

The WITNESS

October 11, 1951

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A COPY



BISHOP EMERY OF NORTH DAKOTA
Pronounces Benediction at his First Convocation

THE SAINT AND THE HUMAN CONDITION

SERVICES In Leading Churches

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10, Morning Prayer; 4, Evening Prayer;
Sermons, 11 and 4
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Thurs., and Holy Days, H.C.—11:45
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For Christ and His Church

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M.P. and Sei. 11

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H.D. 12:05. Noonday Prayers 12:05

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Weekday: Thurs. 10. Other services as

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HC; Evening, Weekday, Lenten Noon-Day,

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—STORY OF THE WEEK—

Bishop Angus Dun of Washington Replies to President

His Sermon Makes It Clear That Church Cannot Be Used for Politics

★ Bishop Angus Dun of Washington took issue with President Truman in a sermon preached at Washington Cathedral, September 30th, attended by delegates to the convocation of the Washington Pilgrimage of American Churchmen. The President had chided the same group only two days before on the failure of religious leaders to unite in a common affirmation of faith at a time of crisis. He told them that for some time he had been endeavoring to bring together without success the religious leaders of the world in "one common act which will affirm those religious and moral principles on which all agree."

Bishop Dun did not quote the President's speech directly but in an obvious reference to it, he told the pilgrims that "Christian faith and devotion cannot be mobilized by political leadership for political ends, however good."

He said that "the God who makes himself known to us in scripture, who makes himself known to us in Christ, cannot be bargained with, cannot be mobilized or used for our human purposes. He can only be trusted and loved and served."

Characterizing communism as a "demonic religion" and a "demonic obsession," the Episcopal Church leader asserted that "there are frightened servants of mammon who think this

might be a good time to finance the church to fight this threatening form of godlessness so that mammon might be served in peace."

"On the surface," he added, "There is considerable appeal in the idea that the churches might be mobilized to strengthen the weak political sinews of the traditionally Christian West."

"But you who come here in the spirit of pilgrimage surely know that Christian faith and devotion cannot be financed from outside, nor at bottom can Christian faith and devotion be mobilized by political leadership for political end, however good."

Bishop Dun told the assembled pilgrims, who had come to the capital city to visit national shrines and review the religious bases of historical documents, that the United States had "good reason" to fear communism.

"We are arming mightily to hold it at bay," he said, and "speaking as a man and a citizen, I believe that is right."

"But we shall not overcome it by the energies fear can give us. We shall not overcome it by might alone. If within our might there are not at work the energies and the wisdom that can come alone from truer faith and a truer hope, we can neither save ourselves nor our world."

Before the Bishop began his sermon, the pilgrimage was wel-

comed to the vesper service by Dean Francis B. Sayre Jr. of the cathedral.

The varied representation of the group among a number of denominations was pointed up during the service when the Rev. Harold F. Carr, pastor of the Lakewood, Ohio, Methodist Church, knelt before the altar in his clerical robes and led the congregation in the litany of dedication.

Early that afternoon the advisory committee of the pilgrimage met to discuss future plans. It was their unanimous opinion that the project be made an annual affair, with the next gathering scheduled for April, 1952.

All of the committee members emphasized that the pilgrimage had no axe to grind, was independent of any sponsoring organization and would continue to remain in that category.

White House reporters saw in the President's proposal an explanation for the visit to the Vatican last summer of Myron C. Taylor, a communicant of St. Bartholomew's Episcopal Church, New York. It was reported at the time that he carried to the Pope a message from Mr. Truman. Later, in answer to a question at a press conference, the President said that Mr. Taylor had made a report on the mobilization of the spiritual forces of the world.

Upon being advised of details of the President's proposals, presumably by Mr. Taylor, the Pope is said to have indicated that his pontifical statements appealing to all Christians to bring about a united Church by everyone joining the Roman Church answered the purpose Mr. Truman intended.

EPISCOPAL CHURCH NEWS

RUSSELL DILL IS DEAD

★ Russell E. Dill, treasurer of the National Council, died at his summer home, Big Wolf Lake, Faust, N. Y., September 27th after a long illness. He was 57 years old and is survived by Mrs. Dill and one son, George Post Dill. He was born in San Jose, California. He attended the University of California, majoring in economics. He made



a special study of the textile industry also, and was for a time the head of a large textile organization.

In 1930 he became a specialist on the reorganization of industrial companies, serving in this capacity with large department stores, motor companies and an aircraft company. During world war two he was sent to England to confer with army authorities concerning confidential matters in regard to aerial warfare.

Mr. Dill was widely traveled, and for many years had been interested in the world-wide missionary program of the Church. He was an organist, having been both choirmaster and organist at Calvary Presbyterian Church,

San Francisco, for a number of years. He was an active member and former vestryman of Christ Church, Bronxville, N. Y.

He joined the National Council as treasurer in 1948.

ANNIVERSARY SERVICE IN LONG ISLAND

★ Bishop Noel Baring Hudson of Newcastle and representative of the Society for the Propagation of the Gospel will preach to a joint service of the four Colonial parishes of Long Island on Sunday, October 14 at 4 p. m. at Grace Church, Jamaica. The parishes, among the first sponsored by the society in America are: Grace, Jamaica, the Rev. Joseph H. Titus, rector, founded 1702; St. George's, Flushing, the Rev. Dougald Maclean, founded between 1702 and 1705; St. George's, Hempstead, the Rev. Victor Regan, founded 1704, and St. James', Elmhurst, the Rev. George W. Parsons, founded 1704. The combined choirs of the parishes will join in the service.

BANKER ADDRESSES LAYMEN

★ William M. Dorr, officer of a bank in Louisville, Ky., was the leader of a laymen's conference for the diocese of Southwestern Virginia, held Sept. 22-23 at the diocesan house in Roanoke. It was in preparation for the presentation of the Church program throughout the diocese. Bishop Phillips and the Rev. Wilfred E. Roach of Radford discussed the program on the diocesan level.

RIVERDALE PARISH CELEBRATES

★ Bishop Donegan is to preach at Christ Church, Riverdale, New York City, next Sunday morning, the occasion being the celebration of the 85th anniversary of the founding of the parish. The Rev. Gerald V. Barry is rector.

LARGE ENROLLMENT AT CAMBRIDGE

★ With thirty-seven new students, the Episcopal Theological School at Cambridge opened September 24. This will make a total of ninety students in the three-year course, and is one of the largest enrollments in the history of the school. The new students come from all parts of this country but for the first time in several years there are no foreign students. Most of the students enrolled in the school will carry in addition to their academic work, programs of assistance in various parishes and social organizations in the neighborhood of Cambridge, this being part of the modern practical program of their training for the parish ministry.

Dean Charles L. Taylor has announced the new additions to the staff. The Rev. Charles W. F. Smith, formerly rector of St. Andrew's Church, Wellesley, is to fill the chair of professor of New Testament. Before going to the Wellesley parish, he was canon chancellor of Washington Cathedral, and a member of the staff of the College of Preachers. During that period he was also instructor in homiletics at the Virginia Theological Seminary, of which institution he is still a trustee. Gabriel Farrell, for the past twenty years director of Perkins Institution for the Blind, is to be on the staff as administrative assistant to the dean. The Rev. William H. Clark, rector of St. Paul's Church, Concord, Mass., is to serve as a part time tutor. Grover Oberle, organist of Emmanuel Church, Boston, is to be choir director.

MIDWEST SYNOD AT ANN ARBOR

★ The close ties between all branches of the Church's work and the increasing activity of the laity in all fields of service, were the points stressed at the

synod of the fifth province held in Ann Arbor September 18-20. Clergy, laymen and laywomen alike, benefited from the total picture presented of all aspects of the Church's task in the modern world.

In pointing out that everything we do is a part of the educational work of the Church, the Rev. John Huess, of the department of education of the National Council, stated that the great danger is in allowing good works to overshadow the religious motive. Concerning missionary activity, Huess spoke of man's primary need to become one with God, and of the Church's task in coming to man first with the gospel of reconciliation and secondly with the corporal works of mercy. The task of telling the missionary story had passed from the bishops to the laity in large degree, he said.

In other sessions Bishop Bentley explained the mission of the overseas department and said that the Church has a hold-the-line policy where there is opposition; reported progress in non-strategic areas; and stressed the great need for salary readjustments among the missionary personnel.

The address given by the Rev. Roger W. Blanchard of the home department aroused considerable interest with its emphasis on the importance of recruiting young men and young women, from colleges and universities particularly, for service in the Church. The outcome of his address was the appointment of a committee headed by Bishop Randall, retired suffragan bishop of Chicago, to investigate and recommend recruiting procedures within the province.

Mrs. Arthur W. Sherman, executive secretary of the Woman's Auxiliary, pointed out that the Auxiliary is not a separate organization, but an instrument to stimulate interest, integrate, and help sponsor the total Church program among women. She also said that the two pro-

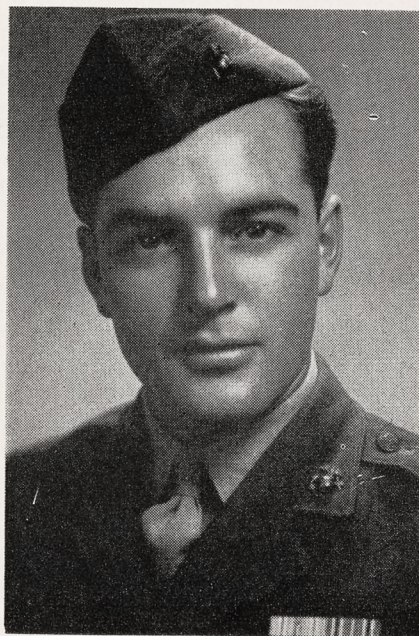
grams sponsored by the Auxiliary are missionary supply work and the United Thank Offering. In connection with the U. T. O. it was stated that Roger Babson had called it the "... greatest single force for good in the world today."

