gooden, later to become suffragan bishop of the diocese of Los Angeles, was made rector, to be followed in 1912 by Arnold G. H. Bode who, over a long ministry in England, Australia and Switzerland, as well as the U.S., has distinguished himself not only as a pastor but also as an organist and composer. One of his hymns, 432, is in The Hymnal, 1940.

### Perry Austin

Perry Austin came to St. Luke's as the fourth rector in 1923. He had served for a year as a curate at St. Timothy's, lo-

cated in an iron-and-steel mill district of Philadelphia. Then after a stretch overseas in world war one as a chaplain he became rector of St. Luke's, located in a textile mill district of Philadelphia. Here he learned to love people who were "nobodys" in the eyes of the world—a thousand of them with 600 in the Sunday school. Most of these people worked in rug or stocking mills, mostly Anglo-Saxons from England, Scotland, Ireland who battled machines all their lives. Their rector fought through to some basic imperatives in this mill district which resulted in his turning down a cushy parish on the Main Line, where he was offered five times the salary, a rectory with five bathrooms, and assurance of proper leadership among the proper people of proper Philadelphia. He preferred to stick for awhile with his workers who had everything but the cream of polite culture and were honest with honest sweat after a hard day's work.

### Returning Home

The call to St. Luke's was like a call to come back home since his family had lived in Santa Barbara for over 100 years—a long time on the coast. The parish had at the time about 500 communicants in a city which had grown rapidly to about 100,000. He made up his mind in accepting that he would stay for an extended period so as to earn the confidence of people, con-

vinced that it is only on this basis that a thorough job could be done. The fact that the parish now has 1,300 communicants and over 2,000 connected with the church is but one proof of his success. More important is the fact that St. Luke's has an influence in the community which is felt by all who look to the parish for leadership in the spiritual things that make for fair play and that gives one the approval of conscience, and that sense which seeks the qualitative riches which the world—apart from religion—can neither give nor take away.

### Other Achievements

St. Luke's lost everything, materially, when the 1933 earthquake destroyed in ten seconds the \$60,000 church property. But a year later, almost to the day, a beautiful new St. Luke's was dedicated.

For twelve years the church had the first broadcast of a full



PERRY G. M. AUSTIN

service every Sunday morning over a powerful station with a radio congregation which stretched from Mexico to Canada. These people were minis-



# EPISCOPAL CHURCH NEWS

tered to by mail as well as radio.

Out of St. Luke's have been born four independent congregations: All Saints in East Long Beach which became an independent parish in three years; St. Thomas, started in the Lake-wood district in 1946; two navy chapels which owe a good deal of their impetus to St. Luke's.

After 25 years as director of the Red Cross and a similar period as director of the city's largest hospital, Austin was recently asked to be the official chaplain at another hospital to establish the faith of patients in the intuitive religious principle in the healing process.

Entering the ministry from St. Luke's are five men who have made names for themselves in the ministry: Bishop Heber Gooden, son of the second rector, who is distinguishing himself as bishop of Panama; Dean Sturgis L. Riddle of the Holy Trinity Pro-Cathedral, Paris, France; the Rev. George L. Potter, vicar at St. Mary's, Lompoc, Calif.; the Rev. John P. Phillips, teacher at Multnomah College, Portland, Ore.; the Rev. Robert L. Bonhall, rector of St. Peter's, Santa Maria.

## The Choristers

In 1930 the St. Luke's Choristers, a church professional choir was inaugurated under a musical genius, William Ripley Dorr, who is well known through national music journals. This choir of 60 boys and men (over 300 since its start have been qualified members) is the only Church choir that has in history sung in over 80 moving pictures—notable among which are Midsummer Night's Dream, with the Los Angeles Symphony Orchestra; Tale of Two Cities, Boys' Town, Bells of St. Mary's, Mrs. Minniver, The Song of Love (life of Schumann), The Corn is Green. In addition, they have done four albums of choir music—including "Christmas Carols"

which are "sung" all over the world and over the radio at Christmas season—through the recordings. The records are being used in Wuchang, China and in Boone University in the music department, to teach breath control to the Chinese students—also in an American Indian school, similarly, in Minnesota. The Choristers some years ago was made a member-choir of the English School of Church Music of which the Archbishop of Canterbury is head and most of the Cathedral choirs of England are chapter members. There are three American choirs who have this distinction.

The best of this influence which has radiated far and wide from this parish is the record of "non-delinquency" in the character of over 300 boys who are grounded in the knowledge of love of God and in a Christian sense of responsibility towards their fellows. The choir's motto is Better boys—Better music, and in that order!

So, briefly, is the record of a parish which has won the confidence of a community of now over 300,000 and has extended its influence throughout the world, and has done so without a show of money or by pulling the brass of ecclesiastical authority. With great credit to his three predecessors for these accomplishments, most of it is due to the unusual ministry of Perry Austin who is now returning to his native Santa Barbara "to do a little teaching and a lot of writing."

## BUSINESS MEN TRAIN FOR MINISTRY

★With the ordination to the priesthood of the Rev. Edward P. Denzter, assistant minister at Grace Church, Kirkwood, and vicar of Christ Church, Affton, the first of a group of Missouri men who are entering the ministry from business life completes

his training. He comes to the ministry after experience in the food and shoe businesses, and serving as an infantry captain in world war two.

Arthur R. Steidemann, a civil engineer, is lay assistant at Emmanuel Church, Webster Groves, while pursuing his studies for ordination. Roy J. Schaffer is lay vicar of Trinity Church, St. Charles, while doing the same thing. Mr. Schaffer is resigning this summer from the staff of the St. Louis Post-Dispatch to give full time to his studies and church work. J. Maver Feehan, a manufacturer's agent, will begin full-time study in the fall, but will continue in his business until ready for ordination. He is lay reader at St. John's, St. Louis.

