

# *The* WITNESS

November 8, 1951

10¢  
A COPY



**CHRIST CHURCH, CAMBRIDGE**  
Dr. Grant Reviews the Biography of a Church

---

ARTICLE BY CHARLES E. RAVEN

---



## SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion;  
10, Morning Prayer; 4, Evening Prayer;  
Sermons, 11 and 4  
Weekdays: 7:30, 8 (and 9 Holy Days ex-  
cept Wed. and 10 Wed.) Holy Com-  
munion; 8:30, Morning Prayer; 5,  
Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

**GRACE CHURCH, NEW YORK**  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
Weekdays: Tues.-Thurs., Prayers - 12:30.  
Thurs., and Holy Days, H.C. - 11:45  
Fri., Organ Recital - 12:30.

**THE HEAVENLY REST, NEW YORK**  
Fifth Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10:10  
a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy 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.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
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).  
Evensong and Benediction, 8.

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
NEW YORK CITY  
The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; 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

### EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford,  
Managing Editor; W. Robert Hampshire, Ken-  
neth R. Forbes, Gordon C. Graham, George M.  
MacMurray, Benjamin Minifie, Joseph M. Titus,  
Andrew M. Van Dyke.



CONTRIBUTING EDITORS: Frederick C. Grant,  
Book Editor; F. O. Ayres Jr., L. W. Barton,  
D. H. Brown Jr., Angus Dun, R. S. M. Emrich,  
T. P. Ferris, J. F. Fletcher, John Cass, C. K.  
Gilbert, C. L. Glenn, G. I. Hiller, A. C.  
Lichtenberger, C. S. Martin, R. C. Miller, E. L.  
Parsons, J. A. Paul, Rose Phelps, Paul Roberts,  
V. D. Scudder, W. M. Sharp, W. B. Sperry,  
M. H. Shepherd Jr., W. B. Spofford Jr., C. W.  
Sprouse, J. W. Suter, S. E. Sweet, S. A. Temple,  
H. H. Waggoner, Chad Walsh, W. M. Weber,  
W. N. Welsh.



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



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



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

## SERVICES In Leading Churches

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

**ST. PAUL'S CATHEDRAL**  
Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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

**ST. JOHN'S CATHEDRAL**  
DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30  
p.m. recitals.  
Weekdays Holy Communion, Wednesday,  
7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.,  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed. Noonday Service, 12:15.

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

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

**CHRIST CHURCH**  
INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10  
M.P. and Sci. 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. Eugene M. Chapman,  
Rev. E. Laurence Baxter  
Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thurs., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

**TRINITY CHURCH**  
Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11



## STORY OF THE WEEK

# No Agreement On Fundamentals Pastors Tell Iowa Court

## Unique Equity Suit Brings Out Disagreements On Basic Doctrines of Christianity

★ Seven Iowa pastors testified in court at Waterloo that there is no real agreement among Christians on the fundamental principles of Christianity. They said that even the most eminent students of theology are at variance on the issue of "what is a Christian." The clergymen told district judge Shannon B. Charlton that this issue has been debated for centuries. The Churches of the world down through the years have disagreed on doctrines and interpretations of the Bible, they said.

Testimony of the seven ministers of various denominations brought to an end the hearing of an equity suit filed by heirs to the estate of the late Dr. W. B. Small, wealthy Waterloo physician and civic leader, and his wife, Florence (Witness, Oct. 25). The heirs, who are nieces and nephews of the couple, contested the will of Dr. Small under which he set up a trust fund of \$75,000 to persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate the same. His will, drawn in June, 1936, named four trustees to supervise the distribution of the fund "to such persons and for such purposes as they may feel are directed by God the Father, Jesus Christ the Son, and the Holy Spirit and as they believe

would be acceptable to me and meet my approval."

Dr. Small, who died in 1939 at the age of 77, did not specify whether the persons to share in his trust should be students for the ministry, pastors, missionaries or those devoting their lives to other forms of Christian service.