Other National Council leaders who took part in the meetings were the Rev. George A. Wieland, the Rev. Almon R. Pepper, Messrs. Robert Jordan and the late Russell E. Dill.

Bishop Herman R. Page of Northern Michigan, is president of the province.

BISHOP PEABODY CELEBRATES

★ Bishop Malcom E. Peabody observed the 13th anniversary of his consecration September 29 by celebrating at the Church of the Saviour, Syracuse. Prayers of thanksgiving for his Episcopate were offered in parishes of his diocese which stretches from the St. Lawrence River to the Pennsylvania border. During his years of leadership, the diocese has shown growth in membership strength with an increase in the number of clergy and the establishment of new parishes.



LT. ROBERT KLETZKER, student for orders, is serving in the marines

NORTH DAKOTA HAS CONVOCATION

★ Bishop Smith of Iowa was the headliner at the convocation of North Dakota which was held September 23-24 at the Advent, Devils Lake. He preached on "Observations on the life of the Church today" at the opening service and was also the chief speaker at the dinner when he spoke on evangelism and stewardship.

Bishop Emery in his first annual address placed the following objectives and asked for wholehearted support: "to lead our present communicants to greater enlightenment and deeper spiritual experience; to increase our zeal and improve methods for evangelism; and to raise our giving to a sacrificial level." He asked for a doubling of communicant strength by the end of this decade which would mean 6000 by '60. The delegates went on record as endorsing the Bishop's forward looking program.

The district budget for current expenses totals \$6530 for 1952, that for 1951 was \$3400. The missionary program calls for \$6767 as share in the general Church program and \$5000 for work in the district.

The Rev. Roger Blanchard, division of college work, addressed the clergy and laity at a luncheon. Colonel Perry Ragan of Colorado Springs, who had been the leader at the laymen's training conference held previous to the sessions, addressed the convocation, and Deaconess Elsie J. Riebe, recently returned from China, addressed the meeting of the Auxiliary and guilds.

RALLY SERVICE IN HOUSTON

★ Episcopal Churches of Houston, Texas, joined forced September 30th for a rally service held at Christ Church Cathedral. It was the first of several meetings being held at centers in the diocese which are being addressed this week and last by Bishop Quin, Bishop Hines and Bishop Kinsolving of Arizona.

The Lord Bishop of Newcastle Will Visit Delaware

BY

NELSON RIGHTMYER

Prof. at Philadelphia Divinity School

★ The late seventeenth and early eighteenth centuries saw the rise in England of numerous "Societies;" there was a Society for the Reformation of Manners as well as the society of pious young men which later became Methodism, and it was in this atmosphere that the Rev. Thomas Bray, rector of Sheldon, later appointed commissary for the Bishop of London to Maryland, founded The Society for the Promoting of Christian Knowledge in 1697 to spread the Christian religion at home and abroad throughout the British colonies. After a trip to Maryland and his return to England in the interest of the passage of the bill to establish the Church in Maryland, Dr. Bray succeeded in his plan to establish by royal charter a Society for the Propagation of the Gospel in Foreign Parts. The first meeting of the society was held in Lambeth Palace on June 27, 1701.

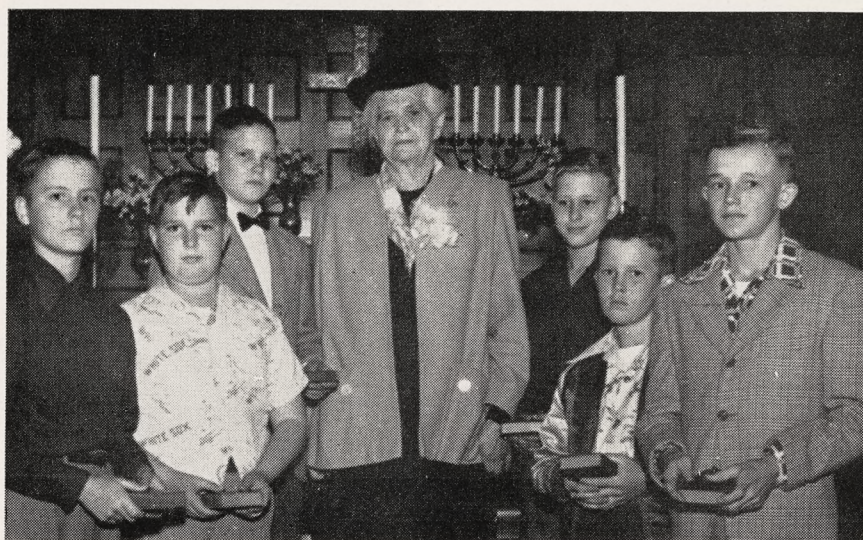
There was no Anglican diocese outside the British isles; today there are 233 dioceses outside the British isles. Then there were a few Englishmen scattered around the world served occasionally by a few British chaplains under the supervision of the Bishop of London; today there are millions of Anglicans of every race and color served by their native priests and bishops. The SPG has undoubtedly been one of the foundation stones upon which this tremendous spread of the gospel "as this Church has received the same" has been accomplished; throughout the Anglican world, therefore, thanksgiving to Almighty God is being offered in the two hundred fiftieth year of the Society for the Propagation of the Gospel in Foreign Parts.

The thanksgiving service for the diocese of Delaware will be held on October 21 in historic Immanuel Church, New Castle, when the Lord Bishop of Newcastle, England, formerly executive secretary of the SPG, will be the principal speaker. In the present diocese of Delaware nearly one-third of the churches owe their foundation or continuation to the generosity of the Society throughout the colonial era. New Castle Church, sometimes called the "Mother Church" of the diocese, was among the first churches in America to receive a missionary from the newly formed Society, the Rev. George Ross being appointed in August, 1703.

Before long the other two county seats, Lewes and Dover, also had resident missionaries appointed and supported by the Society, who spread out fan-wise from their river's-edge churches to cover the countryside. The Rev. Thomas Crawford was appointed to Dover in December of 1704, and the Rev. William Black was appointed to Lewes in July of 1706. The mission at

Appoquinimy, although not a county seat, had been served by clergymen from Maryland for several years, and it, too, now came under the benefits of the Society; the Rev. Thomas Jenkins sailed in the same vessel which brought Black to Lewes and the Rev. John Talbot to Burlington, New Jersey.

Without the support of the Society no Anglican Church could have prospered in those early years. The people were poor, the living was hard, and only a relatively small number of the settlers were nominally Anglicans. In many cases the fifty pounds provided by the Society was the sole means of sustenance for the missionary and his family. Little wonder that few men volunteered for the service and that churches were sometimes left vacant for a time after the death or removal of the missionary. Replacements were hard to get. Even when Americans began to offer themselves for the ministry the result was too often tragic. The candidates had to go to England for ordination—6000 miles in a sailing ship—and too often they never returned. One of the most tragic appointments was that of Hugh Wilson and Samuel Giles, related to missionaries and trained by them. These young



MRS. BYRON D. MORRIS trained these boys for confirmation. Members of her class at Trinity, Apalachicola, Florida: Dickey Porter, Glen Totman, Fred Matthews, Frank Cook, DeWill Galloway, Richard Meyer

men went to England, were ordained, and returned only to be drowned at the point of the capes within sight of land when the ship foundered. This tragedy prevented the division of one populous mission, Dover, for years.

The Society found another means of supplying these occasional vacancies in the ministry of the Swedish Church. The Swedes had settled along the Delaware before the advent of the English and had established five or six churches, all of which remain today—one in Delaware, one in New Jersey, and the rest in Pennsylvania. Here was a non-Roman episcopal ministry with acceptable orders, and the Society regularly used the Swedish priests to serve occasional vacancies.

The Lord Bishop of Newcastle will therefore be greeted when he appears in this old SPG mission by representatives from all those churches which owe their foundation or continuation to the generosity of the Society for the Propagation of the Gospel in Foreign Parts: the New Castle Mission (Immanuel Church, New Castle; St. James' Church, Stanton); the Appoquinimy Mission (St. Anne's Church, Middletown); the Dover Mission (Christ Church, Dover; St. Peter's Church, Smyrna; Christ Church, Milford); the Lewes Mission (St. Peter's Church, Lewes; St. George's Church; Indian River Hundred; St. John the Baptist's Church, Milton); The Swedish Church (Holy Trinity, Old Swedes, Wilmington); The "Maryland Chapels" (Prince George's Chapel, Dagsboro; Christ Church, Broad Creek).

NEW CHURCH IN ALBANY

★ On Sunday, September 30, Bishop Barry laid the cornerstone of the new Grace Church, Albany, N. Y. The new building occupies the site of the old church. Services are being held temporarily in the adjoining parish hall. The Rev. L. N. Gavitt has been the rector since 1933.

