

# THE Witness

10¢ A COPY

September 6, 1951



CLINTON J. KEW

Will Conduct Column on Religion and the Mind

ANNOUNCING NEW FEATURES FOR FALL



## 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 REAVENLY 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 Com-  
munion, 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 Ser-  
vice 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., Ser-  
vice 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).  
Evangelism 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; Eve-  
ning 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  
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, 10:00; 11, 1st S. Family, 10  
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.  
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 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., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

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



## —STORY OF THE WEEK—

# Churches Play Important Role In Recent Cicero Riot

Statements Issued Calling Upon Christians  
To Stand Against Segregation

BY

FREDERICK H. SONTAG

★ The untold story of the Cicero, Ill. race riot, that took place earlier this summer, is the constructive part played by Episcopal leaders and the Church Federation of Greater Chicago.

The riot was caused by white Cicero residents who objected to a young Negro veteran bus driver, Harvey E. Clark Jr., moving his wife and children into an all-white apartment house. The Clark family had been unable to find a decent place to live, which was near the bus garage where Clark worked. The mobs which gathered at the apartment house smashed all the Clarks' furniture and personal belongings. After the national guard was called out, order was restored.

Clark announced late in August that he would not return to Cicero, but would move to Connecticut. Bishop Walter H. Gray of that diocese was one of several Episcopalians who wrote to Time magazine about the Clarks' wrecked personal belongings, and started contributions for their replacement.

A personal inspection of the Cicero riot scene and interviews of Chicago civic leaders convinced this writer that the riot was not altogether unexpected,

and Church leaders were preparing for a similar outbreak.

A very useful booklet, "An Address to Christians and the Churches Concerning Race Relations," had been widely distributed by the Church Federation only a few months before. It discussed the basis for Christian race relations, the background for racial tension in the Chicago area, tension areas and what the Church can do about them (including housing, employment, education, recreation, restaurants and hotels, hospitals, cemeteries, social service organizations, and the prevention of civil disorders), membership policy and practices within the Church, and the Christian mandate.

Although the Episcopal diocese is not a member of the Church Federation, 5 of the 26 members of the committee on Christian race relations are Episcopalians. They are Suffragan Bishop Charles Street; Prof. Holt Graham, Seabury-Western; the Rev. Joseph Kitagawa, chaplain to Bishop Conkling for work among Japanese-Americans; the Rev. Samuel Martin, rector, St. Edmund's; and Mrs. Wendell Green, St. Thomas's.

A few weeks before the riot,

the Rev. Daniel Kentwell, a Roman priest active in inter-racial work, prophesied the disorders in so many words.

Church leaders acted fast once the riot was underway. But their actions remain a deep dark secret from alert Chicago reporters. The mid-Atlantic states editor of a national newspaper known widely for its accurate reporting told this reporter that few if any Church actions had been brought to his attention. The failure of adequate public relations was rather obvious.

An immediate conference of Church leaders produced a unanimously adopted statement as guide for Chicago Churches and lay people. It said in part:

"We are not unmindful of the fact that the virus of racial hatred is in the minds and hearts of many people in other communities than Cicero and that wherever this terrible evil is to be found there is the potential threat of mob violence.

"In the name of God who judges us all, we confess our failure to live according to his law of brotherhood and love; we confess and accept our share of responsibility for this breakdown of basic morality in the community.

"We appeal to all religious people of whatever creed; to all citizens of good will, especially the city officials and other civic leaders of Cicero, as well as in Cook County, to recognize the law of our land, the very basis of American democracy and the very heart of our Christian faith, that men of all races, nationalities and creeds must live together in peace and good will.

"We commend our fellow Negro citizens for their restraint in a provocative metropolitan



# EPISCOPAL CHURCH NEWS

situation caused by mob violence against one of their families. We appeal to them to keep steady in the future and to avoid actions that in any way would place responsibility on their shoulders for this breakdown of morality in the community.

"We urge strongly that all citizens of the white race recognize the constitutional right of every family of whatever race, color, creed or nationality, to establish its residence in any part of Cook County according to economic ability or need. This is a legal right and has been fully established by law, but it is a human right that is fully supported by the higher law of the Christian faith. These are demands made upon us by God's moral order which we cannot ignore in these perilous times."

As the underlying cause of the riot was that real estate values were of greater importance to Cicero residents than other considerations, Chicago Church leaders moved with extreme caution in their dealings with Cicero clergy.

Some years ago the ministers association of Cicero had been "busted" when it attempted to become active in civic affairs. Cicero is the former headquarters of Al Capone's mob. Since then the clergy have preached about God, and kept out of civic affairs. Accordingly, Chicago's Church leaders encouraged Cicero's non-Roman clergy to issue their own statement. This, 10 pastors finally did, and although it was much weaker in its condemnation of the whole affair than outsiders might have wished, it was more than would have come forth had Chicago not put on the pressure.

Behind the scenes, Federation leaders actively encouraged law enforcement officials, and cooperated closely with the Chicago Council against Racial and Religious Discrimination, which

coordinated civic activities concerning the riot. The council's director, the Rev. W. H. Sharp, and the Rev. Leon Bailey of the Interracial commission supervised the collection of facts on the disturbance.

The Roman Catholic Church came out openly against the rioters. The Witness learned officially for the first time that the "Nerod Supplement," a Benedictine paper, was threatened by mobs who said it was lowering property values by its pro-Clark stand. After these threats, a Roman Catholic doctrine letter on the subject was published in the official diocesan paper, and the hierarchy placed itself squarely behind the Benedictines. Commonweal and other Roman magazines also blasted the rioters, for the area is predominantly Roman.