All of these men, including Mr. Dentzer, are doing their theological work under the direction of the examining chaplains and with the cooperation of Eden Theological Seminary, Webster Groves, of the Evangelical and Reformed Church, where they are taking their courses in Bible, systematic theology, apologetics and ethics.

Still another former business man, Joseph T. Swift, until two years ago assistant general passenger agent of the St. Louis-San Francisco Railroad, is studying at the Virginia Theological Seminary. He is from Grace Church, Kirkwood.

## NEW MISSION IN PONTIAC

★ A parochial mission of All Saints, Pontiac, was established July 1 to be known as All Saints Chapel. The congregation is meeting in a community center for the present. Services are conducted by the Rev. Bert Ede, assistant at All Saints Church, whose rector is the Rev. Ivor I. Curtis.



## PRESBYTERIAN SERVICE IN MANCHESTER

★ The Lord's Supper was celebrated by a Presbyterian minister according to the Presbyterian rites in Grace Church, Manchester, N. H., recently at the Sunday family service. The purpose according to the announcement made by the rector of Grace Church, the Rev. Bradford Young, was "to help the Sunday school children and their parents to meet Christ in the Holy Communion as observed by a sister Church, so that they will know by their own experience the universality of both Christ and his Church." Since it was not practical to take the whole congregation to the Presbyterian church for communion, the rector lent his church to the minister of the Westminster Presbyterian Church, the Rev. John Hendrickson, and his four elders. A communion table was provided on the level of the congregation as required by Presbyterian law and as practiced by many Episcopal churches during the eighteenth and nineteenth centuries and also by

churches of the first century. About 150 young people and adults received.

This service was one of a series on "Know your Christian neighbor." The unit began after Easter and included talks or interviews about other churches of the city. It brought out points of similarity and differences from the Episcopal and taught the children about their own Church while learning about other Churches. To visualize the special emphasis within the general catholicity of each Church, each was connected with some article of the church furniture: the Roman Catholic with the altar; the Greek Orthodox with the stained glass windows (ikons); the Lutheran with the cross (faith in Christ alone); the Presbyterian with the Bible; the Congregational with the pew; the Methodist with the hymnal; the Baptist with the font; the Episcopal with the Prayer Book. The series ended with an interview on the local, state, national and world councils of churches and color pictures of their activities and also of the local churches.



Rev. John Hendrickson with his elders

## RECTORS' WIVES WANT EASIER SUNDAY

★ "Easy Sunday Dinners" was the major subject considered by ministers' wives at the joint meeting of the Episcopal town and country conference and the Penn State college conference June 18-22. Headliners were Dad Dennis on the Church at work, Charles G. Hamilton of Mississippi on the rural radio, Maxwell Brown of Michigan on Roanridge, and Shelby Walthall on ministers and organizations.

New president of the Rural Workers' Fellowship is the Rev. Shelby Walthall of North Texas, with Wilbur A. Cochel of Roanridge as honorary president. New vice presidents are the Rev. Howard S. Trask of South Dakota and the Rev. Samuel Keys of Southern Ohio. Mrs. John Philbrick of Roanridge was re-elected secretary. A large number of eastern clergy enjoyed the meetings, and it was proposed to hold future elections by mail.

## FRANCIS B. SAYRE IN LONDON

★ Dean Francis B. Sayre Jr., recently installed at Washington Cathedral, and the Rev. Luther D. Miller, former chief of chaplains and now a canon at the cathedral, took part in a special service on July 4th at St. Paul's Cathedral, London. King George and General Eisenhower were present at this service when a silver altar cross and a pair of candlesticks were presented by the king to Washington Cathedral.

## GIRLS' FRIENDLY MEETS

★ About 300 teen-age girls took over the national assembly of the Girls' Friendly Society meeting in New London, Conn., June 25-30. They came from thirty-six dioceses, including Haiti and the Virgin Islands, with a visitor from Germany and another from Japan. An additional 200 juniors, 7 to 14, were there for junior day.



# EDITORIALS

## Is This Segregation?

WE view with distinct reservations the four conferences for "Church workers among Negroes" being held this summer. And the agenda of the first, at St. Augustine's College, Raleigh, N. C., does nothing to reassure those who look for the destruction of anti-Christ racial barriers in the Church.

The Supreme Court has judged that "separate but equal" higher educational facilities are not possible. In recognition of this finding, South Carolina, Tennessee, Kentucky, Texas, Louisiana, and others have opened the doors of their schools to all persons regardless of race.

But we find nothing in the agenda of the St. Augustine's meeting to suggest the Church intends to drive ahead to the obliteration of second class citizenship in education, or in society at large, to say nothing of the Church itself. There is a great deal about things which ought to be discussed in general non-racial conferences; and we see no reason for their place in these conferences, in these days, other than an acceptance of segregation and jim crow.

On the other hand, all fellowship in Christ's name is good, especially when it ignores the racial taboos of Raleigh, Denmark, S. C., Lawrenceville, Va., and Okolona, Miss. And that we applaud.

But granted the good fellowship, couldn't these conferences turn themselves to probing how the need for segregated schools has changed? Couldn't they discuss ways and means of making the American Institute for Negroes an institute for all Christians? Couldn't those conferences address themselves to the techniques and methods to be used to break down segregation—rather than how to make jim crow function more smoothly?

This is no time for a racial "Judenrat" to be discussing how to build more firmly the jim crow ghetto wall which we all abhor. Instead the Church should lead in tearing it down.

## The Parish Eucharist

HERE is a twenty-two page booklet which succeeds in relating the life and work of a parish in terms of the Holy Eucharist. It is valuable because it proceeds along the lines of what is best in the Liturgical Movement. It is described as one of a series, which, if this be representative, should be a useful and enriching aid to common devotion.