THIRD PROVINCE SYNOD IN WILMINGTON

★ The synod of the third province will meet in Wilmington, Del., October 16-18, when bishops and delegates from thirteen dioceses will meet at the Cathedral Church of St. John. At the same time the Auxiliary will hold meetings at Trinity. Speakers will be Bishop Oldham, retired of Albany; Bishop Barth, coadjutor of Tennessee; Chaplain James Pike of Columbia University; Bishop Louttit of South Florida; President Clark Kuebler of Ripon College; the Rev. Roger Blanchard, head of the college work division of the National Council.

Bishop Powell of Maryland is the president of the province and Bishop Phillips of Southwestern Virginia is chairman of the program committee.

SERVICE STATION NOW A CHURCH

★ Bishop Peabody knocked on the door of what was once a gas and service station in Black River, N. Y. last Sunday to begin the service of dedication which will convert the building into St. John's Church. This latest addition to the increasing number of Episcopal parishes in the diocese of Central New York is the result of the response of families

in the Black River area to the work of a team of missionaries headed by the Rev. William H. Cole of Clayton, dean of the North Country missionary district, and of the Rev. Edmund S. Mathews, vicar in Black River.

It was Mr. Mathews who, as a seminarian in the summer of 1950, made a survey of the community and established the need for the new parish and with Mrs. Henry J. Fikes, president of the church's executive committee, led in the formation of the parish a year ago and in the search for a suitable place of worship.

SUFFRAGAN BISHOP CONSECRATED

★ The Rev. Martin J. Bram was consecrated suffragan bishop of South Florida at Holy Trinity, West Palm Beach, September 21, with Bishop Louttit the consecrator and Bishop Mason of Dallas and Bishop Burton of Nassau the co-consecrators. Presentors were Bishop Juhan of Florida and Bishop West, coadjutor of Florida. The sermon was by Bishop Bloy of Los Angeles. He told the new bishop, an old friend and a seminary classmate, not to take himself too seriously since such an attitude "has ruined the sincere work of many a greater person than any of us."



EVERYONE SMILED when James P. Trotter was instituted at St. Francis, Turlock, California. L. to R.: Paul Shimmon; George D. Godfrey, pastor of the Presbyterian Church; Trotter; Bishop Walters; David Graham, rector of St. Paul's, Walnut Creek.

SUCCESSFUL SCHOOL AT SEWANEE

★ The graduate school of theology of the University of the South at Sewanee, Tenn., this summer was most successful. There were thirty-eight men from twenty-one dioceses present. The courses offered were: Prof. Marshall Fowyer Stewart of General Theological Seminary on "Belief in Christ During the Age of the Fathers;" Prof. Pier-son Parker of General on "The Backgrounds of New Testament Faith;" Prof. Massey H. Shepherd Jr., of the Episcopal Theological School, and Witness columnist on "The Church in the Second Century;" Prof. John Sedberry Marshall, professor of philosophy in the University of the South, on "The Christian Philosophy of Human Nature" and the Rev. J. Willard Yoder presented the course on religious education for the National Council. The courses were all geared to men who were studying for their masters degrees in theology. This is a course which demands three years attendance and a thesis. Some few others were completing work for their batchelors degree in divinity and some were auditing courses. It was an earnest, hard working group of men and a devoted faculty.

For some few years Prof. Stewart has been the director of this school, a task which Massey H. Shepherd Jr. will take over for the ensuing year. This year and for the future the courses will come under the direct supervision of Dean F. Craighill Brown of the School of Theology.

BERKELEY ANNOUNCES NEW TEACHERS

★ The Berkeley Divinity School opened on September 24th with a record enrollment of 93 students, including one each from the Lutheran and Armenian Churches. Two graduate students, thirty juniors, and five special students were admitted. New faculty appointments include the Rev. Thomas S. Cline,

as acting professor of moral and pastoral theology; the Rev. Howard F. Dunn, lecturer in homiletics; the Rev. John H. Esquiel, lecturer in canon law; the Rev. Norman S. Howell, lecturer in Christian missions; the Rev. Joseph A. Johnson, as instructor in Christian education; Professor Harmon A. Chapman of New York University as visiting professor in Christian philosophy and apologetics; Mr. Hiram Sibley is acting bursar, and Stanley A. Leavy, lecturer in the department of pastoral theology and consultant in psychiatry. Bishop William T. Havard, of St. David's is English lecturer and visiting professor of Church history, giving a course on the Celtic Church. At the opening service the new student stalls recently given to the chapel were occupied for the first time.

REDECORATION JOB IN CHICAGO

★ The complete cleaning and redecoration of St. James Church, Chicago, is being made possible by a layman who heeded the request of the rector, the Rev. Howard S. Kennedy, "that something be done to clean up this place." Kennedy has been given \$14,000 by the layman, whose name is not being revealed, and the Chicago priest raised \$6,000 among friends to finish the job. The entire nave,

nartex, and sanctuary are being redecored, as are Sunday school, assembly rooms, and the parish offices. The work will be finished in November.

St. James, where the Brotherhood of St. Andrew was founded, and which is the spiritual home of the Brotherhood of St. Andrew in Japan, will "now be able to serve as a clean and presentable meeting center in Chicago for any Episcopal group" according to a parish spokesman.

Since coming to St. James a short time ago Mr. Kennedy has obtained 60 medical, dental, and nursing students for the parish, many of whom receive communion on their way to work, and has begun an active canvass among hotels and apartments for non-active Episcopalians.

CHURCH PROGRAM PRESENTED

★ Forty key laymen of Southern California met September 29th at Pasadena to hear John C. F. Merrifield, business man of Seattle, Washington, present the program of the Church. Following his address an intensive instruction session was held so that those attending might pass on the message to others. Also addressing the meeting was Bishop Campbell, suffragan, and the Rev. Edward McNair and the Rev. Charles H. Perry.



EPISCOPAL STUDENT CENTER at Louisiana State University is a memorial to the late Bishop Davis Sessums

EDITORIALS

Why People Lie

IT is a distressing thing, and a fearful thing, to read our papers these days and to learn about the great amount of dishonesty which controls the lives of men. From recent revelations, the evil practice of lying, distorting, slandering, and name-calling is no respecter of age, sex or station. Congressmen are guilty; executive officers are guilty; college athletes are guilty. And, as a result, a feeling of trust and confidence in one's fellow has given rise to feelings of suspicion, hatred and distrust.

Why do men lie? Basically, it is because they are fearful and self-centered. They lie for personal advantage or else they lie to protect themselves from social condemnation and to earn themselves a bit of security, false though it may be. Men lie, in the last analysis, because they are sinful and, lacking true interest in the well-being of all the others who make up the human community, they believe that what happens to them only is important. Given this sense of values, lying and dishonesty become a logical manner of conduct since they effectively cut off real relationship with other beings and exalt one's own personal desires and wishes.

And yet, to a Christian, lying and dishonesty are sins. In his epistle to the Colossians, St. Paul counsels: "Lie not one to another, seeing that ye have put off the old man with his deeds." In other words, the Christian owes it to himself, and to his God, as a new, or converted man, to tell the truth.

In Shakespeare's tragedy, Othello, one of the greatest villains of literature, Iago, announces that falsehood is a parasite that lives on the body of honesty. Lying and dishonesty is only effective as a means of conduct when the liar or thief is working within a framework of trust. If no man trusted another, or believed the words of another, all speech would be a lie and all actions would be suspect. The liar can continue to be false only

when he has trusting souls to fool.

As Christians, we believe that the world was created by a good and logical God. He made our order of existence according to certain natural laws—laws which can be trusted to operate at all times. Without trust in these laws, we would soon be dead or insane. We could not exist without a firm belief in them. God does not lie nor does he distort his laws. Therefore, we can live our lives in trust.

And man is created in the image of God. We are meant to live our lives in imitation of him. Such imitation means that for us all falsehood,

lying, slander, and dishonesty is evil and destroys the basic nature of creation as God has made it. If we have put off the old man with all of his deeds, we do not lie to one another but live in a fellowship of trust and love.

A Holy Estate

IT has been said that the survival of man rests with the Christian Church alone because it is the one institution of life which is fundamentally concerned with marriage and family life. Since time began, of course, man and woman have joined themselves in love and affection and have sought to raise and protect their families. All religions and philosophies, as well as all sciences, recognize this basic fact of life.

Through the centuries, however, the Church has been the special protector of the marriage relationship. In no other faith, save Judaism and Christianity, is marriage held in such sacred esteem. We are forever conscious of the fact that Jesus of Nazareth was a member of a family and that he was nurtured in life by his parents, Joseph and Mary, who had committed themselves to each other before God.

In marriage two persons enter into a relationship which, of necessity, forces them, as individuals, to forego their own exclusive pleasure. This is a hard thing for us to do. We each have our own wishes, ideals and desires. To make them



"Quotes"

HOW can a Church claim to be God's Church if it fails to seek earnestly for the weaker members of society and to stand boldly in their behalf for proper standards of education and living? How can it retain its self-respect if it makes no protest against the overworking of young children and women; the crowding of people into narrow and filthy and unsanitary quarters; against the payment of such low wages as make normal family living simply impossible to employees? Indifference and insensibility on the part of the Church to such wrongs cannot escape the condemnation of the law of Christ.—No man can read the Sermon on the Mount with an open mind and then dare to say that the Church has fulfilled its whole function when it has taught and listened to doctrinal and moral teaching.

—ETHELBERT TALBOT
Late Bishop of Bethlehem



fit into the wishes, ideals and desires of another person is difficult. But that is what marriage demands of us. All marriage is a treasure which is bought at a great price: the price of losing one's identity and freedom in the identity of another creature.