Protestant lay leaders were not active in issuing statements on their position regarding the riot. However, 29 Roman lay leaders sent a letter to their Cicero neighbors "asking them to examine their consciences in regard to the riot," and asking further "has our attitude toward the Clark family moving into Cicero to find a decent place to live been pleasing or displeasing to God."

National organizations such as the Civil Liberties Union, and National Association of Colored People, showed their alertness by promptly bringing in outside fact finding representatives. Conspicuous by their absence were observers from the National Council of Churches, which according to its announced purpose is supposed to act as a clearing house for information.

All Chicago papers were entirely objective regarding the riot, and Federation leaders praised their fair coverage.

A trip through major middle west and eastern cities lead this

observer to believe similar riots will take place elsewhere. Church leaders in cities facing racial problems might well consult the Chicago Church leaders now, while there is time.

An analysis of the Church leaders' actions in the Cicero affair point up the effectiveness of local Church council and diocesan leaders acting effectively within the first hours after the riot. The Chicago Christian leaders of the major faiths were active in a constructive manner according to this survey.

## MEMORIALS DEDICATED AT ABINGDON, VA.

★ Bishop Phillips of Southwestern Virginia dedicated a reredos, bishop's chair and sedilia at St. Thomas, Abingdon, Va., August 12th. The original St. John's was consecrated in 1846 and before that the congregation had worshiped for a considerable time in the court house. It is the mother church of St. John's, Wytheville and St. Paul's, Saltville.

At one time Elliott Roosevelt, father of Mrs. Theodore Roosevelt, was a communicant of St. Thomas and sang in the choir. He presented the church with a pulpit Bible which was destroyed when the church was burned in 1924. It was replaced in the new church by Mrs. Theodore Roosevelt as a memorial to her father and mother. The Rev. Roddey Reid Jr. is the present rector.

## EPISCOPALIANS LEAD MINISTERS MEETING

★ The Rev. Charles G. Hamilton of Aberdeen, Miss., and the Rev. Sumner Guerri of Cleveland, Miss., were among the leaders at the Town-Country school held at Emory College, Atlanta, Ga., August 7-23. It was attended by over a hundred clergy representing ten denominations and seventeen states.



## KENNEDY RETURNS FROM THE PACIFIC

★ Bishop Harry S. Kennedy of Hawaii, has returned from a five-weeks visitation in Japan, Korea and Okinawa. He saw all Episcopal chaplains in the areas except two. He held conferences and quiet days with chaplains of all faiths in Tokyo, Okinawa, Itazuke air base and Seoul, attended by practically all the non-Roman chaplains in the areas.

The Bishop confirmed two in Okinawa, presented by Chaplain Fenwick, and seven presented by the Church's missionaries there. In Taegu, Korea, nine were confirmed, and at Pusan 31.

The bishop visited also every military hospital, going from ward to ward visiting the wounded. He conducted many services, including one at St. Luke's Hospital chapel, Tokyo, and one at the general headquarters chapel, Tokyo. Other services conducted were at Yokohama army chapel, Yokosuka naval base, Itazuke air base. The bishop called officially on the commanding officers of all branches of the service. "General Matthew P. Ridgway was wonderful to me," the bishop wrote. They gave a dinner for him, and later a garden party.

Bishop Kennedy writes most enthusiastically of the work being done by our missionaries, Messrs. Godfrey, Heffner and Nakayama. "They have endeared themselves to the native people who have known them, and have captured the friendship of the military."

At Okinawa, a site has been purchased, and now it bears a large sign saying in English and Japanese that the first Seikokwai church will be built there. The Governor of Okinawa attended a service at which the new site was dedicated. The bishop blessed the bell which was given to the missionaries recently.

Bishop Kennedy in his report to the overseas department

stressed the need for a residence for the missionaries as well as the new church, and parish hall. "These are musts," he said, "if our missionaries are to be able to carry on their program."

He stressed also the need for a native ministry, and considers the prospects helpful. Also the need for a woman worker, and another American priest to care for civilians and their dependents. More transportation is a crying need, at least another truck or suburban car.

At the Island of Izena Shema, Bishop Kennedy was visited by a delegation consisting of the principal of the school, and some natives, the purpose of the visit being to "beg us to bring them regular ministrations of the Church and do something to help train their children in the Christian way of life."

## GEORGIA LAYMEN MEET

★ Laymen of the diocese of Georgia met at Camp Reese, diocesan center, August 10-12, when J. Osborne Morgan of Brunswick was elected president of the diocesan organization.

## NEW YORKERS LEAD CONFERENCE

★ Chaplain James A. Pike of Columbia and the Rev. Shelton Hale Bishop, rector of St. Philip's, New York, are to be the leaders of a conference of laymen of Maine, meeting at Northeast Harbor, September 8-9. Bishop Loring is to be the chaplain.