Two of the original trustees—the Rev. J. E. Johnson, a Methodist who became president of a Waterloo bank, and John S. Tuttle, an attorney and Baptist—have died. Directing the trust fund since the death of Mrs. Small in 1949 have been Carleton Sias, attorney and a Congregationalist, and R. W. Waite, banker and a Methodist. Their hands are tied at the moment pending a decision from Judge Charlton on the suit challenging their right to pass the funds to Christians of their selection. That ruling may be many weeks in coming. The court took the matter under advisement. Attorneys for the heirs and the trustees filed their written briefs and were to have another 15 days to file replies before the judge begins his deliberations.

Black Hawk County's main courtroom in Waterloo, Iowa, was filled with a hushed audience as witnesses for the heirs gave their versions of Christian principles, beliefs and differences.

Testifying were the Rev. Lewis L. Dunnington, pastor of First Methodist church, Iowa City; the Rev. Charles W. Philips, pastor of First Unitarian church, Des Moines; the Rev. W. D. Oetting, pastor of Immanuel Lutheran church, Waterloo; the Rev. G. E. Melchert, pastor of Trinity Lutheran church, Waterloo; the Rev. Robert L. Ryerse, pastor of Walnut Street Baptist church, Waterloo; the Rev. Robert Spahn, Catholic chaplain for students at Iowa State Teachers College, Cedar Falls, and the Rev. C. J. Gunnell, rector of Christ Episcopal church Waterloo.

Heard earlier as witnesses for the trustees were the Rev. Charles S. Hempstead, Cedar Falls, district superintendent of the Methodist Church; Dr. Russell D. Cole, Cornell College president; Dr. Miron A. Morrill of the Cornell faculty, and S. A. Cohagan, Waterloo, longtime friend of Dr. Small who told of the physician's activity in the Methodist Church and his many contributions to religious work.

Questioned by the heirs' attorneys, Horace Van Metre, an Episcopalian, and Robert Buckmaster, Mr. Gunnell declared that there is no common agreement on the fundamentals of the Christian religion.

Mr. Melchert said there are many differences in the beliefs of various Churches and peoples in them. He pointed to the variance on communion—regarded by some Churches as a sacrament but looked upon by others as a "memorial service."

Mr. Ryerse testified that Baptists do not accept the Catholic Douai version of the Bible. He contended that "modernism has permeated the majority of



# EPISCOPAL CHURCH NEWS

Churches today" while the number of Churches clinging to the older teachings has declined.

Father Spahn, who appeared at the hearing only because he had been subpoenaed to offer the Catholic opinion on the issue, said he had made a study of all religious teachings and had noted their many differences with one another and with the Roman Catholic faith.

Mr. Phillips told the court he was reared as a United Presbyterian, later served as an ordained minister of the Disciples of Christ and two years ago became pastor of the Unitarian church. He said there are differences of religious beliefs among the people of a single congregation as well as between the many Churches.

Mr. Dunnington said he felt there is no meeting of minds on the fundamentals of religion or the Bible. He added that there are "many things" in the Apostle's Creed that cannot be accepted by many Christians.

Attorney Van Metre told Judge Charlton before submitting the case for a ruling that "the trust (set up by Dr. Small) is utterly unenforceable." He said that to apply the terms of the will the court would have to "decree the fundamental principles of Christian religion and the Holy Bible." He then observed that cases decided by other courts have held that "it is not the province of the courts to inquire into religious beliefs."

## CLINICAL TRAINING FOR SEMINARIANS

★ Stating that clinical training provides the seminary student with the opportunity to come face-to-face with life in its starkest form, Prof. Reuel Howe of Virginia Theological Seminary, addressing the national conference on clinical pastoral training, held in Boston said

that such training confronts the student with the terrifying needs of the present human situation for which Christ has made provision.

Stating that, today, clinical training is a necessary complement to the ordinary seminary curriculum, Howe said that he would like seminary students in clinical training as early as possible so that "they might be confronted by themselves, other men and the great human problems, so that they will come to the seminary classroom humble and ready to learn."

Approximately one hundred persons active in the clinical training movement, including hospital and prison chaplains, seminary professors and students and psychiatrists and social workers, attended the two-day conference dealing with the over-all theme: moral responsibility in counseling and psychotherapy.