There is little wonder, in a time when man has chosen to live increasingly without God, that one out of four marriages ends in divorce. In an era when men, seemingly, count only material things

as good, it is logical that the marriage bond should be, not a strong wire cable, but a cotton thread which snaps under the slightest pressure.

The Church, however, teaches extreme reverence for marriage. Marriage is a cable, not a thread. This means that marriage is never to be lightly entered into nor is it to be profaned or lightly set aside. Rather it is a holy tie between two of God's creatures which must be honored and preserved as a holy estate.

The Saint and The Human Condition

BY

T. S. KIRKPATRICK SCOTT-CRAIG

Professor of Philosophy, Dartmouth College

THE best of a bad job is all any of us make of it—

Except of course, the saints . . ."

So counsels Sir Henry Reilly, that enigmatic central figure in Mr. Eliot's *Cocktail Party*. He is speaking to a world which is still the wasteland, a world filled with lunacy, violence, stupidity, greed: a world where millions are increasingly making not the best but the worst of a bad job. To make the best of a bad job, to achieve, in our inhuman world, what Sir Henry later calls "the human condition," is therefore a salvation to be worked out with diligence. Fortunately the end and the means can be stated in familiar terms—avoidance of excessive expectation, giving and taking what there is to give and take, contentment with the morning which separates, contentment with the evening which brings us together for casual talk before the fire.

We can, however, as Sir Henry explains, take a more striking course. We can rise with the saints above the human condition. We can do more than make the best of a bad job out of what there is to give and take; and this likewise is a salvation to be worked out with diligence. But, in this case, Sir Henry concludes, the way can not be described in familiar terms; the path of the saint is one along which we must "journey blind."

If the *Cocktail Party* be a true reading of our times, of the world and we ourselves be a wasteland, a domain not of justice and friendship and charity, but of injustice, unfriendship, uncharity—then one must confess, as Sir Henry is unwilling to do, that the doctrine of the human condi-

tion is just as esoteric as the doctrine of sanctity. All doctrines, philosophical as well as theological, is esoteric in the circumstances of our day. Even the splendid renewal of philosophy and theology through the partial re-discovery of Aristotle and Aquinas dismays us too often by the antics of an animated skeleton.

For we have seemingly forgotten that when philosophy and theology have been great, they have been imaginative philosophy and imaginative theology. Aristotle appealed to minds whose imaginations had been stretched by Homer and Aeschylus; Aquinas to spirits whose imaginations had been stretched beyond breaking-point by the Divine Liturgy, and by that incredible poem, the Bible. Philosophical and theological doctrine, philosophical and theological instruction, can be alive only in a world which possesses or is possessed by imagination. If we cannot imagine what it would be like to emerge from the wasteland to the human condition of giving and taking; if we cannot imagine what it would be like to emerge from the wasteland to sanctity; then no doctrinal instruction, no planning or controls, no exhortation or command, above all no coercion, can bring us one inch nearer justice, or friendship, or charity.

Visual Imagination

IF we cannot imagine . . . Now, since man is above all the seeing animal, his imagination is above all a visual imagination. If we want to fool at home with that electrical marvel which opens the doors for us in Pennsylvania Station, we have to turn it into an electric eye and pretend it sees us

coming. If we lose our sight and become dependent on a dog to guide us, we have to pretend that it sees, rather than hears and smells, for us; we call it our seeing-eye dog. If from birth or infancy, like Helen Keller, or Kathryne Frick, we are afflicted with blindness, then we are just lucky if we do not fall into the hands of a teacher who does not diminish our sense of reality by trying to disguise our sensory deficiency. And I have no doubt that the odd philosophy which means so much to Miss Keller appealed to her in the first place because her teacher, unlike Miss Frick's, encouraged her to disguise her blindness, and to write as if she could visualize "blue pools of dog-violets" and "cascades of golden primroses." Perhaps to some people, unimaginative people, a primrose by the river's brim must remain a yellow primrose and nothing more; but if we induce people to imagine it as golden instead of yellow, corruption has already set in. We begin to see what isn't there; we are in the wasteland, with all its lunacy, madness, and death. For the lunatic, as well as the poet, is "of imagination all compact"; but while the poet "gives to airy nothing, a local habitation and a name," his dangerous relative with a distorted visual imagination continually "sees more devils than vast hell can hold; that is the madman."

Indeed, I sometimes wonder if the widespread attempt to have youngsters imagine Joyce Kilmer's trees, in the course of which they have to envisage trees standing on their heads to pray, does not indicate pretty clearly a crisis in the Western Imagination. For if your poetry be lunacy, how can we hope to approach the ways of salvation?

The poet Shelley once remarked, with romantic insight together with romantic exaggeration, that the poets are the unacknowledged legislators of the world. The poets are rather the unacknowledged executives of our world. For it is they who stretch our imaginations. It is they who enable us to see ourselves as we are and to imagine what it would be like to be different. It is they who, by stretching our imaginations, enable us to get things done which we had fancied could not be done; things good, things bad, things diabolic.

We can see this written large in the public life of our times. Was it not, for example, the poet in Mr. Churchill, his daring (perhaps too daring) identification of Britain's battle with the blood, toil, tears, and sweat of Gethsemane, which stretched the imagination of the British people to see themselves in another and greater light? And was it not this imaginative identification which released the inventiveness and valour needed to rescue the army from the beaches of Dunkirk,

and to create a port of re-entry where none had been by land or sea? And is it not an impoverishment of imagination in honest Mr. Attlee and austere Sir Stafford Cripps, which goes far to explain the widespread dull resentment at the present state of welfare? Or to come to our own country; was it not the poet in Mr. Roosevelt which persuaded us that we had nought to fear but fear itself, and thereby enabled us to improvise our way out of the depression, out of the armistice, out of the phony war? And is it not at the moment a certain lack of poetry in the Pentagon, a certain imaginative stolidity in the White House—its studied policy of unrevolutionary renovation, its careful preservation of an eighteenth century facade—not to speak of the collapse of the State Department into a heap of broken images, which goes far to explain the contortions of Congress, the fantastic ineptitudes of Representative Tweedledum and Senator Tweedledee?

The faltering of the American imagination was of course already apparent in the Roosevelt era—when the President, in his own handwriting and by the hand of Mr. Willkie, transmitted to the Premier those timorous lines of Longfellow:

Sail on, O Ship of State . . .
Humanity with all its fears,
Is hanging breathless on thy fate.

And it needed a strong dose of Churchillian imagination, the return through Clough to the images of sea and sky, to bring us back on an even keel:

For while the tired waves, vainly breaking,
Seem here no painful inch to gain
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

But nothing prepared me at least for that corruption of the American imagination, especially of the American Episcopalian imagination, that dreadful day—*dies irae, dies illa*—that parody of the Last Judgment, when the Secretary of State publicly identified his private duty to visit the prisoner, with what our Lord, seated on the mountain-side said privately to his disciples about that public event when the Son of Man shall visit us in his glory to separate the nations one from another. No wonder the newsmen were unfamiliar with the reference; no wonder they were overwhelmed when they found a State Department aide in the anteroom, thoughtfully providing a Bible where they could read the text. For the Bible does not claim that America is God's own country, or that any of our judgments are his judgment.

It is therefore not wholly surprising that,

when on May Day some fanciful citizens of Wisconsin staged a Communist revolution, within a week the mayor had died of a cerebral hemorrhage, and one participating clergyman had died of coronary thrombosis. With the collapse and corruption of our imaginative world we have invented a diabolic dream with which we can kill ourselves more surely and quickly than in any atomic or biochemical war. In our lunacy we see more devils than vast hell can hold; and perish.

This-Worldly Adversary

WE can however take heart if we still dare to take just a peek behind the Iron Curtain. And the first thing to notice is that Mr. Stalin is blessedly innocent of any religious imagination whatsoever. (If he had one it was doubtless killed for him during his years in a theological seminary)! There is no reason for Christians to fear Communism, to approach it with holy dread, whether in the present cold war or in that blazing inferno to which we may have to resort. For Mr. Stalin, in a permanently significant remark during the late war, disclosed a total unimaginative realism which proves he is not the Devil. You recall what he said when a possible role for the Pope in the conflict was being discussed: "How many regiments has he got?" Stalin, having escaped both heaven and hell, is a this-worldly adversary indeed. Americans still have a sense of the other world, even if we dangerously identify the United States with God's own country; American Episcopalians have still some spiritual imagination even if they think unimaginatively of His Holiness as one among several foreign bishops. At least we do not imagine him as the Commander of the Swiss Guard. This Stalin does, and gives us the chance to meet him on a purely secular level. But the opportunity demands that our secular imaginations be stretched in time by poets and artists.

Here again our imaginative collapse may lead us to evaluate amiss the imaginative world in which and by which Russians, whether Marxists or Christians, appear to live—the tie that binds Stalin with Trotsky, with Lenin, with the Czars, with indeed the Dukes of Muscovy. We can fool ourselves all we like with empty talk about that animated skeleton dialectical materialism; we can fool ourselves too about the brute facts of the communist revolution, the police-state and the rest of it. For what we in the west are encountering for the first time is a vision of life in which bare theory and brute fact are both secondary; an imagination of existence which is, moreover, almost totally foreign to us; a view of human nature and destiny dominated by the Great Eura-

sian Plain, where (as Mr. Wolfe has finely said) empires have always spread with elemental force "like the tide over limitless flats."