The teaching is sound, emphasizing the "common action of God's people." The Holy Eucharist is divided into Preparation, Offertory, Consecration, Communion and Thanksgiving. Each part

is treated under three headings as follows: the action, the meaning, and the way in which the Church helps us carry them out. The comments are terse, but admirably complete. In this respect alone, it looks like one of the finest booklets for instruction in the Holy Communion that has been published so far. Yet it is also instruction in parish life. This is its strength: parish life and the liturgy are presented as being one.

Appropriate black and white drawings illustrate the text. They are given almost as much importance as the text. This is a mixed blessing. Certainly the ideas of the drawings go with the text, but the execution of the drawings fails the spirit of the booklet as a whole. Soon, we pray, the

Liturgical Movement will touch off in our Church a display of arts newly refined and invigorated.

The effort has been made to appeal to all types of usage in the service. For instance, one illustration depicts the celebrant wearing a chasuble, and in another the sacrament is being administered by one wearing a cassock, surplice and stole. There can be but little objection on the basis of Church manners.

The important feature of the work, however, is not manners or illustrations. It is concerned with those who "are united in a holy fellowship with God and one another at the Holy Eucharist" and who are intended to carry that fellowship into

### "Quotes"

THE most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the center of true religiousness.

—ALBERT EINSTEIN



every area of life. The predominance of this note makes it an exceptionally fine piece of work which has been greatly needed. Every confirmed member of the Church, and particularly those about

to be confirmed, should be given the opportunity to have a copy. "The Parish Eucharist" is available at 35c a copy from Associated Parishes, Inc., 6 North Carroll St., Madison 3, Wisconsin.

## Cut-Rate Answers:

# Open vs. Closed Communion

BY

CHAD WALSH

Professor at Beloit College

**T**HE Battle of the Lord's Table, which was fought in the Church magazines and even the daily press last year, has subsided a trifle. Nothing has been settled, of course, but the tensions, which seemed to be stretching the highly elastic Episcopal Church to the snapping point, are for the moment less evident. While waiting for another cause celebre to set off the whole controversy again, it might be useful to utilize the lull for as calm a look as possible at the whole problem of whether and when Episcopalians ought to break sacramental bread with Protestants.

The problem is really a cluster of related questions: Should an Episcopal priest administer communion to the occasional Protestant who comes to the altar rail, unconfirmed and not "ready and desirous to be confirmed?" Should he go further and extend a general invitation to "all Christians" or "all baptized Christians?" Should he invite Protestant ministers to assist in the service? Should he take part in interdenominational "joint communion services?" And should any Episcopalian, lay or clerical, receive communion in Protestant Churches?

Let me make my viewpoint clear. I believe the whole problem is impossible to solve as long as the Church universal remains divided into fragments. Every solution that has been proposed is wrong. The only solution which can combine honesty with charity is to re-unite the shattered fragments of the Church, or—at the very least—to establish a federation of intercommunion, based on explicit agreement as to basic dogma, and the nature of the ministry and sacraments.

Either of these goals lies far in the future, and meanwhile the problem—which cannot be solved—remains. My quarrel with both the open-communers and the closed-communers is that both have tried to find an easy way out: they want some pet answer, like the last chapter of a mys-

tery story, and are determined to bypass the agony and contrition that the divided state of the Church universal ought to produce in everyone when the question of the divided altar brings it to a focus.

### Closed Communion

**T**HE closed-communers, for the most part, take refuge in a harsh legalism. "Read the rubric in the confirmation service," they say. And on a strictly legalistic basis, I think they have the best of the argument. Whatever the famous rubric may have meant when it was first inserted in the Prayer Book, it has been retained through subsequent revisions, and there is no reason to believe that the revisers had in mind anything other than the literal meaning of the blunt statement. The open-communers did themselves no good when they turned Philadelphia lawyer in self-defense and indulged in far-fetched casuistry (a polite name for double talk) in order to make the rubric mean what it obviously doesn't mean.

Friends of open communion would have done better if they had honestly admitted that they thought the rubric was un-Christian, and that therefore they would ignore it and eventually try to have it removed.

I am not concerned with the semantics of the rubric here. The larger question is more important, and it boils down to an inescapable impasse: how to be honest and charitable at the same time.

The spiritual dangers of the closed-communion viewpoint have been pointed out so much that I hardly need dwell on them. The rigid attitude of no bread-breaking with Protestants leads easily to pride, arrogance, and a disregard of the plain fact that Christianity is not a monopoly of those Churches that cherish the apostolic succession. A hard, self-righteous legalism is death to the spirit of a religion whose key word is love.



Less noticed is the fact that the open-communion answer points toward a gradual watering down of the faith, toward a common denominator sort of ethical culture, and the eventual loss of the distinctive beliefs of the complete Christian religion. Consider the wide variety of doctrine held among Protestants. Everything from firm trinitarian orthodoxy to a vague praise of the golden rule and admiration of Christ as merely "a great moral teacher" can be found. More particularly, the interpretation of the Eucharist varies all the way from the Lutheran belief in consubstantiation—much the same as the Anglican doctrine of the "real presence"—to the more common Protestant attitude that the Lord's Supper is mainly a memorial meal, with no idea of the literal presence of Christ involved. The casual way that Holy Communion is celebrated in many Protestant churches is evidence of a relative unimportance of the sacrament there.

### Differences Matter

**T**O pretend that these differences of belief and attitude make no difference is an offense against honesty. All Christians are not one big happy family; their points of disagreement need to be examined as closely as their points of agreement. Otherwise, no firm foundations will ever be built for genuine Church reunion. The open-communers, who move forward in a happy haze of good fellowship, are really working against healing the divisions of Christendom. You cannot heal divisions unless you take them seriously.