## MINNESOTA TO HAVE COADJUTOR

★ Bishop Keeler of Minnesota has called a special convention for October 1 for the election of a coadjutor. The announcement follows the resignation of Vernon Johnson as archdeacon to accept the rectorship of St. Paul's, Minneapolis. In 1950, after an elected suffragan had declined, the diocese set up a program for two archdeacons,

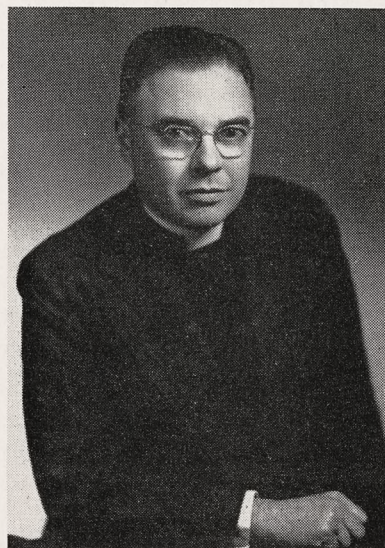
one for white and one for Indian mission work.

The special convention will also initiate a conference on matters of diocesan advance work. On the 2nd the clergy will discuss public relations, with Gideon Seymour, editor of a Minneapolis newspaper, the headliner. There will also be a panel at which newsmen and radio commentators will take part. Religious education will be considered in the afternoon and in the evening Bishop Keeler will speak on work in the diocese.

The following day will be a quiet day conducted by Bishop Havard of St. Davids, Wales.

## LAYMEN ARE TRAINED AT SEABURY

★ The first group of laymen to be trained to present the Church's program are meeting over this coming weekend at Seabury House. Coming from all parts of the country, these men will then return home to train others. Conference leaders are Dean Rose of the General Seminary; Humphrey F. Redfield, executive of the Episcopal Church Foundation; the directors of the various departments of the National Council.



**HARRY S. LONGLEY** is now the rector of Holy Trinity, Philadelphia. He comes from St. John's, Charleston, W. Va., where he was rector since 1939



# EDITORIALS

## New Features

THE WITNESS returns to the every week schedule with the number for September 20, with each issue twenty-four pages. There will be a number of added features which we are sure will be well received. One of course is not new: the Living Liturgy column by Prof. Massey H. Shepherd Jr. of Cambridge Seminary, considered the foremost liturgist of the American Church today. Another feature indeed is old, the selection of articles that appeared in the Witness years ago written by our founder and first editor, the late Irving P. Johnson. Several of these were reprinted last Lent with a great many requests that they be continued. This note from Bishop Austin Pardue is typical: "Please keep digging up the old articles by Bishop Irving P. Johnson. No one in this Church today touches the pithy and direct simplicity of his writing. I suppose he wrote these twenty or more years ago, but they are as fresh and timely as a morning newspaper today. Thank you for giving more articles by the best writer the American Church has produced." So we did keep digging and will present this fall a number of articles which are all that the Bishop of Pittsburgh says of them.

Roscoe T. Foust, rector of the Ascension, New York, and our editor, has spent the summer in Europe to get the reaction of leaders there to the foreign policy of the U.S. and the chances of maintaining peace in our time. Certainly there is no greater problem and we are sure readers will read eagerly the findings of this keen observer.

Alger L. Adams, a new member of the editorial board, is the managing editor of the Bulletin of the diocese of New York and vicar of churches in Elmsford and Yonkers. Prior to that he was assistant to the editor and president of the Amsterdam News where he had the over-all administrative responsibility of the editorial department. And it was no accident that while he

was with this nationally known paper the circulation nearly doubled. Last spring at one of our meetings of editors there was lengthy discussion of race relations and what the Church was doing and should do in this field. It ended with Adams accepting the assignment for a series of reports on what dioceses and parishes are doing about discrimination and segregation. As reported in our August 23rd number, Alvin W. Rose, professor of sociology at North Carolina College, told the delegates attending a recent Church conference: "You know better than I that the Church is America's most segregated institution."

Whether it is or not will be answered in this series by Alger Adams who will present the good and the bad in factual reports which we suspect will stir up a good bit of discussion throughout the Church.

Lastly, as far as new features are concerned, we are happy to announce a column each week on Religion and the Mind by the Rev. Clinton J. Kew, also a new member of our editorial board. He is on the staff of St. Luke's, Montclair, N. J. and the Church of the Heavenly Rest, New York, where he has done notable work in this field. He is also on the faculty, with his twin brother, a psychiatrist, of The American Foundation of Religion and Psychiatry, organized by New York's Marble Collegiate Church. Work

done by this twin-brother team has received nationwide attention by magazines and newspapers and we consider ourselves fortunate indeed to be able to present his column which will be conducted on a question and answer basis. The first will appear in the September 20th issue and is titled, Psychosomatic. The next three will be articles on Anxiety, A Sense of Guilt, The Lonely, with others to follow.

Former features will of course be continued. Each week there will be one or more articles by outstanding leaders of the Church, with one on The Future of Free Catholicism by Prof. Chad Walsh of Beloit appearing in two consecutive

## "Quotes"

O MY dear friends, it is a terrible thing when one's religion is too small for the world, and is always leaving great parts of the world's life unaccounted for, unilluminated, and is always dreading to have the world made any larger, lest this religion shall seem even more meager and insufficient. But it is a great thing when the world is too small for one's religion, and the soul's sense of the glory and dearness of God is always craving larger and larger regions in which to range. Then welcome all discoveries, all illuminations, all visions of the greatness of the world of God.

—PHILLIPS BROOKS



numbers soon. The popular short articles by Philip H. Steinmetz, and William B. Barnes will appear regularly, as well as articles by Dean McNairy of St. Paul's Cathedral, Buffalo, and Anson Phelps Stokes, rector of St. Bartholomew's, New York. Nor is the Rev. Mr. Entwistle being forgotten. He recently returned to his seminary, telling Wife Isabel that "I need inspiration." What happened is reported by the Rev. Thomas V. Barrett in a forthcoming article.