Whereas the western imagination, the imagination of the peoples of the Atlantic Heart-Lake rests in the great images drawn from sea and sky, the images to which Mr. Churchill turned at the height of the last world war, images which can be permeated by Humanism and by Christianity—the Russian Orient and the imagination of the peoples of the Asiatic Heart-Land are dominated by the endless stretch of forest and steppe. And yet, as Mr. Wolfe so rightly concludes: "How could a people not be great and not aspire to greatness, whose horizon was as unlimited as this Eurasian Plain?"

Here is the secret weapon of the Soviets, the imaginative appeal of the USSR to millions in Russia, in China, in India. What chance do we, in the west, still have of understanding it? What chance have we of containing and repelling it, by the force of an infinitely greater and finer vision? What chance unless our poets and artists are already re-creating our secular and religious imaginations, and enabling us to approach the ways of salvation?

Now we may return to Mr. Eliot and the Cocktail Party. For the importance of the play to me at least lies in its dramatic stretching of my imagination to see, with Mr. Eliot's Chamberlaynes, the wasteland I am in at the beginning, and by the end what it would be like to be restored to the human condition, to be making the best of a bad job. Here is philosophic wisdom for our time in philosophic form, in imaginative form; just because through its beginning, middle, and end, through its dramatic logic, it evokes for us what it would mean to use, from the beginning, human means for human ends, to use, in justice and friendship "what there is to give and take."

Poets Contributions

AT this point I may begin to tread on dangerous ground, but while on the subject of the Cocktail Party, I feel impelled to remark that it is not, in its present form at least, exactly a treasury of theological wisdom. Mr. Eliot's Saint Celia bothers me; indeed his general approach to Christ and sanctity through the images of Krishna and Zarathustra is for me like seeking the unknown through the Unknowable—a technique more likely to bolster the views of Herbert Spencer than of more orthodox theologians. In fact, by listening, as Sir Henry Reilly might, to what Mr. Eliot does not say, I am almost led to believe that Protestants know more about sanctity than practicing Catholics; or if they don't know more about it

they can talk about it more revealingly. I am not referring to eloquent sermons from distinguished pulpits, nor even to great lectures by Biblical theologians, but to the stretching of the spiritual imagination by poets nurtured on the dramatic poetry of the Bible. And in particular to the only profound Christian drama in English since Milton's *Samson Agonistes*, the *Masque of Mercy* by Robert Frost.

In that play, as you may recall, poor Jonas Dove, the Biblical Jonah for our day, the prophet of doom on injustice in the name of divine justice, finds that he cannot trust God to be justice alone, "can't trust God to be unmerciful." But under the ministrations of an analyst Paul, a greater than Sir Henry Reilly, he comes to cry out

"Mercy on me for having thought I knew."

And he is ready at the end which is not the end, to descend into the crypt, where he may learn to contemplate:

"Contemplate glory. There will be a light,

Contemplate truth until it burn your eyes out . . ."

And it is on a crucifix that Jonas must fix his eyes so that he may learn to utter the central Christian affirmation

"Nothing can make injustice just but mercy."

Thus he becomes one of those called into that communion of saints which is the Church in its final mystery of being, the mystical fellowship of all believers—Chamberlaynes, Celias, and Jonahs alike.

And Frost's play is a Christian play, perhaps even in a sense that Milton's is not, in that it not only stretches our spiritual imaginations dramatically, but is consciously a play to end all plays, a play to send us from the theatre to Church. Preferably to where the Church in this world is most really the Church, preferably to where we are here and now, where the sacrifice of the altar is continually re-presented before the divine majesty. But not only to this place and to such places. For the Church, or something more like the Church than anything else, is also to be found elsewhere in the world, where Frost has found the Church—as where, for example, a crucifix is painted on the cellar wall by a religious Aztec Indian, which happens to be the busy basement of Baker library at Dartmouth College, with its notorious and revealing murals of the march of Christ through American history.

Quaker Statement

IN fact, it is persons of neither strictly Catholic nor strictly Protestant piety who are today making the most instructive analyses of contemporary public life. Nothing that Mr. Eliot has written as a sociologist—for all he does is to re-

state the value of a leisured class; nothing that Mr. Frost has said on the public issues of our day—for all he does is to stress the desirability of cutting up the world into the disunited states of Vermont; nothing that they have said can compare with the recent Quaker analysis of the conditions under which those two great commonwealths, the USA and the USSR, can and may live in one world of justice and friendship. And this Quaker analysis is done, as far as I can see, without benefit of Biblical revelation or of the Catholic witness.

Yet the Quaker analysis, and the Quaker proposals, have an inherent and fatal defect. As the report itself admits, all depends on the spirit in which negotiations are conducted—a spirit which can above all bridge the gulf between regional interests and world law. But on what does the spirit, humanly speaking, depend? On the stretching of the imagination. Before we can hope to work for, far less live in, a world of justice and friendship, our imaginations must be stretched by the poets and artists.

I don't believe that most of us in the west are capable at the moment of the amount of "imagination-stretching" which Mr. Eliot and Mr. Frost put us through. Still less would I claim that the world can bear the imagination impact of the Bible or the liturgy. But if, as a naturalized citizen I dared to propose a philosophic peace plan which had even a remote chance of success, I would arrange for a secretary at the White House to call up his opposite number in the Kremlin and have them hustle off their respective masters to a double feature. It would consist in the first place of the *Cherry Orchard*, which might show Mr. Stalin that western Humanism has a place in Russia, and might introduce Mr. Truman to the problem of the Eurasian imagination. And it would consist in the second place of *Death of a Salesman* which might show Mr. Truman that Horatio Alger is not enough, and might introduce Mr. Stalin to the problems of the western imagination.

The results I would guarantee to be spectacular. But perhaps a more modest beginning is more within the powers of people like you and me. Just take an ordinary Rand McNally map of the world—a really scientific one with all the lovely distortions of equidistant polar projections, and ask your students, the people you are teaching, whether they would print it that side up if they were living not in New York or Oskosh but in Leningrad-St. Petersburg, living in Russia under any regime whatsoever. And I think they would say: "Of course not." For to see the world scientifically you must center the map on where you

live and move and have your being; center it on America if you live there, center it on Russia if you live there. Though all you have to do in order to see what the world looks like if you live in Moscow, is to turn an American printed polar projection map upside down. And, of course, all they have to do if they want to see what the world looks like if you live in New York, is to turn a Russian printed polar projected map upside down.

Perhaps if all of us could be induced to stretch our visual imaginations that way we might be readier for the dramatic stretching of our ethical imaginations by Eliot to comprehend the human condition; readier too for the dramatic stretching of our spiritual imaginations by Frost to comprehend the merciful holiness of God and his saints. And then we might be able to read our Bibles again; we might be ready to participate in offering to God that cult and worship which is his due. We might eventually be ready to work successfully for world law under God. We might even produce—an American saint.

As Worshipper

SO at least the problem of sanctity and of the human condition appears to a philosopher at work in the world. But I should like in conclusion to say how it appears to me as a worshipping Christian in the Church.

Our scientists are busy all the time with their accurate observations and measurements. Every man, day in and day out, uses his senses to focus himself in space. The artists produce works through the performance of which we re-focus ourselves in time. Surely in religion, surely in the Christian religion, there is something we can do, some de-focusing of ourselves we can undergo, which will lighten the burden of the intolerable mystery, some way by which the eternal faith can be experienced as knowledge.

Unless I am altogether mistaken there is something we can do, something which Christians in the Church have done from the beginning. We can join that unknown disciple, the friend of Cleopas, on the walk to Emmaus. We can converse about the great hopes we have entertained that the Kingdom and the Christ are nigh; and we can discuss our disillusionment and despair at the apparent defeat by sin and death of all our fondest hopes and highest expectations. And then a stranger may join us, and explain how it was all intended to be so from the beginning, as the Scriptures fore-said; and our hearts will glow with faith. But we will not yet have knowledge. And then the unknown, the stranger, will bless God and break bread for us. And he will be known to us in the breaking of bread.

We may not be able to know from our conduct that we have become saints and merciful ones. We may not even be able to know that we have bettered our human condition. But just as the scientist can know the events he so carefully observes; just as we all can know by our senses whether a chair will bear our weight or not; just as in the arts we can learn to discriminate between the good, the bad, and the holy; so in the sacred celebration of our holy religion, we can be as it were de-focussed, and come to know him when we have believed, come to know him whose nature and whose name is love. Whatever the world may say, here in the Church we know the divine mercy and what it is to be a saint; here we know that mercy and sanctity can redeem not only the powers of the wasteland but our little achievements of justice and friendship; here we know that God's love and mercy can raise the human condition itself into the communion of saints.

If we may, without irreverence, re-state the whole magnificent truth in terms of an imagination emerging from the lunacy of the wasteland, then all we would have to do would be to alter one word in the famous first verse of Horatio Bonar's hymn:

Here, O my Lord, I see thee face to face;
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my lunacy upon thee lean.

But perhaps we can rest in the precise words of that profoundly Christian and Catholic genius which imagined at once the wasteland, the human condition of giving and taking, and the dimension of sanctity:

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes.
It is an attribute to God himself:
And earthly power doth then show likest God's
When mercy seasons justice. Therefore . . .
If justice be thy plea, consider this.
That in the course of justice, none of us
Should see salvation: we do pray for mercy . . .

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Tunkhannock, Pa.

Religion and the Mind

BY
CLINTON J. KEW

THE LONELY

I AM almost seventy years old. I feel very lonely. I lost my husband a year ago. Nothing is left in life for me. What can I do to regain some of the happiness I once knew?"