It comes down to this. We need more agony and fewer answers. Whatever the individual Episcopalian decides to do in an individual situation, he ought to be unhappy about it. He ought to feel a deep-set contrition for the divided state of the Christian Church: he ought to make his decision in a humble awareness that though it may be partly right it is also sure to be partly wrong. The closed-communers with their self-righteous legalism and the open-communers so full of the milk of brotherly love but so blind to the necessity of preserving truth as well as expressing love—both fall into the same pit of complacency. "I have found the real McCoy 100% Christian solution. I thank God that I am not like that Anglo-Catholic (or Broad Churchman) over there."

There is no solution as long as the Church universal is divided. But the problem is one that crops up time after time; even though it cannot be solved it must be dealt with. From what I have observed, most Episcopalians who are not professional open-communers or closed-communers manage to achieve a rough balance between honesty and love by meeting each situation as it

comes along. I know very few priests, even of the most Catholic variety, who will repulse the stray Protestant who wanders up to the altar rail. But if he begins to make a habit of it they get him aside and tell him about the Church and suggest that he be confirmed. In other words, the majority of priests will treat the matter as primarily a pastoral one, to be handled on an individual basis, with due regard to the particular persons involved.

As for "joint communion services," they constitute a well-intentioned display of the unity that underlies the different Christian denominations. But each man must decide for himself whether or not the supreme act of unity—the Lord's Supper—should be deferred until actual, visible unity is first achieved. The marriage vows ideally precede the marriage bed. There is danger that joint communion services, however well motivated, will leave the participants with a cozy feeling that all is well, and they can now return to their denominational habitats and not bother to work hard and intelligently for genuine Church reunion.

### Sin of Division

**T**HE average Episcopalian tries to avoid occasions where it will be an offense against charity if he refrains from taking Protestant communion. And yet there are exceptions here. I have a friend, a very ardent Anglo-Catholic, who went to a Protestant church with his parents and unhesitatingly received communion out of love and respect for them.

I have not tried to outline a "policy" here. To have done so would be to fall into the trap of looking for a painless answer to a painful problem. What I have tried to do is describe how the average Episcopalian behaves when he cannot avoid facing the situation in its various forms. I do believe that the unwritten usage I have sketched here achieves a closer balance of honesty and love than the pat answers given by the extremists. But I add again—every way of meeting the problem is wrong.

So I return to my argument. Each time we come up against the need to decide, we should suffer. The suffering should lead to a deepened awareness of how very sinful is the divided state of the Church. This in turn leads us to throw ourselves on the mercy of God and ask his strength and guidance in working to end the problem by the only way it can be ended: the deliberate reunion of fragmented Christianity. To offer any cure short of this, is to become a hawker of patent medicines.



# Vacation Church School

BY

SCHUYLER LAWRENCE

Layman of Towanda, Pa.

**P**ENDING a churchwide plan for vacation schools, a satisfactory interim program, interdenominational, is already available from the International Council of Religious Education, Chicago 4, Ill. This year ICRE is celebrating the first fifty years of daily vacation Bible schools. Episcopal parishes wanting to enter the vacation church school field might do well to go down the line with this overall program.

About half our parishes appear to be in the town-country classification. For them we need a specially angled manual on how to set up a simple Episcopal vacation school, how to recruit and train a staff, what Episcopalian materials to use, tentative schedules, suggestions for games, funsongs, charades, handcrafts, notebooks, etc., and finally how to make graduation night not merely a time to display what the children have made and learned, but also an opportunity to build some team spirit and support in the parents looking forward to the Sunday school's new academic year in September. This ought to be all together in one pamphlet. The conscientious VCS director today has to acquire quite a library to be sure of proper planning.

For parishes where a strictly Church school is desired, a small school can be set up this way: Children who cannot read are placed together (ages about 3-6); those who can read are classified roughly as primary or junior with separate teachers but a uniform curriculum. This last group then can have joint sessions for story telling, audio-visual aids, dramatics, etc. A small vacation school is better than none and is not hard to handle on this basis with only three teachers and a trained supervisor aiding each group with specialties. Helpers or extra classes should be added if the teaching load is above seven or eight per teacher. Small classes are more effective, even though large groups look more successful to proud parishioners.

Since emphasis this year is on the Church, a trial one-week VCS could tackle episodes in Acts, dividing up some of the events into materials for five sessions, e.g., the story of St. Stephen; St. Paul (several days); the First Council at Jeru-

salem, etc. The charades used every day can be accumulated for graduation into a series of tableaux held together by a narrator.

The vacation part of the program should not be forgotten. Besides games, singing can be made cheerful with funsongs, like "Old MacDonald Had a Farm" and more recent novelties. A piano and hymnals are not essential. Actually young children may learn new songs more quickly and completely by rote, unaccompanied. "Saviour, teach me day by day," "Advent tells us Christ is near" and "For the beauty of the earth" and hymns that may be brand-new to the group. It is surprising also how few children know by heart the first verses of standard hymns such as "Onward Christian Soldiers" and "Fairest Lord Jesus," and with what uninhibited fervor they yell them out once they are not distracted by the printed page. Children just don't seem anymore to read easily and comprehendingly. It is better not to slow down a VCS group to the level of its poorest readers: Instruction requiring high reading skills should not be stressed.

The tested schedule that follows might provide a rough framework: informal games on arrival (to wear down a little exuberance), formal chapel (20 minutes: based on Morning Prayer, very short address, no offering—leave that for graduation), flannelgraph or filmstrip presentation of the narrative of the lesson, classes, formal games, handcrafts, charades, new hymns and funsongs learned, and final assembly with the kindergarten, separate up to this point, joining in at the last.

Things to watch out for: rigidity (if it's indicated, be ready to scrap or change anything that doesn't work out), rainy days (have a special schedule ready), competing with scout camps or other community projects (choose a free period), and giving the unchurched a lop-sided view (if the curriculum is based on St. Paul, teach it in terms of St. Paul preaching Jesus Christ, so that St. Paul cannot seem to overshadow his master.)