Book Reviews will continue to be edited by the Rev. Frederick C. Grant; the Rev. George MacMurray will have a column on the Press where he will brief the editorial opinions of other Church papers on vital issues; People will give you the news of clergy changes, ordinations, deaths, honors—the things you want to know to keep up with your friends; there will be the popular Backfire department where readers have their say; and of course all the important news of the Epis-

copal Church, together with pages of news of Other Churches and Churches Overseas.

We are convinced that we are offering a large quality package at the extremely low price, for these days, of but \$4 a year. Comparison with what you get in other Church papers for more money will, we think, convince the most skeptical.

We also urge readers, and particularly the clergy, to take bundles so that the Witness may be on sale each Sunday at the church. Orders for five, ten or more copies to one address will be billed quarterly at 7c a copy, the magazine to be sold for 10c. Or if you prefer to have copies sent directly to the homes of parishioners, merely send the names and addresses and we will bill quarterly at the same bundle rate.

We solicit your cooperation. The address of our publishing plant is Tunkhannock, Pa., where all subscriptions and bundle orders should be sent.

# Christ at the Bargaining Table

BY

MICHAEL BUDZANOSKI

Executive committeeman, District 5, United Mine Workers  
and vestryman, St. Mary's Church, Charleroi, Pa.

**C**HRISTIAN people are becoming more and more aware that there can be no amicable relationships in industry as long as Jesus Christ is left out of the equation. Against the concept of the mystical body, the Church should be a union that embraces the capitalist, the industrialist, and the laboring man. All groups in the present picture, however, have become victims of our secularized culture. In the social theory laid down by our Lord, each man is a member of every other man. The doctrine of the mystical body of Christ demands an intense personal relationship between all Christian people. In our society, this is lacking.

During our country's early history, most businesses belonged to individual people and in such a situation the owner had a direct relationship with his employees. Usually a personal bond was nurtured and matured into an amicable relationship between employer and employee. In the evolution of our American economy, our business concerns grew bigger and bigger, and as merger followed merger, the personal touch was lost with the result the employee, whether president or sweeper, became just a mere small cog in the huge machine.

The beginning of the twentieth century saw our industries assuming such proportions that the government was compelled to retard the trend toward monopoly. This same period saw an influx of immigrants into our country on an unprecedented scale. In the booming times, they were swallowed up by industry. On the whole, these people were untutored and inured to hardship in the old country. Their docility and strangeness in a new land made them easy victims of our secularized economy. Many did not expect and often did not receive what we would call the fruits of Christianity.

## Labor Unions

**T**HE turn of the century also saw the advent of the large labor unions, which were developed to take up the slack caused by the loss of the personal bond between employer and employee. Even the unschooled realized the need for organization as a counter irritant to big industry. Hence, for the greater part of our times, labor and industry have battled. We cannot say that one side has been completely good while the other was wholly bad. The modern historian knows that



there have been selfish men on both sides. The pathetic fact about the situation is the tremendous loss for all concerned. If the teachings of Christ had been lived by all Christian people, industry would have gained to even a greater degree and labor would have obtained a standard of living commensurate with the wealth of our God-gifted country.

Toward the preservation of our American way of life, it is an absolute necessity for us to develop all-around amicable relationships. Even from the educational standpoint, the demand is urgent. A generation ago, the average supervisor in a steel mill or in a coal mine had less than a complete grammar school education. Today, the average young laborer is generally a high school and often a college graduate. The ideology of Communism, abroad, has had a much greater appeal than we care to admit. At home, we must make the ideology of Christianity attractive and effective.

### Great Resources

**O**UR national wealth is so great that, in spite of defense spending, we can promise the laborer a decent wage for his work. We have the resources that will permit him to purchase all of the necessities and even some of the common luxuries of life. If American Christian people can be taught to work together, we need not worry about the decent hours of labor and good working conditions. In the body of Christ we can develop a lasting security for all.

From the Christian sociological point of view, what can be defined as living wage? Experience shows that no set wage can permanently be called decent. What may be good wage today may be totally inadequate in a future period of inflation. Suffice it to say that a living wage is one that compares favorably with that paid in other industries and is one that will permit an ever increasing standard of living as the wealth of our nation grows through scientific discoveries and the recapture of nature's resources by the labor of man. Another factor about which we must remain cognizant is the fact that technological advancements in an industry may require an adjustment of wage to compensate the more skilled employee required to do the work.

So too, decent hours of labor are dependent upon numerous factors. In normal times, the need of a product often has limitations. Overproduction has been a constant threat to our whole economic system. We are learning that it is foolishness to produce an article far in excess of demand. For the protection of both industry and labor, whenever there appears a risk of overproduction, the hours of labor in a given industry should be studied. The great depression of twenty years

ago shows what will happen if there is production and the people do not have the means to bring about consumption. Hence, labor-saving devices should not only be considered as a means of profit but, for the welfare of industry itself, the good fortune ought to be shared by a possible reduction in the working hours of individual employees.

The past several decades have seen many industries endeavor to make their plants better places in which to work. This program not only increases efficiency but also removes much drudgery from hard labor. With a real return to a living Christianity, we can expect this trend to continue.

### Human Solidarity

**A**S our system of living continues to grow more complex, the security of the individual employee and of his family is slowly leaving his own hands and is nestling little by little with the government and with industry as a whole. No longer are the maimed and the dead left by the wayside, the maimed to fend for themselves and the families of the dead to struggle as best they could. With the developing concept of human solidarity in Christ, we can look forward to more good will and greater security for all. Human beings possess a God-given conscience. Perhaps the greatest obstacle to industrial peace has been the neglect of this faculty by the battling groups.