Many of the men and women who have come to our healing services complain of loneliness. In the case of some women they have depended too much on their husbands; their whole life has been centered around the man of the house. One woman remarked, "I don't know what to do, he would hold my umbrella for me and buy my tickets for me whenever I went on a vacation. I didn't want any friends, my husband and I were very happy together." The man and wife who have lived for their own ends often are completely lost when one is taken by death. There are times when they will feel shut off from life; times when they will feel that they have failed and life has robbed them of what they should have. A man and wife must not become too self centered and narcissistic.

Why does loneliness take place? If parents demand too high a price for love, then their children tend to be selfish. If parents love is not given in a wholesome manner, the child will turn towards himself for love. Sometimes parents become too dominating with their love, and again the child is thrown back on himself, where he should not be. In these three ways children never learn to give love in a wholesome way. They will love only when they receive love. This self-centered attitude towards life is carried over to adult life. Many people are unable to love enough to find a life partner. Sometimes they do marry and if so, they will live together unto themselves. People who are burdened with selfishness are afraid to give love to others.

When people grow older they become even more sensitive over their status in life. They are highly sensitive to the possibility of being ignored or not appreciated. Many of them, the unmarried in particular, have usually surrendered themselves to the dullest of routine and the petty individual habits of daily living. A school teacher was re-

tired at sixty-five. Her profession had become a framework for her routine type of existence. Now it had suddenly come to an end. She tried reading to the sick in one of the hospitals; she tried to travel alone about the world; and she even tried to make friends. But she complained, "Nothing makes me happy. If I could only get my old job back, I'd be happy." Women in particular want to do the same thing in the same way at the same time each day. It is so easy to do the same thing every day. It is so uncomfortable to make changes, even to the learning of a new hymn in church.

People who have never learned to give their love and friendship to others will suffer from loneliness. It is the result of the incapacity to make friends. Such people who draw their love inward feel bitter and resentful towards the world.

If you have never created interest in life, if you have no compensation, you will be one of the most lonely, unhappy persons. You will still cling to life, but what a bore life is! If you have retained some active interest in something, or someone, how fortunate you are indeed.

As people grow older their minds turn in on themselves. Lonely people need our sympathy and understanding and help. Fortunate indeed, if you can develop your faith, making frequent pilgrimages to the chapel or church. Accept your loss, if you have been unfortunate. Do not grow old before your time. Try worshipping in church every Sunday morning, meditating quietly in the cool shadows of the chapel. If you can lose your life in other interests, in people, in doing something for God, you will find something worth living for. Losing one's life in worship, in service to others, in some great cause, will take away the fear of loneliness and uselessness.

What Is Confirmation?

BY
PHILIP F. McNAIRY
Dean of St. Paul's Cathedral, Buffalo

AN old commentary on the English Prayer Book has this to say about the rite of confirmation. "From the earliest ages of the Christian Church, and in every part of it all over the world, until modern times, the rite of confirmation has been considered essential to the full perfection of Christian life in those who have attained to years when they can discern fully between right and wrong. Nor have any Christians been ordinarily permitted by the Church to partake of the Holy

Communion until after they have been confirmed." This sacramental act is referred to in the New Testament under several names. Acts 8, verses 14-17, refers to the service as the "laying on of hands" ("Then laid they their hands on them and they received the Holy Ghost"). Again it is called the "seal" in Ephesians 1, verses 13 and 14 ("After that ye believed in Christ ye were sealed with that Holy Spirit of promise . . .") Still another name for confirmation is "unction" or "anointing." In the First Epistle of John, Chapter one, we read, "Ye have an unction from the holy one, and ye know all things."

Early practice in the Church indicates that persons were baptized and confirmed as soon afterward as possible, often immediately, that the great gift of the Holy Spirit might be fully theirs. During the years of persecution, persons had been known to receive baptism and confirmation solely for the purpose of betrayal of the meeting place of Christians. Tradition has it that in order to meet this difficulty, the two rites became separate, that candidates for membership in the Christian Church might be tested and properly prepared. While the stigma of suspicion has long since been removed, the Church still finds a thorough period of preparation to be of great value to persons receiving confirmation.

Confirmation is also the fulfillment of the obligations taken by sponsors at the baptism of children in their behalf, that, "so soon as sufficiently instructed" the child be brought to the bishop to be confirmed by him.

While the history of this practice places the proper emphasis on the part of confirmation which implies something done for the individual—that he be "confirmed and strengthened," we need to remember that each candidate has a personal share in the rite. He is asked to "ratify and confirm" the vow which he made or was made for him at his baptism. This confirmation of his promise "to follow Jesus Christ as Lord and Saviour" is now made by him personally and in the presence of the whole congregation of which he is about to become a full member, and subsequently, to receive the Holy Communion as a part of the same. Thus once again we see that Christianity, like its cross, symbolizes through its sacraments the two-way passage—from God to man, and from man to man. Confirmation is both a privilege and a responsibility, preserved and safeguarded as the means of membership through the long centuries of the Church's existence. They, upon whose heads the hands of the bishop are laid, become one with that great company of saints and godly souls who, in the strength of the grace of God, have directed their lives toward him.

Inspiring Others

BY

WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln

ON a college campus, quite by accident, I fell into conversation with a student, who spoke enthusiastically of an English teacher she had that summer, who was doing an excellent job of teaching, and the student deplored the fact that she had had such poor English teachers in high school and in college up to this time. She said that the professor's field was really history, but that he was teaching English that summer. Intrigued by this description, I dropped in to visit the class. Sure enough, Dr. Savage was an inspiring teacher, and his treatment of Brownings "My Lost Duchess" and "How They Brought the Good News From Ghent to Aix" is unforgettable.

In analyzing his success, I would say that he knew his subject, loved it, and thought it was important, and he wanted the class to share in the subject.

As Christians we are concerned with interesting other people in our religion. Some of us have positions of leadership, maybe in Church school, guild, or on the vestry. We help in guiding other people in the faith. We are likely to be successful in this if we really know something about the Church and our faith. We will inspire others to love, if we ourselves love it. If we genuinely believe that Christianity is important, others are apt to catch that belief from us. Then, as a good teacher, we must not only think of the subject and love it, but we must also have the class in mind, and want other people to share in what we enjoy. With these attitudes we will inspire fellow Christians and others, as did the history professor who loved English.

An Invitation To Roman Catholics

By ROBERT S. TRENBATH

Rector of Trinity, Washington, D. C.

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THE WITNESS

Tunkhannock

Pennsylvania

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Here I Stand. By Roland Bainton. Abington-Cokesbury. \$4.75.

"This spiritual father of Adolf Hitler says that the state can do no wrong. My detestation of that man grows." In these vigorous and unflattering terms Dean Inge, "the Gloomy Dean," recently characterized Martin Luther, the subject of Roland Bainton's book, *Here I Stand*.

In view of the fact that Hitler derived his doctrine of racism not from Lutherism but from the old Germanic pagan religions, one finds it hard to agree with Dean Inge. And after reading Roland Bainton's Abington-Cokesbury Award winning biography of Luther, one is convinced that the accusation is entirely unfair.

The book reveals that Luther's motivating concern at all times was the supremacy and purity of the Christian religion. While it is true that he counselled submission to the constituted officers of the state, the author makes it abundantly clear that Luther did this, first, on the authority of the Bible, citing St. Paul's teaching that "the powers that be are ordained of God." (Rom. 13:1), and second, because he abhorred violence and bloodshed and saw submission to the state as the only way to preserve peace and order. He vigorously opposed Muntzer in the latter's fomentation of the Peasants' War.

But at no time did Luther counsel submission of conscience to the state. Indeed, he urged his followers to disobey the state when matters of religious belief and conscience were at stake. In this he could speak with conviction for had he not almost alone opposed the Roman Catholic Church and the Holy Roman Empire for conscience sake? One feels, had he lived under Hitler, he would have been a Martin Niemoller rather than a Reichsbishop Mueller.

Author Bainton has given us an exciting biography of one of history's greatest men. The reader feels himself living in those turbulent times, and whether he agrees with Luther's religious ideas or not, he cannot but be thrilled and inspired by the man's massive strength of soul and sheer courage as he faces the almost unchallenged power of the papacy and of the medieval Church plus the political power of the Holy Roman Empire at the Diet of Worms with his: "I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen."

The book is a great biography.

More than this, it makes an invaluable contribution to our knowledge of the Reformation period. No great man can be understood apart from his historical, social, and religious environment. The author has drawn upon his scholarly knowledge of the period to give us the historical setting in which Martin Luther lived and taught. And he does this with consummate fairness.

The book is not written from a narrowly Protestant viewpoint (Dr. Bainton is a Quaker). It points out that not a few of the leaders in the medieval Church were sympathetic with Luther's reforms, especially regarding the sale of indulgences, and that much of the corruption and abuse against which he taught was corrected in the subsequent Counter-Reformation.

But with all this fairness of treatment, the author still leaves no doubt that the Reformation was necessary. Throughout the book, what Luther was against is overshadowed by what he was for. He believed the Bible to be the Word of God, the only true spiritual and moral guide for the people. As such, it should be in their native language. So he made his great German translation. He believed in justification by faith. He freed the people from oppressive external controls and created a new inward desire for moral standards. He believed in the priesthood of all believers, thus bringing a new democracy to religion from which has sprung the political-democratic ideals of our time. As a former monk, in his own marriage he exalted the Christian family above the celibate life, thus strengthening what few today would deny is the essential unit of a stable society, the Christian home. He was a man of God who believed that when God guides, a man must follow though he oppose the whole world. And that is what he did!