The big decision to be made is to have a vacation school. Once this be taken, the actual details can be made to work out with the materials now available. There is still time to promote a vacation school for this summer in Episcopal parishes where the VCS tradition should be a part of parish mobilization.

The IRCE's poster this year reads: "50th Birthday Vacation Church School. Bible stories—games—worship—songs—activities. 1901—Fifty Years and a Future—1951." Episcopal parishes can share in this promotion and its benefits by going to work now.



# PEOPLE OF THE CHURCH

## ORDINATIONS:

EVERETT F. ELLIS was ordained deacon on June 8 at Trinity, Boston, with four bishops attending: Nash of Mass.; the Presiding Bishop; Peabody of C. N. Y.; Whittemore of W. Mich. Ellis is to be vicar of the Redeemer, Salmon, Id. Others ordained deacons and their charges: DON P. JOHNSTON, ass't at Trinity, Haverhill, Mass.; ALBERT R. LYNCH, curate at St. Paul's, Pawtucket, R. I.; CLINTON T. MACY, in charge of St. Peter's, Salem, Mass.; GEORGE L. PEABODY, associate at Grace, St. Louis; WILLIAM A. PERKINS, curate at St. Paul's, Dayton, O.; EDGAR D. ROMIG, curate at Trinity, Boston; MILTON SAVILLE, curate at Grace, Medford, Mass.; EDMUND K. SHERRILL, curate at Christ Church, Cambridge; ARTHUR E. WALMSLEY, curate at the Holy Apostle, St. Louis; JAMES R. WHITTEMORE, curate at Christ Church, Grosse Pointe, Mich.; MASON WILSON JR., in charge of the Messiah, Woods Hole, Mass.; HIKARU YANAGIHARA of Japan, to do graduate work at Union Seminary.

SMITH L. LAIN was ordained deacon June 14 by Bishop Higley at Christ Church, Wellsburg, N. Y. He is with the Tioga County mission.

BRENDAN GRISWOLD, curate at St. Mark's, New Britain, was ordained priest on June 15 at Christ Church Cathedral, Hartford, at a service conducted by Bishop Gray and Bishop Hatch. Others ordained: priests, RICHARD B. KALTER, curate at St. Mary's, Manchester; John W. McCANN, vicar of St. Andrew's, Hartford; PETER B. TOMKINS, vicar of St. Philip's, Putnam. Acting for the bishop of N. C., FRANKLIN W. YOUNG, prof. at Yale Divinity School.

WEBSTER G. BARNETT was ordained deacon by Bishop Keeler June 22 at Grace, Wabasha, Minn.

D. ROBERT HUNT and JOHN J. HOWARD were ordained deacons on June 11 by Bishop Phillips at St. John's, Roanoke. The former is in charge of St. Andrew's, Clifton Forge, Va., and Howard is in charge of churches at Bluefield and Pocahontas, Va.

GEORGE P. DONNELLY was ordained deacon June 9 by Bishop Lawrence at the Good Shepherd, Clinton, Mass. He is ass't at Christ Church, Needham, Mass.

HOMER C. CARRIER was ordained deacon by Bishop Keeler at St. Mat-

thew's, West Concord, Minn., where he is in charge. He also has charge of churches at Pine Island and Kasson.

EDWARD P. DENTZER was ordained priest June 17 by Bishop Lichtenberger at Grace Church, Kirkwood, Mo., where he is ass't and also in charge of Christ Church, Affton.

WILLIAM K. TIBBETT was ordained deacon on June 20 by Bishop Lichtenberger at Emmanuel, Webster Groves, Mo. He is ass't at the Ascension, St. Louis.

HENRY H. BREUL was ordained deacon at Christ Church Cathedral, Hartford, on June 15 by Bishop Gray assisted by Bishop Hatch. He is vicar of St. Andrew's, Devon, Conn. Others ordained deacons at the service: ROGER G. DISSELL, curate at St. Luke's, Darien; NORTON G. HINCKLEY, vicar at Pine Meadow and River-ton; CHARLES R. NIELSEN, curate at St. John's, Stamford.

MALCOLM E. McLENAGHAN was ordained priest by Bishop Tucker, June 12, in the chapel of Bexley Hall. He is rector of St. Paul's, Toledo, O.

HOWARD W. BLACKBURN, former Methodist minister, was ordained deacon June 16 at Washington Cathedral by Bishop Dun. He is assisting at Trinity, Washington. Others ordained at this service: DAVID W. HARRIS, ass't at St. Luke's, Washington; HARRY MAYFIELD, ass't at Epiphany, Washington; CHARLES W. SHIKE, ass't at St. Alban's, Washington; H. HOWARD SURFACE JR. ass't at St. Paul's, Rock Creek; W. DONALD TAYLOR, in charge of St. Mary's, Washington; WILLIAM A. WENDT, to work in New York City. WILLIAM J. COULTER and JOHN BIANCHI were ordained priests at the same service: the former is now rector of the Redeemer, Glen Echo, Md. and the latter vicar of St. Monica's, Washington.

WILLIAM M. BAXTER was ordained deacon at Emmanuel, Webster Groves, Mo. by Bishop Lichtenberger and is to be ass't at St. Michael and St. George, St. Louis.

HARVARD WILBUR was ordained deacon at Virginia Seminary by Bishop Goodwin, acting for Bishop Hunter of Wyo. He is in charge of the Hanna field in Wyo.

EDWARD F. MASON JR. was ordained deacon in the chapel of Bexley Hall, June 12 by Bishop Tucker, assisted by Bishop Burroughs. He is

ass't at Our Saviour, Akron. Also ordained deacons at the same service: THOMAS E. VOSSLER, ass't at Grace Church, Mansfield, O.; IRA M. CROTHER JR. in charge of St. Mark's, Cleveland; LESTER B. THOMAS JR. to work in W. Mich.; H. IRVING MAYSON, assigned to St. Philip's, Akron.