The threat of Communism may be having beneficial results among us. We are being forced to make our Christianity into a living ideology. When Christ is permitted to sit down at the conference table with labor and industry, then the interest of each will become the interest of all. Human relationships must be supernaturalized or we must be ready to resign ourselves to a material dialectic. At one time, capital and industry may have the whip hand, and at other times, the whip may be held by labor, but the whip is not the answer. Christ must become all in all. This may sound like some visionary ideal order, but if we are going to preserve our historic American way of life, we must continually strive to make our ideals into an actuality.

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# Grounds For Hope

BY

ANSON PHELPS STOKES JR.

Rector of St. Bartholomew's, New York

**A**NY religion that is to be vital today must say something to a world that is in distress and perplexity. Thank God that the religion of the Old and New Testaments can do so, for it was born in difficult times. The great message of hope expressed by the prophets came out of days of national calamity; and much of the New Testament was written when it was dangerous to be a Christian. Our faith says five things to us in these anxious days.

In the first place, there is an answer to our problems in God's purpose. To so many people the events of our day are meaningless and frustrating. It gives us hope to know that God has not abdicated.

His answers, however, are not necessarily simple ones. He does not necessarily have one plan of action which is right. He calls on some to be conservatives and on others to be liberals. The whole truth is too much for any one man to understand, and often God brings about his purposes through the interplay of opposing ideas.

In the second place our faith tells us that the fundamental issue in the world situation is spiritual. George Sokolsky warned against the danger of America trusting in her productive capacity and technical skills, and pointed out the need of America having a philosophy of life which she can convey to others. Communism seems to capture men's imagination, even though its tangible benefits seems to be few. We as Christians must have a concept of life which will appeal to the latent yearnings of mankind. We must not speak too much about "Communism versus Capitalism," implying that we are engaged in a clash of systems, for something deeper than that is at stake—a concept of life. We are opposing tyranny, brutality, and the police state. If Russian Communism had not come upon the scene, evil would still be incarnate in some other forms. The vital issue is not the form of our organization but of the purpose of life. A moral rebirth is necessary if we are to have a message for the world.

In the third place our faith tells us that spiritual goals are related to material means. Christianity never marks a sharp line between matter

and spirit. Ours is a sacramental world, in which outward and visible signs make real inward and spiritual grace. The spiritual must come first, but it must be expressed in terms that men can understand.

Today a large part of the world is hungry. That is not new; but what is new is that those persons are beginning to recognize that hunger is no longer something to be accepted fatalistically. They can see that western civilization has conquered much of nature, and they are no longer willing to be content with their lot. If a new spirit is to be aroused, it must be expressed in terms of a better life. We must do all we can to face the economic and social problems of our day. Political organizations have their place, for they too can influence human life; and military force has its place, for evil must be resisted. Spirit is primary, but it can be ministered to in material ways. The Christian religion reminds us that spirit does not stand alone.

The fourth thing that our faith says to us is that we are all bound together. We are coming more and more to recognize that. Capital and labor know that they are dependent one upon the other; and industry is recognizing the inter-relationship of the world. You cannot have the good life in one land as long as another land lives in poverty.

While the truth of this has been forced upon us in the realm of economics, it is an ancient truth in the realm of the spirit. The Old Testament taught us that all men were made of one blood, and the Christian faith has emphasized that we are members one of another. Spiritually we must recognize our unity, as John Donne did when he lay upon his sickbed and heard the bell tolling for the funerals of others: "No man is an island entire of itself. Every man is a piece of the continent . . . Any man's death diminishes me because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

Finally, our faith reminds us that there is something for each of us to do. That brings us back to our first point. If the answer is in God's purpose, it is our duty spiritually to live close to him. We cannot do it by hastily turning to him or hectically poring over our Bibles. We can find his purpose only by a life quietly and consistently devoted to his will, a life of moral decency, of patience, and of prayer. If we do not turn to God and find in him the purpose of life, we are traitors to our country as truly as if we betrayed secrets to the enemy. For the need of our land is an understanding of life that can be shared with all others.



## NEW CHANCELLOR AT SEWANEE

★ Edward McCrady, chief of the biology division of the atomic energy commission, Oak Ridge, is now acting vice chancellor of the University of the South. He succeeds Boylston Green who gave his resignation to the board of regents at a meeting on August 16. No reason is given by either Dr. Green or Bishop Mitchell, chancellor, for the resignation, the official press release merely expressing the "regrets" of both. Green has headed the administration for but two years.

The new administrator was head of the biology department at Sewanee for ten years before taking a leave of absence in 1948 to take the job with the government.

Bishop Mitchell announced the following committee to select candidates for the position: Bishop Penick of North Carolina, chairman; the Rev. Robert H. Manning of New Orleans; Frank M. Gillespie of San Antonio; Coleman A. Harwell of Nashville. He also said that the trustees are the only body with power to elect and that their next meeting will be in June, 1952.

## GEORGIA WORKSHOP ON EDUCATION

★ A workshop on education was held at Camp Reese, diocese of Georgia, August 13-19, with 40 women and two laymen present. The leaders were the Rev. H. E. Waller, diocesan chairman of education, the Rev. R. R. Baker, chairman of the department for the diocese of Virginia, G. R. Madson and Helen Wolfe, both of the diocese of Georgia.