An exciting biography! An invaluable historical contribution! For either or both of these reasons this book will richly repay the reader. —Donald J. Campbell, Suffragan Bishop of Los Angeles.

The New Testament: A Conspectus. By J. W. Hunkin. Macmillan. \$1.25.

An excellent little introduction to the study of the New Testament, written by the Bishop of Truro. It is meant for beginners, and is simple and easy to read.

ONE AND HOLY

by Karl Adam

Dr. Adam does not spare the Catholic Church in the account of the causes of the Reformation with which he begins this book. He continues with a study of the differences that have developed between the religion of the first Reformers and that of modern Protestants, and ends with a discussion of the possibility of a reunion of all the Christian Churches. He is by no means optimistic about this, but not hopeless either. It is significant that he feels that one of the first steps toward it must be a better understanding by Catholics of those positive values which Protestantism has retained. This is the first book since the war by the author of *The Spirit of Catholicism*. \$2.00

STIMULI

by Msgr. Ronald Knox

Sermons so small that the author compares them to gnat stings (noting that "a gnat sting is better than no sting at all"). Each takes about a minute and a half to read, but a disproportionately long time to forget. They originally appeared in the London Sunday Times. \$2.25

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EPISCOPAL CHURCH NEWS

BISHOP WELLES BUILDS SUMMER HOME

BY

Frederick H. Sontag

★ Bishop and Mrs. Edward Welles of West Missouri, finished their summer vacation at Southwest Harbor, Me. recently by starting to live in their new house, after two summers of sleeping in their car. In 1949, Bishop Welles bought a lot in this lovely Maine village. During 1950, after he and his wife had cleared the land of trees and bushes, they began to build a house. With mattresses in their station wagon serving as home, and with their children, Katharina, 16, Harriet, 13, Edward Jr., 11, and Peter, 9, sleeping in tents, the family made good progress in building their new

home. This year they camped inside the unfinished house at summer's end.

The Bishop, who is usually most receptive to reporters, was nowhere to be found on repeated visits to the house, with the word out that the whole project was not being publicized at this time.

Neighbors, however, spoke freely of their joy in having the Bishop move into their community, and told of one neighbor sheltering the Welles children during rains.

The attractive house may soon be subject of national attention, as Maine A. F. of L. leaders would like to have "Builder" Welles join the carpenters and bricklayers unions, and so become the first Episcopal Bishop to hold AFL membership cards.

GENERAL SEMINARY STARTS YEAR

★ The Michaelmas term opened at the General Theological Seminary on September 26th with 201 students. Of these, 14 are graduate students; 53 seniors; 58 middlers; 55 juniors or first year men; 11 special students; and 10 guest students. The registration is the largest in the history of the Seminary.

Dean Rose has announced the following faculty changes: the Rev. Dr. Marshall Bowyer Stewart, for over twenty years professor of dogmatic theology in the Seminary, is now professor emeritus and lecturer in dogmatic theology. The Rev. Norman Pittenger, formerly instructor in Christian apologetics, becomes professor of Christian apologetics. The Rev. Robert S. Boshier, formerly instructor in ecclesiastical history, becomes associate professor of ecclesiastical history. T. S. Kirkpatrick Scott-Craig becomes a lecturer

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THE CHRISTIAN AND HIS MONEY by Bishop Washburn
THE MARRIAGE SERVICE by Hugh McCandless
PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence
MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy
WHY BELIEVE IN JESUS? by Albert H. Lucas
MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

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THE WITNESS

Tunkhannock, Pa.

in Christian apologetics. Dean Chester B. Emerson, and the Rev. Robert E. Terwilliger become lecturers in pastoral theology. The Rev. Arthur C. Kelsey becomes a fellow; and the following become tutors: the Rev. Messrs. Gordon Griffith, John W. Pyle, John A. Cranston Jr., Thomas C. Lee, and Steele W. Martin.

EAST GERMANY IS AIDED

★ The World Council of Churches reports that tubercular and undernourished deaconesses, near-destitute catechists and church workers, and needy families in east Germany are scheduled to receive 4,000 specially prepared packages of food this fall, as a result of an "ecumenical parcel action" made possible by the Christian overseas program. A list of nine Churches is responsible for this special gift, seven of them are in the United States, one in Canada

and one in Sweden. The Episcopal Church is one of the seven in this country.

The Churches interested provided funds which enabled CROP bulk shipments to be made up into ten-pound food packages. The packages contain margarine or lard, powdered milk, sugar, canned meat and fish, rice and pudding powder.

Most East Zone food items are still rationed and are not yet sufficiently plentiful to supply everyone, even to those who can afford to purchase for their daily needs. Butter costs about four days' wages per pound. A pound of sugar costs slightly more than one day's salary.

NEW TELEVISION FEATURE

★ "Frontiers of Faith," new religious television program, began last Sunday with a live telecast from the Heavenly Rest, New York. Presiding Bishop Sherrill preached and the Rev.

John Large, rector, read the lessons, and the choir sang in the half hour national program.

Program time will be equally divided between Roman Catholics, Jews, and Anglican, Protestant, and Orthodox Churches affiliated with the National Council of Churches.

Although no representative of the Episcopal National Council promotion department called on Miss Doris Ann, the newly appointed NBC-TV head for religious programs, Frederick Sontag, Episcopal public relations executive, began work with her from the day of her appointment, and he expressed "gratitude that our Church has been chosen to begin this series in spite of lack of interest from 281." The late Russell Dill, former treasurer of the National Council, encouraged Sontag to continue his work with television networks to encourage them to feature Episcopal programs.

Another Busy Year For Theological Seminaries

Four years ago the Deans of our Church's ten seminaries estimated their maximum capacity at 800 students.

Last year those same ten schools enrolled 1003 men. Early reports indicate that this figure will be exceeded this current academic year.

For the effectiveness of their program of training men for the Ministry, every one of these institutions depends upon the prayers and contributions of Church people.

* * * *

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

CHURCHES OVERSEAS

CATHOLIC PEACE CONGRESS IN PRAGUE

A Catholic Peace Congress, attended by 1,600 delegates, including three bishops, met in Prague. Non-Catholic guests included Prof. Joseph L. Hromadka of the Comenius Theological Seminary. A delegation was appointed to call on President Gottwald to assure him of the clergy's loyalty to the government. The headline speaker was Joseph Plojhar, an excommunicated priest who is now minister of health, who declared that "breaking with the Vatican, and despite its excommunications, still leaves us priests and servants of God. The clergy must help to build a better world."

During his speech he denounced what he called the Vatican's "crimes against mankind" since the beginning of world war one. He wound up with a defense of the new German-Polish border after first assailing Cardinal Spellman for "agitating among American youth to join forces in killing old men, women and children in Korea."

Another speaker was Zdenek Fierlinger, minister of Church affairs, who charged that the Vatican follows a "clearly subjugated, exploiting and Fascist policy."

BASQUE PRIESTS BARRED FROM MAGAZINE

Identical decrees have been issued by three Roman Catholic bishops of the Basque province of Spain, forbidding priests to lend support to a clandestine publication which opposes the Franco regime. The bishops said that the magazine is political "not to mention its not infrequent attacks on the ecclesiastical hierarchy."

It will be recalled that the Basque Province was militantly anti-Franco during the Spanish civil war and that priests generally were supporters of the Republican government.

WESTERN CHURCH GROUP VISITS HUNGARY

Twelve western Church leaders spent ten days in Hungary as guests of the Reformed and Lutheran Churches. Nine were from France, the others from England, including two clergymen of the Church of England. At a dinner given in their honor, one of the speakers was Prof. Joseph L. Hromadka, dean of the seminary at Prague and formerly on the faculty of the Princeton Theological Seminary, who is well known

among American Church leaders. He told the visitors that he was "shocked by the prejudices of western Christians when they say the Christian life cannot be lived in communism. The truth is that I feel quite at home in it. We have all the possibilities to serve the Church faithfully under communism." He also said that he was not himself a communist, nor did he expect western Churchmen to become communists.

GERMAN CHURCH LEADERS WORRY OVER SECTS

Leaders of the Evangelical Church of Wurttemberg, Germany, have called a special meeting of pastors to discuss means to combat "the current all-out campaign of the sects among Evangelical believers." Special attention will be given to the Pentecostal movement, the new Apostolic movement, and Jehovah's Witnesses.

HUNGARIAN PRIESTS SUSPENDED

Four Roman Catholic priests of Hungary have been suspended, according to the Vatican radio, for co-operating with the government of their country.

NIEMOELLER PREACHES IN SOVIET ZONE

Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau, is on a preaching tour in the Soviet Zone. In eight cities he is addressing meetings arranged by local Church authorities.

ITALIAN EVANGELICALS PROTEST BROADCASTS

The Federal Council of Italian Evangelical Churches protested against a question raised during a recent session of the Italian Senate in regard to Protestant radio broadcasts. The Council said its protest was motivated by the action of Senator Mario Riccio who asked the Prime Minister whether he "would not consider putting a stop to the devious Protestant propaganda which offends the Catholic religious soul of the Italian population."