JOHN L. THOMPSON 3rd was ordained deacon at St. John's, Youngstown, O., by Bishop Tucker on June 16. He is ass't at St. Mark's, Toledo.

ROBERT L. LENGLER was ordained priest by Bishop Peabody, June 20, at Gethsemane, Sherrill, N. Y., where he is in charge.

ALLAN R. WOLTER was ordained deacon on June 18 at St. Paul's Cathedral, Los Angeles, by Bishop Bloy. He is in charge of All Saints, Vista. Others ordained deacons at this service: ROBERT STELLAR, to continue his studies at Yale in the fall; ROGER STREM, in charge of St. Michael's, El Segundo; JOHN L. POWELL, to continue as director of education at St. Edmund's, San Marino.

ROBERT H. CUMMINGS was ordained deacon by Bishop Lawrence, June 17, at Trinity, Melrose, Mass. He is vicar of Grace Church, Chicopee, Mass.

## LAY WORKERS:

The following Windham House students, having received their master's degrees in education, have taken positions as follows: EDITH DALY, college worker at Trinity, Iowa City; ELINOR M. ECCLES, director of education at the Incarnation, Dallas; JOYCE MacDONALD, director of education at St. Peter's, Auburn, N. Y.; MARY McNULTY, director of education at Christ Church Cathedral, Hartford; MARGARET J. PEARSON, college worker at the Good Samaritan, Corvallis, Ore.; DOROTHY B. VAUGHN, director of education at Calvary, N. Y. C.; ELAINE BETTS will assist her husband, who is chaplain to Episcopal students at Columbia University.

MALCOLM BOYD, a partner with Mary Pickford and Buddy Rogers in TV and radio productions, has resigned to study for orders and will enter a seminary this fall.

RUBY LEE has resigned as field worker for the dept. of missions of the diocese of Michigan.

LUTHER WILLIAMS was commissioned a capt. in the Church Army April 9 by Bishop Hobson. He is in charge of St. Mark's, Cincinnati.

(Continued on Page 14)



## SCHOOL IN LIBERIA CELEBRATES

★ St. John's School at Robertsport, Liberia, held its first founder's day program in June. It was opened in 1878 by Bishop C. C. Penick as a school for the Vais and Golas, tribes living in the area. Recently the old students association was re-established, one of its purposes being to provide scholarships for worthy students. The speaker at the celebration was H. Boakai Freeman, supervisor in the western province for the department of public instruction of the Liberian government. He was a former St. John's student and taught there for a number of years.

## DEVALL GWATHMEY IS HONORED

★ The Rev. Devall L. Gwathmey, rector of St. John's, Wytheville, Va., was honored on June 24 when members of the congregation and others marked his 30th anniversary as rector. He was presented with a watch and a silver teapot by the parishioners. With characteristic modesty he responded with: "Too much fuss. Too much fuss." In the diocese of Southwestern Virginia he has been a member of the board of examining chaplains since the first council of the diocese in 1920, and chairman since 1936. He has also been a deputy to three General Conventions.

## FORT VALLEY HAS NEW DIRECTOR

★ The Rev. Odell G. Harris has been appointed chaplain-director of the Fort Valley, Ga., College Center, filling the vacancy caused by the death of the Rev. John H. Brown. Mr. Harris has been the archdeacon for Negro work in Southern Virginia for the past four years.

## OUTDOOR SERVICE IN MICHIGAN

★ Over 10,000 people from the entire southeastern part of Michigan and from Canada joined in an outdoor service on

June 24 at Belle Isle. It was part of the Episcopal commemoration of Detroit's 250th birthday. Parishes of the city, 57 in the metropolitan area, transferred their regular morning services to the corporate one. There was also present representatives of fourteen parishes in the Windsor area, with their choirs. There was a choir of 850 voices. Bishop Hubbard conducted the service and Bishop Emrich preached. He spoke of the origin of the Episcopal Church in the area, mentioning the Rev. Richard Pollard who paddled his canoe across the river from Canada to conduct the first service.

## MARQUIS CHILDS HITS CHURCH

★ Marquis Childs, syndicated columnist, told those attending the summer conference meeting at Hood College, Frederick, Md., that the Church is still geared to an 18th century pattern which claims only two hours a week of the average churchgoer. He said that the Church faces "a fantastic array" of competition from movies, television, sports, books and secular organizations, all of which are pulling people in other directions. Mr. Childs is a vestryman of All Saints, Washington, D. C. and a member of the executive committee of the diocese.

## DETROIT CHURCH CHANGES NAME

★ St. Bartholomew's, Detroit, was changed to St. Martha's on July 1. The congregation is meeting at present in a borrowed building with Walter Keip, lay reader, in charge.

## INDIANAPOLIS CHURCH RECEIVES GRANT

★ A gift of \$27,245 has been made to St. George's, Indianapolis, from the Lilly Endowment. Last fall Bishop Kirchoffer asked the clergy of Christ Church to take responsibility for the services at this south side mission. Now the bishop and trustees of the diocese have turned complete responsibility

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about a cassock for only \$15.00. So I hesitated for months to order one. Now I'm wearing it with complete pleasure and satisfaction. But I still can't understand how you can price it so low." (From an Iowa Clergyman). If you too, have been puzzled and sceptical of Hopkins' values, there really isn't any mystery about it. By large direct mill purchases—by economical specialization on one style—and by dealing directly with you—we have actually shaved \$10.00 off the normal price of this fine, Everyday Cassock. (And similarly with shirts and albs). Best of all—you don't take our word for it, or risk a penny. Simply examine critically, at your own convenience. If delighted and convinced, let us bill you in the usual way. Otherwise, just return, for any reason whatever, and owe us nothing. Which of these remarkable values may we send you now?