## BISHOP WELLES IN MAINE

★ Bishop Welles of West Missouri confirmed five at a service last Sunday at St. John's, Southwest Harbor, Maine. The candidates were presented by the vicar, the Rev. R. H. Thatcher.

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Dr. Adelaide R. Smith  
and others.



## VITAL QUESTIONS ARE RAISED

★ "How can we make the Woman's Auxiliary redemptive?" "Is our vestry concerned about religion?" "What is the difference between going to church and being the Church?"

These and many other questions were discussed by almost 100 lay men and women representing the dioceses of California and Sacramento and San Joaquin at a conference on education held at Mills College, Oakland, Cal. The group included church school teachers and superintendents, vestrymen, officers of the Woman's Auxiliary, key laymen appointed by the bishops of the three dioceses.

The state of our Church today, with many young people drifting out of relationship with the Church soon after confirmation, and with religion being just a meaningless form to many nominal members of the Church was presented vividly to the group by the Rev. Walter Williams. Mrs. Dora P. Chaplin gave an analysis of the needs of children, youth and adults and the ways in which the Church might be meeting these needs if we were more aware of our opportunities. She stressed especially the importance of the two Church families, the large family of the parish, which is often unaware of its family responsibilities, and the "little church" which is within each Christian home. The discussion and questions which followed her presentation, dealing with practical ways to restore family worship, and ways of helping parents in their task as the first religious teachers of youth, showed the concern of lay leadership of the Church in these areas.

Canon Theodore O. Wedel startled the group by announcing that they were all theologians, and then aroused interest by taking some of the theological teaching of the Church about sin, faith, judgment, propitiation, and atonement and translating them into terms of the

everyday experience of everyone.

The women attending met for an hour with Mrs. Theodore Wedel, a member of the national executive board of the Woman's Auxiliary, to discuss the implications of the Church's program of education for the organized women's work in the Church.

## BISHOP HENRY SHERRILL STRESSES SCHOOLS

★ Bishop Henry K. Sherrill, in his capacity as president of the National Council of Churches, pleads for increased emphasis on religious education in a statement urging the observance of Christian education week, September 30-October 7.

"As a chaplain in the first world war," he said, "I learned of the great ignorance of American youth of the simplest facts of Christian teaching. The failure lies first of all in the home. Our school system is so constituted that everything else is taught but religion. Many of our churches also are responsible, for church committees or vestries too often neglect to provide funds for adequate teaching of the youth of the parish."

Bishop Sherrill declared that the teaching function, "all too often underestimated, even neglected," is "central to the task of the Church."

The week will begin with rally day, Sept. 30, when the theme will be "Religion—the foundation of freedom." On the following days will be marked, successively, leader's day, family day, local church day, community day, youth day, and personal meditation day. The observance will close with world communion Sunday, Oct. 7.

## BISHOP DeWOLFE VISITS HOLY TRINITY

★ Bishop DeWolfe is to visit the Church of the Holy Trinity, Brooklyn, the evening of September 23rd for confirmation. It is the first visit of a bishop of Long Island to the parish since the inception of the so-called Melish Case.

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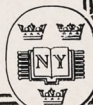
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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The University of Chicago Round Table, Number 661.** University of Chicago. 10c.

This issue contains the script of an NBC broadcast panel discussion between Ernest C. Colwell, Carl H. Kraeling, and Merrill M. Parvis, all of the University of Chicago, on the subject of the Dead Sea scrolls. Also included is the reproduction of a BBC broadcast by Herbert Butterfield, Professor of Modern History at Cambridge, on "Christianity and the Historian." The final item is a brief description of the project to prepare a new edition of the manuscript evidence for the text of the Greek New Testament.—Robert Hill

**Father Paul of Graymoor.** By David Gannon. Macmillan. \$4.00.

Father Gannon writes of the Father Founder of Graymoor with charm and complete devotion. The very nature of Graymoor's foundation makes the anti-Anglican tendenz inevitable. Cardinal Spellman in his foreword wonders

whether Father Paul "was anything else but a Catholic at heart even before his conversion." After reading the book, one suspects that, meaning what he does by the word "Catholic," this statement of the Cardinal's is quite correct.—Edward N. West

**Alcuin, Friend of Charlemagne. His World and His Work.** By Eleanor Shipley Duckett. Macmillan. \$5.

Those who are familiar with Miss Duckett's illuminating books on what has been erroneously called 'the Dark Ages' will need no prompting to acquire this biography of Alcuin. Scholars and general readers alike find her work interesting and rewarding. This present book is a sequel to her *Anglo-Saxon Saints and Scholars* (Macmillan, 1947). Actually it is a history of Christendom in the eighth century. Alcuin's work as a statesman, educator, theologian, liturgist, and churchman places him among the world's great architects of a Christian culture, and the foundations he laid still

endure. As a recent French scholar put it, "Without Alcuin, one could say that Charlemagne would have been less great." Above all Alcuin was a representative of the finest type of Christian gentleman, humble, industrious, devout, with a great capacity for friendship, and a concern for the things that really matter. He loved both books and people, the ordinary pleasures of life—both the world of nature and of man—and the deeper things of the spirit. He is a true conservative of history. Though denied sainthood by the Church, innumerable generations have risen up to call him blessed. Miss Duckett's book makes him live again as our own teacher and friend and companion in the way of Christ.—M.H.S.