During the course of the conference papers on the theme were read by Prof. Stanley G. Estes, Harvard University; Prof. Joseph F. Fletcher, Epis-

copal Theological School; Prof. Thomas J. Bigham Jr., General Theological Seminary; Rev. Wm. Rickel, Rankian Institute for Psychoanalysis; Rev. Robert D. Morris, Episcopal Hospital, Philadelphia; Dr. Marian Putnam, Roxbury, Mass.; Dr. Andras Angyal, Boston; and the Rev. David E. Roberts, Union Theological Seminary.

On the first day of the conference, which was restricted to seminary personnel involved in the clinical training program, discussion centered around the problems arising in students as a result of the clinical training experience and the dynamic nature of the student-supervisor counseling relationship in the clinical training program.

## CENTRAL NEW YORK HAS CANVASS MEETINGS

★ Bishop Peabody was the headliner at five meetings held last week at central points in preparation for the canvass. Also addressing each meeting was Deborah L. Vaill, consultant on education for the diocese.



CLERGY OF LEXINGTON go into a huddle: Clarke Bloomfield, rector of the Good Shepherd, William D. Smith, rector of Holy Trinity, Georgetown, James W. Kennedy, rector of Christ Church, E. Laurence Baster, chaplain at the University of Kentucky



## EPISCOPALIAN HEADS FINANCE COMMITTEE

★ Charles R. Hook, Episcopalian and chairman of the board of a steel company in Middletown, Ohio, is the chairman of a 100-member committee set up by the National Council of Churches to assume responsibility for its financial and business operations. When the committee met October 17 in New York, Roy G. Ross, associate secretary, told them that the Council has a budget of over \$4,000,000 and employs more than 500 persons. He also reported that the Council engages in 60 types of church work, operating programs that affect more than 31,000,000 members. Other Episcopalians on the committee are H. W. Prentis of Lancaster, Pa., former president of the National Association of Manufacturers; Harper Sibley of Rochester, N. Y., former president of the U. S. Chamber of Commerce and Harvey Firestone Jr. of Akron Ohio.

## LABOR-MANAGEMENT FORUMS

★ A unique project in labor-management understanding will be offered by the Presbyterians and Episcopalians of Trenton, N. J., beginning November 5 at the synod hall of Trinity Cathedral. The project will be a series of forums with four Monday evening meetings conducted in co-operation with the Rutgers institute of management and labor relations. The project, which is the second of its kind in New Jersey, is patterned after the very successful Church and labor management forum conducted by the northern New Jersey Episcopalian and Presbyterian Churches last spring.

The Trenton forum will begin at 8:00 p.m., Monday evening, November 5, with a discussion of "The historical background of labor-management relations." Richard H. Wood, director of the State University's institute, will be the speaker and discussion leader. Dean Frederic M. Adams of Trinity Cathedral will serve as moderator.

On November 12, Henry W. Johnson, president of the New Jersey manufacturers association will take the platform to describe "Management's contributions and responsibilities to sound labor management relations." The moderator for this meeting will be the Rev. William T. Hanzsche, pastor of the Prospect Street Presbyterian Church.

The third forum on November 18, will present labor's responsibilities for sound labor-management relations. Charles Seraino, regional director of the textile workers union of the CIO, will represent labor. Mod-



DEAN ADAMS

erator on this occasion will be the Rev. Gerald R. Minchin, rector of St. James Church.

Following the historical background and presentations by both labor and management of their responsibilities in sound labor-management relations, the forum on November 26 will take up the Churches' contributions and responsibilities in the picture. Bishop Theodore R. Ludlow, suffragan of Newark, will present the subject. The Rev. Edward A. Morris, pastor of the First Presbyterian Church, will serve as the moderator.

## PIKE NAMED DEAN OF CATHEDRAL

★ Chaplain James A. Pike of Columbia University has been named Dean of the Cathedral of St. John the Divine, New York, by Bishop Donegan. The nomination was unanimously confirmed by the trustees on October 31st. The new dean will probably take office early next year.