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for the mission over to Christ Church for three years and the Rev. Earl L. Conner became the vicar on July 1.

The money, handled by trustees headed by the Rev. John P. Craine, rector of Christ Church, is to be used for three purposes: to rehabilitate the church and parish house; to renovate the vicarage and convert it into a two-family house so that the sexton may also live there; to provide the salary of the vicar on a devolutionary scale, being reduced one-third each year with the assumption that the congregation will be able to carry their own program at the end of three years.

St. George's is the only Episcopal church in the vast south side area and will provide not only the usual church activities but also community facilities for those in the neighborhood.

#### SHATTUCK RECEIVES \$10,000 GIFT

★ Shattuck School, Faribault, Minn., has received a gift of \$10,000 from the Whitehall Foundation of New York.

#### DELAWARE PARISH CELEBRATES

★ St. Anne's, Middletown, Del., observed its 246th anniversary in June, with guests from Washington, Philadelphia and New York, as well as from all parts of Delaware, joining in the service. The sermon was by

the Rev. Thorne Sparkman, rector of the Redeemer, Bryn Mawr, Pa. Kenneth E. Clarke, rector, conducted the service, with Bishop McKinstry giving the absolution and blessing.

#### NEW PARISH HOUSE AT PENN WYNNE

★ The Chapel of the Holy Apostles, Penn Wynne, Pa., dedicated a new parish house with Bishop Hart officiating and preaching. The service was attended by 400 persons including a number of clergy of the diocese. It is the latest of five chapels begun or substantially aided by the Church of the Holy Apostles and the Mediator, Philadelphia. The vicar is the Rev. Robert M. Baur. A committee

has been named to raise funds to retire the mortgage and to proceed with the building of the church.

#### FORBES URGES STAND FOR PEACE

★ The Rev. Kenneth Forbes, executive chairman of the Church League for Social Action and a Witness editor, addressing the American People's Congress meeting in Chicago, urged the people of this country to join in the world-wide movement for peace, civil rights and social change.

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A reprint of Dr. Pike's Alumni Day address at The General Theological Seminary in May 1951.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Song at the Scaffold.** By Gertrude von Le Fort. Tr. by Olga Marx. Sheed and Ward. \$2.25.

Written in the form of a letter from a friendly observer to an unnamed person, this fictional account of the life of one of the sixteen Carmelite sisters of Compiègne who were executed during the French Revolution is a tale of power in weakness. It is perhaps an artistic expression of the religious experience of the contemporary German novelist, who has become a Roman Catholic convert. There is no pious declamation to mar the sincerity of meditation or the depth of psychological penetration, and the reader cannot fail to appreciate the delicacy of feeling which underlies the story.—Sarah Terrien

**A History of the Crusades.** Volume I. The First Crusade and the Foundation of the Kingdom of Jerusalem. Cambridge Univ. Press. \$5.

This is the beginning of a three-volume history of the Crusades, written with all the fascination of a historical novel, beautifully printed and

illustrated. This is the way history should be written. It is a great mistake when it is treated as if it were dull, because history itself is the most fascinating subject in the world. The author has ample authority for his statements. His bibliography is nineteen pages long.

The opening paragraph is an unforgettable description of the entrance of the Caliph Omar into Jerusalem in 638, accompanied by the defeated Patriarch Sophronius. That was the event which led, centuries later, to the Crusades. Considering the immense importance of the Middle Ages for all later history, and especially for the history of the church, this valuable work should have very wide reading.

## Books Received

*The Oxford Group.* By Walter Houston Clark. Bookman. \$3.50.

A very interesting history of the "groups," studied from a neutral angle, and seeking to discover why the groups appeal, and what we can learn from they.

*Strength for Service to God and Country.* Ed. by Arthur Sterling Ward. Abingdon-Cokesbury Press. \$90.

*Primer for Protestants.* By James Hastings Nichols. Haddam. \$59.  
Reprint of an outstanding, ably written book.

*Our Hope of Survival in an Age of Crisis.* By George L. Murray. Baker. \$1.50.

*Wake Up or Blow Up.* By Frank C. Laubach. Revell. \$2.00.

*Sons of Adam.* By Samuel M. Zwemer. Baker. \$2.00.  
Pen sketches of Old Testament characters.

*The Significance of Jesus.* By W. R. Maltby. *Finding God.* By A. Herbert Gray. Macmillan. \$75.  
Two new booklets in the excellent "View-points" Series.

*Christian Faith and My Job.* By Alexander Miller. Haddam. \$59.

*The High Green Hill.* By Gerald Vann. Sheed and Ward. \$2.25.

*Paul and His Interpreters.* By Albert Schweitzer. Macmillan. \$3.50.  
Reprint of a classic.

*Stepping Stones to Sanctity.* By Lawrence G. Lovasik. Macmillan. \$2.25.

*The Polished Shaft.* By W. E. M. Brown. Macmillan. \$1.50.  
Studies of three religious writers of the eighteenth century, James Hervey, William Cowper, and William Gilpin.

*A Better Hope and Other Sermons.* By Charles Ray Goff. Revell. \$2.00.

*Roads to Radiant Living.* By Charles L. Allen. Revell. \$2.00.

*The Wisdom of Evelyn Underhill.* Compiled by John Stobbart. Morehouse-Gorham Co. \$0.45.

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## PEOPLE

#### CLERGY CHANGES:

O. M. LANGLEY, formerly rector of  
St. John's, Havre de Grace, Md., is  
now rector of St. John's, Mankato,  
Minn.

FREDERIC S. FLEMING, rector of  
Trinity, New York City, has resigned  
effective October 1 because of illness.