**Christ and Culture.** By H. Richard Niebuhr. Harper. \$3.50.

This is one of the most substantial books on Christian ethics to appear in a long time. It is the fruit of many years of careful thought and constructive teaching. The main answers that have been given in Christian history are analyzed: Christ against culture, the Christ of culture, Christ above culture, Christ and culture in paradox, and Christ transforming culture. The

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final solution is the individual's answer to the problems—which is about as far as we can get in this age, perhaps in this world; though other ages have been more ambitious, and have identified Christ (or Christianity) with culture—i.e. civilization—either present or prospective. This is a book for everyone interested in or troubled by the problems, e.g. of the practicability of the Christian ethic, or of the Sermon on the Mount. A grand book to read along with Windisch's Sermon on the Mount, recently reviewed.

**A History of the Cure of Souls.** By John T. McNeill. Harper. \$5.00.

Professor McNeill is one of the best ecclesiastical historians of our time. The study of the mediaeval Penitentials has been one of his chief interests; his work on the Mediaeval Handbooks of Penance has long been a standard treatise. The present volume studies the subject in its widest relations and from its earliest beginnings in Israel, Greece, and in the Eastern religions, and then stage by stage through the history of Christianity

and in the various modern churches. Not only theologians and pastors who administer penance, but also the large and increasing number of persons who engage in personal counseling, in all the churches, will be interested in this book. So will historically minded Christians who wish to know what has been done in this realm since New Testament days. They will find that every phase of the subject has been treated with learning, candor, insight, and sympathy. Only a real historian can write with equal understanding of Roman, Anglican, and Quaker spiritual guidance! This is a book good for a generation and more, and is one that every clergyman and theological student should possess.

**Paul and His Interpreters: A Critical History.** By Albert Schweitzer. Macmillan. \$3.50.

This is a reprint of the work first issued in 1912 as a continuation of *The Quest for the Historical Jesus*, and like that work shows how the positions taken by New Testament scholars varied in relation to the theological temper of their day. On the basis of the formulation of the problem with which this book concludes, Schweitzer went on to write *The Mysticism of Paul the Apostle*.—Holt Graham

**The Meaning and Message of the Book of Revelation.** By Edward A. McDowell. Broadman Press. \$2.75.

This is a running exposition of Revelation, in full rapport with modern scholarship, stressing the genuine religious values of the book, and suitable for study by laymen as well as by theologians. It recognizes the apocalyptic character of the work—which belongs with Daniel, Enoch, and the rest of the "apocalypses"—and does not try to literalize (see p. 195, for example). The commentary is like all Dr. McDowell's work, and deserves to be widely known and used.

**John Knox's History of the Reformation in Scotland.** Ed. by W. C. Dickinson. Philosophical Library. Two vols. \$15.00.

A superbly printed, fully documented, amply indexed edition of one of the classic works in the history of Protestantism and of Scotland. The editorial work is entirely satisfying, and the book can be relied on by students everywhere. This is one of the books we always meant to read. Many thanks, Philosophical Library!

**The Significance of Jesus.** By W. R. Maltby. Macmillan. \$.75.

The author believes that the great gain of biblical criticism is the recovery of the real humanity of Jesus. Accordingly, he attempts to demon-

strate the contemporaneity and relevance of Jesus, illustrating from the gospels the character of Jesus' faith, his reasonableness, and his ability to see life as a whole. Jesus becomes the timeless exemplar of excellence at the points where we need it.

This is the eighth edition of the book, revised as of 1948 for the Viewpoints Series.—Holt Graham

**The Experiences of a Mental Hospital Attendant. Snake Pit Attendant.** Edited by Jesse Walter Dees, Jr. Exposition Press. \$2.50.

Dr. Dees is head of the Department of Sociology at the University of Tampa, Florida, and has made a thorough study of conditions in mental hospitals. His earlier "Flopouse" was a study of hoboes. Most of the cases in the present book are also human derelicts.

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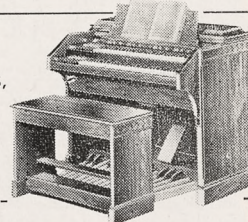
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# PEOPLE

## CLERGY CHANGES:

**JOHN C. LEFFLER**, rector of St. Luke's, San Francisco, has accepted the deanship of St. Mark's Cathedral, Seattle.

**ROBERT H. CHALLINOR**, formerly in charge of churches at West Plains and Mountain Grove, Mo., is now curate at St. Andrew's Cathedral, Honolulu.

**BEVERLEY M. BOYD**, sec'y of the department of social welfare of the National Council of Churches, becomes rector of St. Philip's, Uvalde, Tex., Oct. 1.

**GURLEY, R. H.**, formerly rector of St. Martin's, Radnor, Pa., becomes vicar of All Saints, Fitchburg, Mass., Sept. 30.

## ORDINATIONS:

**K. C. EADE, W. M. FAY, J. F. POLITZER** were ordained deacons by Bishop Block on Aug. 4 at Grace Cathedral, San Francisco. Eade is vicar of St. Thomas, Sunnyvale, Cal.; Fay is vicar of St. Stephen's, Orinda, Cal., and Politzer is ass't at St. Paul's, Salinas, Cal.

**C. E. GUTHRIE** was ordained deacon by Bishop McElwain, acting for the bishop of Texas, at Sewanee, Tenn., Aug. 12. He continues as an instructor in the Theological School of the University of the South.

**EDGAR B. INLOW** was ordained priest by Bishop Block at Grace Cathedral, San Francisco, Aug. 8. He is vicar of St. Mark's, Crockett, Cal.