## SOUTH CAROLINA AUXILIARY

★ Bishop Bentley, vice-president of the National Council, was the headliner at the annual meeting of the Auxiliary of the diocese of South Carolina, which met at St. Michael's, Charleston, November 6-7. Mrs. E. G. Peoples of Oxford, N. C., president of the province, also spoke, as did Bishop Carruthers.

## BOTH MITCHELLS VISIT FORMER PARISH

★ Bishop Walter Mitchell, retired of Arizona, and his brother, Bishop Bland Mitchell of Arkansas, returned to their native parish, Christ Church, Rolla, Mo., this week to take part in the week of celebration in connection with the dedication of a new church. The former preached on the 4th and the latter is to be the preacher this Sunday. The church is to be dedicated November 12th by Bishop Scarlett, with Bishop Lichtenberger preaching. The rector of the parish is the Rev. O. V. Jackson.

## FAITH FESTIVAL IN CLEVELAND

★ Bishop Burroughs, coadjutor of Ohio, was the chairman of the Protestant Festival of Faith which attracted a throng of 8,000 in Cleveland's public hall. The service, at which Prof. Reinhold Niebuhr of Union Seminary was the speaker, opened with a procession of several hundred robed clergy, and two choirs of 300 voices each. Knights Templar, in full dress uniform, formed an honor guard.



# New York Clergymen Protest Vatican Appointment

★ A group of New York clergy, among them a large number of Episcopalians, signed a carefully drawn statement on October 30th protesting against the appointment of General Clark as ambassador to the Vatican.

The text of the statement follows:

"We welcome the announcement that President Truman will not dispatch the first American Ambassador to the Vatican until Congress has acted, but this does not dispose of the major issue. We believe that the President should immediately withdraw the nomination.

"At a time when national unity is of utmost importance the President has needlessly started a controversy, which, throughout the Congressional recess and when Congress again assembles, will bitterly divide our people and do immeasurable harm. He has forced millions of our citizens into a position where, motivated by no anti-Catholic prejudice and hating religious dissension, they must nevertheless, for conscience' sake, protest against what seems to them an intolerable negation of basic American principles.

"We who sign this statement have worked long and hard to achieve more fraternal relationships with our Roman Catholic fellow citizens; we oppose the appointment of an American ambassador to the Vatican from no intolerant and bigoted motive. We would equally oppose any similar preferential treatment of any other Church, including our own. We oppose the President's action because it singles out for preferential official recognition a particular Church; because the pretense is invalid that the Vatican State and the Church of Rome are so distinct that an ambassador to one is not an ambassador to the

other; and because we cannot accept the plea that, since other nations have ambassadors to the Vatican, we should violate the basic American principles of equality of all religious faiths in the eyes of our government in order to have one too.

"We recognize the importance of Roman Catholic influence in the struggle against communism, and we understand the President's desire to secure co-operation between the Vatican and the free governments. But Protestantism also is prevalently anti-Communist, and in the World Council of Churches is organized on a world-wide scale. Protestant co-operation with the free governments, in general, and with the United States, in particular, could also be legitimately sought. But suppose that in order to make such co-operation effective, the appointment of an American ambassador is necessary, is incredible. There are ample means, short of such violation of American principles, by which the co-operation of both Roman Catholic and Protestant leaders in the struggle against totalitarianism can be achieved.

"We are convinced, therefore, that the President's action is a needless and tragic blunder; that it will issue in deplorable dissension among our people; that, in the end, it would prove to be as practically imprudent and ill-advised as it certainly is false to the traditional principles of our republic; and that the mistake can be remedied only by a prompt and final withdrawal of the nomination of an American ambassador to the Vatican."

Episcopalians to sign the statement were Bishop Charles K. Gilbert, retired; Roelif Brooks, rector of St. Thomas; Arthur Kinsolving, rector of St. James; Louis W. Pitt, rector of

Grace Church; Anson Phelps Stokes Jr., rector of St. Bartholomew's.