Senator Riccio's question, the Council stated, offended the dignity of the Italian Evangelical churches and the freedom guaranteed by the Italian constitution. "Freedom of religious worship in any form, and therefore also on the air," the Council said, "is guaranteed by article 19 of the constitution. Evangelical religious serv-

ices on the air are essential to those citizens who live in small communities where evangelical churches do not exist and for those who are physically incapable of attending church services."

The Council charged that during the past two years, Protestant religious broadcasts have been arbitrarily shifted by the network's management without previous notice. It requested that Protestant broadcasts be guaranteed every Sunday, Christmas, New Year's Day, Good Friday, and on other special occasions.

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NEWS OF OTHER CHURCHES

MACKAY REPORTS GAINS FOR PROTESTANTISM

Protestants have made gains in Latin European countries with the exception of Italy and Spain, President John A. Mackay of Princeton Theological Seminary, said reporting on a recent trip to five European countries in which he surveyed the problems faced by Protestants in carrying on their religious work.

In Belgium and France, Mackay said, Protestants enjoy full religious freedom and official protection. This same protection is given them in Portugal, but there they have "relative" freedom, he said. In Italy, he declared, although Protestants are constitutionally entitled to religious freedom, "they are merely tolerated." And in Spain, according to the theologian, "freedom is dead," and Protestants live under "intolerable" conditions.

Of the three Latin countries in which Dr. Mackay found a generally favorable atmosphere for Protestants, Belgium was indicated as the country whose government did the most to protect the rights of religious minorities. The Church leader attributed this to the fact that "Belgium is a type of lay state which has a benevolent interest in religion as such."

In Spain, Mackay said, he found the situation "worse than I had imagined. Freedom was dead. The peace that prevailed was the peace of the sepulchre."

He said that the "overt persecution" which marked the early years of the Franco regime "has been transformed into a subtle, sadistic, inexorable policy of making the social and cultural life of Protestants as intolerable as possible."

"In the expression of their religious life," he said, Spain's 20,000 Protestants "are surrounded with the grim, confining barriers of the ghetto. They may worship in buildings which they possessed before 'the Glorious Movement,' as the present regime calls the new order in Spain. But no external sign can mark a Protestant place of worship. No publicity can be given to the services. No literature can be published by the congregation. No religious gatherings, however small, can take place in private homes. No authorization can be obtained for the organization of new congregations or the establishment of new places of worship. Protestants can have no recreational clubs for youth. They can conduct no parochial schools for their own children. They cannot circulate Bibles or religious literature through the mails. They

cannot become officers in the army because every officer is obliged to accept the Catholic faith.

"For like reasons they cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection. Most revolting of all is the fact that when any person, man or woman, who was baptized a Catholic becomes a Protestant, he or she finds it practically impossible to be civilly married by a judge."

MEMORIAL CHURCH HONORS ALCOHOLIC

The Harvey Hicks Memorial church, Little Rock, was dedicated to the memory of the Rev. Harvey Hicks, who rose from church janitor to minister of the gospel. The building is said to be one of the most modern in the South.

Mr. Hicks, an automobile salesman, had reached the depths as a drunkard when he was converted by the pastor of the Baptist Tabernacle here. He was given the job of church janitor. When the church founded a mission in the south end of the city in 1936, he was placed in charge as mission pastor.

Through his efforts in personal evangelism and the tithes of the members, the mission was developed into the High Street Baptist church in 1937 and the membership grew to 1,400.

Mr. Hicks died in 1949 after a brief illness. He was succeeded by Robert W. Hicks, business man of Mount Clemens, Mich., who was ordained to take his father's place by unanimous vote of the congregation.

BAPTISTS WARN OF THREATS TO FREEDOMS

The Baptist joint committee on public affairs adopted a resolution warning against any abridgement of American freedoms whether by public officials or "self-styled private vigilantes."

"We urge our people vigorously to oppose those who would destroy those freedoms by organized heresy hunts and character assassination," the resolution said.

The committee, which comprises representatives of four major Baptist groups in the United States, also warned that the low level of public and private morality, if unchecked, is a grave threat to American democracy.

COLLEGE DISCRIMINATION TO BE STUDIED

A committee to study racial and religious discrimination in colleges was voted by the national student association meeting in Minneapolis. Another resolution asked for government recognition of CO's on humanitarian as well as now-recognized religious grounds. A resolution asking forgiveness and re-admission of athletes found guilty of accepting bribes was defeated, 165-138. Blame for the scandals in sports was placed upon the "corrupt atmosphere" surrounding college athletics. "To prevent further scandals," the resolution stated, "we strongly believe that intercollegiate sports should be de-commercialized and de-emphasized and returned to the students themselves."

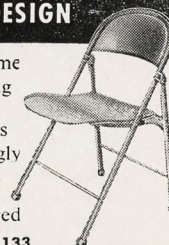
Delegates voted, 220-48, after spirited debate, to approve a resolution opposing "McCarthyism," a term it used to describe "smear campaigns." They beat down an attempt to delete the word which opponents charged was meant as a condemnation of Senator Joseph McCarthy of Wisconsin. The resolution had been introduced by delegates from that state who voted unanimously for it.

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PEOPLE

CLERGY CHANGES:

GILBERT V. HEMSLEY, formerly rector of Emmanuel, Adams, N. Y., is now rector of Grace Church, Union City, N. J.

CHARLES W. WOOD, formerly rector of St. Paul's, Rock Creek, Washington, D. C., is now rector of St. John's, Baltimore, Md.

C. L. HERON, formerly rector of St. Martin's, Philadelphia, is now rector of Holy Trinity, Seaman Ave., New York.

ALFRED W. BURNS, formerly rector of Calvary, Bridgeport, Conn., is now rector of Pinkney Memorial Church, Hyattsville, Md., diocese of Washington.

J. J. AMBLER, formerly rector of the Hyattsville, Md., parish is now rector of Emmanuel, Alexandria, Va. JAMES R. McLEAN, formerly in charge of Mt. Olivet, Pineville, La., is now rector of St. Mary's, El Dorado, Ark.

CHARLES B. HOGLAN JR., recently ordained deacon, is in charge of churches at Conway and Russellville, Ark.

ROBERT H. OWEN, recently ordained deacon, is in charge of churches at Crossett and Monticello, Ark.

HENRY S. SIZER JR., formerly rector of St. James, Florence, Italy, was instituted rector of St. Andrew's, Yonkers, N. Y. by Bishop Donegan on Oct. 3.

DEATHS:

EDWARD G. McCANCE, 46, one time rector of Epiphany, Glenburn, Pa., died Sept. 18 in Miami, Fla., after a long illness.

DONALD PATRICK, vestryman of St. Paul's, Syracuse, N. Y., and a founder of the churchmen's ass'n of Central New York, died Aug. 27.

RUSSELL E. DILL, 59, treasurer of the National Council, died Sept. 27. See news.

MARIE L. CONSTABLE, head of the church school at St. James Church, New York City, died Sept. 26. She was largely responsible for the development of St. James Lessons, widely used throughout the Church.

EDWIN L. WILLIAMS, 70, retired clergyman of Ohio, died Sept. 20.

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BACKFIRE

JAMES S. DUNN
Layman of New York

The remarks by Mr. Blandy on the establishment of a new seminary in Texas I read with a great deal of interest. He certainly has a good point when he charges that the leaders of the Church in the East have long neglected the fast growing West. I think too that we can take it for granted that such men as Bishop Quin and Bishop Hines, as well as Mr. Blandy who is to have a large role in the new school, will see to it that there is no lowering of standards.

At the same time it seems to me that the main point of your editorial, on which Mr. Blandy was commenting, was well taken: that the establishment of a new seminary is the concern of the entire Church, not merely one diocese, and that therefore advice should be sought from a commission of General Convention before going ahead.

GLADYS WILLIAMS
Churchwoman of Newark, N. J.

The question I would like to raise, in regard to the new Christian Action group (Witness, Sept. 27) is how the officers and leaders of it are going to decide who are "leftists" and "rightists." I am a school teacher as well as a member of the Episcopal Church and I have gone through a number of sad experiences with organizations, including the teachers union, that set out to purge themselves of "leftists." The net result, it has been my observation, was to purge the most active members, with the less active members devoting all their time to getting rid of them. Who, precisely, is to decide: will the officers of Christian Action call upon Senator McCarthy for information or perhaps the Attorney General or the FBI.

ANDREW J. READ
Layman of Melrose, Mass.

Rome is now trying to control the libraries through that subtle organization, the Christophers. This is amply documented by a lengthy article in the August number of the Christian Register. The Witness should give the matter publicity.

ROBERT B. GRIBBON
Rector at Chillicothe, Mo.

My recollection of the offer made to the ousted West Point cadets by the "unknown benefactor" was that they should not indulge in athletics

while at Notre Dame. If I am correct then your sneering item in "Notre Dame Accepts Fired Cadets" (Witness, Sept. 27) is a reportorial sin, a grave discourtesy and a most un-Christian bit of smart-aleck bad taste. It deserves a public apology.

HENRY E. HOWE
Layman of Hartford

An atmosphere of reverence is most conducive to a religious spirit in our churches. I recently had occasion to visit a church of our denomination in a nearby city. Upon entering the vestibule I noticed a large card upon a standard placed so as to catch the eye of those entering the church. Upon this card was the inscription, "Quiet Please. Service in Progress." I was struck with the quiet, dignified attitude of the members of the congregation within. There was none of the whispering or talking which is so annoying to devout churchgoers. The atmosphere was truly reverential. I am recounting this incident with the hope it may be helpful in other parishes.

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