## DEATHS:

**PHILIP J. McGEE**, 56, vestryman of Christ Church, Woodbury, N. J., died suddenly Aug. 1. He was the son of Joseph E. J. McGee, vergor of the Cathedral Church of Christ, Philadelphia.

**JOHN N. DOBERSTINE**, 68, rector of All Saints, Highland Park, N. J., died of a heart attack Aug. 18.

## DEACONESS:

**ALICE W. MAYER** was set apart as a deaconess by Bishop Phillips, Aug. 6, at Grace House, near St. Paul, Va., where she continues to work among the mountain people of southwestern Virginia.

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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.

ROBERT M. COOK  
Curate at Trinity, Elmira, N. Y.

A man named Clifford Dawson hitchhiking with his wife, two-year-old son and baby, stopped here recently. He said he was a member of the Episcopal Church in Jessup, Ga. He was without funds and was looking for work. Failing in Elmira, he went on to Syracuse where the Rev. Walter N. Welsh helped him establish himself in a job and in lodgings. After four days at work he left without talking to anyone.

In his interview with a social worker here he revealed two incidents in which he showed immaturity. Three persons who have dealt with Mr. Dawson feel that while he needs material assistance he also needs help in personality adjustment.

We pass this information on so it may help any clergyman who meets Mr. Dawson.

CHARLES A. DUNHAM  
Layman of Hartford, Conn.

The pursuit of peace in these trying times is an all-important aim of the Christian Church. There may be serious political differences between the communistic East and the capitalistic West but these differences can and must be resolved without further warfare. We are taught that all human beings are the children of God, regardless of their political and social ideologies. Such being the case, the terrible loss of life in the Korean war cannot but be the cause of sorrow to all religious minded people. And therefore all means of bringing this cruel warfare to an end must be the aim of all Christians. Our government and army must not be too proud or prejudiced to bargain fairly and honorably with our opponents. The continuation of the fighting might well result in World War III with consequent atomic destruction. Let us all exert our influence to ensure a peaceful settlement of the present struggle.

DOROTHY F. BURNS  
Churchwoman of Alton, Ill.

I would like to tell you that I enjoy The Witness and think it is too bad that more of our people don't read it. I noticed particularly your editorial on theological education, and I am glad that some of our clergy are

aware of the fact that we have been having too great a number of misfits in orders, and I don't understand why our bishops are not more demanding of a higher standard of man than some of our men. I quite agree with you that we need quality rather than quantity; and, like Mr. A. F. Gilman, the layman of Chicago, certainly we need more evangelicals and I don't think it would hurt one bit for them to use the soapbox on the busy corner more often than is done. It seems to me that in our, what I term, closed corporation 'high' Church diocese of Springfield, we have lost all evangelism and have far too much "churchianity" rather than Christianity.

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# A Bishop of the Great Plains

By BISHOP GEORGE ALLEN BEECHER



BISHOP BEECHER died June 14, 1951, aged eighty-three years. The following editorial appeared in *The Living Church*, July 1, 1951. His autobiography tells how the Church was established "on a firm foundation, upon which later generations could build."

"In the death of the Rt. Rev. George Allen Beecher, D.D., retired Bishop of Western Nebraska, the episcopate of the Church loses its last surviving link with the 'Old West.' Bishop Beecher, friend of Buffalo Bill Cody and of Willa Cather, was a frontier parson, in the tradition of Bishops Kip and Kemper, Chase and Otey and Tuttle. At the time of his death, June 14th, he was the oldest bishop of the Episcopal Church in point of consecration, being nearly two years senior to former Presiding Bishop Tucker. His life and ministry spanned the period in which Nebraska and the Middle West grew from sparsely settled pioneer cattle country to a thriving industrial and agricultural area. He and his clergy and laymen established the Church on a firm foundation, upon which later generations could build."

Excerpts from a letter by Professor Frank J. Klingberg, noted authority on the history of humanitarianism, Los Angeles:

"My letter grows out of my delight with the Beecher book. I can't tell you exactly why it is so fine. I could not put it down. I chased members of the household and read to them aloud. I show it to callers, and, if they are non-readers, I show them the pictures. Every one mentioned in the volume comes to life. The pages on Willa Cather are the finest in all literature. What a memory the Bishop has! What vitality and what success! An Episcopal rector is not supposed to get off a train and make friends with all the men in that division of the road, and shortly have them all as his communicants. Sioux Indians were supposed to be handy in taking scalps, but here they are deep in religious services. And how I would like to have a dog like Othello. I can see no reason why teachers of the West and Western Expansion should not use this volume in their classes. The Bishop reminds me in many ways of Parson Woodforde's *Diary of the second half of the 18th century*.

"And yet, I can't tell you why this is a great book. True, I grew up in Kansas on the Missouri Pacific, half

way between Salina and Council Grove, three miles from the cattle trail from Texas. Perhaps that locale has something to do with my enthusiasm. There is a brevity, a compactness, something of a haunting longing for home, as in the case of the English cowboys, singing outside the church windows. Each part is local, definite, exact, but it also transcends the place and the immediate moment. Or again, this book gives a true picture of the settlement and the hardships of the West. Fine men and fine women, portrayed at their best. I never had much use for the early days of Abilene, Kansas, where cowboys spent their money on wine and women and fought each other. The Bishop tells the story of the actual builders of the West and the men who grew there.

"Doubtless, you did not expect such a letter from me. But I did not dream of such a book when I opened it. To you, of course, much credit for your part in telling the American people the great story of the Episcopal Church in this country. First, you do it in one way; then in another; always with great success . . ."

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