H. AUGUST KUEHL, rector of St.  
Mary's, Reading, Pa., becomes rector  
of Our Merciful Saviour, Penns Grove,  
N. J., Aug. 7.

ARTHUR WALMSLEY, recently or-  
dained deacon, is ass't at the Holy  
Apostles, St. Louis.

ROBERT L. DARWALL, formerly  
vicar of St. Barnabas, Arroyo Grande,  
Cal., is now ass't at St. Alban's, Los  
Angeles.

EDWARD T. BROWN has resigned as  
rector of St. Mark's, Palo Alto, Cal.

CHARLES F. SCHREINER, formerly  
ass't at St. John's Cathedral, Wilming-  
ton, is now rector of St. James, New-  
port, Del.

JOHN W. KNOBLE, formerly ass't  
at Trinity, New Haven, Conn., is now  
chaplain to Episcopal students at the  
U. of Minn. and rector of Holy Trin-  
ity, Minneapolis.

RICHARD S. BAILEY, formerly rec-  
tor of the Holy Comforter, Drexel  
Hill, Pa., is now rector of All Saints,  
Rehobeth, Del.

DONALD O. WILSON, vicar of St.  
Simon the Cyrenian, Springfield,  
Mass., becomes vicar of St. Matthew's,  
Wilmington, Del., Sept. 1.

#### HONORS:

ALICE SWEET of N. D., RUFUS  
MORGAN of N. C. and FRANCIS  
ALLISON of Bethlehem received the  
Rural Workers Fellowship awards for  
1951.

JOHN M. BURGESS, chaplain to  
Episcopal students at Howard Uni-  
versity, has been made a canon of  
Washington Cathedral. He will con-  
tinue his university duties but will,  
as one of eight canon, officiate at  
cathedral services.

JOHN B. LYTE, rector of All Saints,  
Providence, R. I., received a doctorate  
June 16 from Rhode Island College.

ROBERT J. PARKER, rector of St.  
James, Clinton, N. Y., received a doc-  
torate June 17 from Hamilton College.

CHARLES C. FISHBURNE JR., rec-  
tor of Christ Church, Martinsville, Va.,  
received a doctorate June 7 from  
Washington and Lee University.

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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.

CHARLES L. MCGAVERN

Rector of the Holy Cross, Tryon, N. C.

It is most discouraging to read such a letter as that of A. A. Carrier in the June 14th Witness. When a Christian layman indulges in generalization in a field which is so critical, it is time for all of us to stop and think.

Mr. Carrier says "it is difficult to draw the line between the general and an intimate special contact." No proof whatsoever is offered, and in my experience I do not find this to be the case. He says further, "there are basic differences to the races which both divine and natural law have ordained and which should not be transgressed." What are these differences? What is the proof of their divine ordination?

The reference to John Wilkes Booth is again a generalization without any application, and what Artemus Ward's statement has to do with the problem is beyond me.

However, the greatest objection I find to Mr. Carrier's letter is the amazing quotation from Fielding which says that "men are fire and women tinder." How in the world a Christian layman can have such an attitude regarding women certainly amazes me. It is insulting to say the least, and completely contrary to the teaching of the Church regarding men or women.

Finally, what right has Mr. Carrier to read William Lloyd Garrison's mind, and what earthly relationship can there be between the freedom of a Negro and miscegenation? If Mr. Carrier's position is a Christian one then I am surely not a Christian.

OLIVE H. ARMSTRONG

Churchwoman of Philadelphia

As a regular reader of The Witness, may I make my initial entry into your magazine? I was greatly elated to learn that our Episcopal Church is to experience an old-fashioned revival. Also that all forms of gambling, chances, etc., have been forbidden. However, until our service can be standardized, we are still far short of what we should strive to be. We are the Protestant Episcopal Church, and until our bishops unite, and give to our clergy specific laws concerning what they may and may not permit in their churches, we will still have individual clergy who advocate prayers to the Virgin Mary, the teaching of

transubstantiation, incense, and other Roman teachings. The Confessional is also a stigma on our Church.

ERNEST MILLER

Layman of Lansing, Mich.

I would draw the attention of Mr. A. A. Carrier who in Backfire, June 14th stated: "We cannot properly have them (Negroes) in our living rooms or at our dinner tables" to two facts which must be unknown to him.

1. Our Lord loved the Negro with whom Mr. Carrier feels he cannot dine, so much that he died for him.

2. What we do or leave undone for the least of humankind is precisely as though we did it or left it undone for our Lord himself.

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Edited by  
SAMUEL CLYDE McCULLOCH  
Rutgers University  
[Pages x, 254]

Publication  
No. 32

The Copy  
\$4.00

THIS VOLUME of ten essays illuminates the work of the Anglican Church through the S. P. G. and is a striking corrective of that school of historians which ignores religion and the Church in their historiography.

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"Several ideas seem to be implicit in all these studies. These are, first, the significance of Christian tenets as the inspiration of the humanitarianism of the time, and, secondly, the important part taken by organized religion in the transmission of culture between England and her colonies. As a kind of reverse reaction, many of the details introduced by the authors, showing the obstacles against which reformers worked, build up a picture of overwhelming inhumanity and callous cruelty in eighteenth century society . . . It is beautifully printed and put together by the Church Historical Society."—Professor F. C. DIETZ, the University of Illinois, in *The American Historical Review*.

## The Catholic Movement in the American Episcopal Church

By the Reverend GEORGE E. DeMILLE, M. A.  
[Pages ix, 219]

Publication  
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## The General Convention Offices and Officers

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[Pages viii, 148]

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## Anglican Evangelicalism

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• Send for a copy of *THE HISTORIOGRAPHER*, 1951, the Society's organ, which contains a complete list of the Society's publications, and includes an illuminating essay, "The Critical Period in the History of the American Episcopal Church," by Dr. Walter H. Stowe. 25c.

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