Among other leading churchmen to sign were Henry Sloane Coffin; John Sunderland Bonell; Phillips P. Elliott; Franklin C. Fry; Harry Emerson Fosdick; Douglas Horton; Robert McCracken; John A. Mackay; Norman Vincent Peale; Edgar F. Romig; Theodore F. Savage; Ralph W. Cockman; Joseph R. Sizoo; Henry P. Van Dusen.

## FRIENDSHIP FOOD SHIPS LEAVE

★ Bishop Armstrong, suffragan of Pennsylvania, was among the religious leaders of Philadelphia to take part in a ceremony aboard a ship loaded with food for hungry and homeless people in Europe and Asia. Three ships sailed October 28 bound for the Near East, Europe and India with 18 carloads of grain, corn syrup, cereals and dried milk, contributed by the rural people of the United States. A Texas "friendship ship" will leave Houston next month with cotton, peanuts, wheat and rice for Japan and Korea, and another is scheduled to leave shortly from Chicago.

## END OF SEGREGATION IS URGED

★ Southern Episcopalians have recommended that Negro seminarians be admitted to theological seminaries in the south. Delegates to the synod meeting in Birmingham, Ala., voted 66 to 25 to urge such action on the boards of trustees of the University of the South, Sewanee, Tenn., and the Episcopal Seminary at Lexington, Ky.

The adopted resolution recommended that all Episcopal seminaries in the south accept "students of all races." Bishop Moody of Lexington, chairman of the synod's social relations committee, presented the resolution at the request of diocesan groups who cited the extreme shortage of Episcopal ministers for the Negro population. The resolution will be presented at the next



meetings of the boards of trustees of the two schools.

It said the department of social relations of the synod does not believe it either "desirable or advisable to establish a segregated seminary for theological education in our province" but does believe "we should open the existing seminaries in the south to students of all races."

### ANNE GUTHRIE HEADS GIRLS FRIENDLY

★ Anne Guthrie has been named the national executive secretary of the Girls' Friendly Society. She has held similar positions with the YWCA and in recent years has been particularly interested in the UN. Since 1947 she has attended every General Assembly and is now in Paris to attend the Assembly there. She is to continue lecturing on the UN and other subjects which has made her a well known figure in colleges and lecture halls, combining this work with that of the society.

### SYRACUSE TO HAVE NEW CHURCH

★ Bishop Malcolm Peabody broke ground on October 19th for a new church for St. Thomas' in North Syracuse. Assisting at the ceremony was Bishop Walter Higley, suffragan, and the Rev. Paul B. Miller. The congregation of about 250 persons has been holding services in a rented hall.

### SEWANEE AUXILIARY HAS MEETING

★ The Woman's Auxiliary of the province of Sewanee held its meeting at the Advent, Birmingham, October 23rd and 24th with representation from all fifteen dioceses. The synod of the province was meeting concurrently and the two groups met together for the evening service on the 23rd and holy communion the following morning.

Business conducted by the Auxiliary included the acceptance of the budget of \$1100 for 1952 and the passing of a number of resolutions. Also on the

agenda was the election of Mrs. Walter Matherly, Florida, to be vice-president and chairman for the United Thank Offering and Mrs. John Morson, Mississippi, to be provincial representative on the national executive board, taking office following the Triennial of 1952. Nominations to serve on the provincial departments were Mrs. Robert Haden, Western North Carolina on the department of education and Mrs. Irwin Hyatt, Atlanta, on the department of college work.

Speakers were Bishop Carpenter of Alabama; Bishop W. R. Moody of Lexington; Miss Edna Beardsley of the Auxiliary staff at National Headquarters; Mrs. Francis O. Clarkson, Charlotte, N. C.; Rev. James Kennedy of Lexington, and the Rev. Arnold Nash of Chapel Hill, N. C.

### PARISH AT KENT CELEBRATES

★ St. Andrew's, Kent, Conn., celebrated the 125th anniversary of the building of the present church, September 23-30. Highlights were a musical service by the senior choir, a pageant of the history of the parish, a birthday party with Bishop Hatch as speaker, a dance and a closing service of rededication.

### NASHVILLE MISSION TO BE PARISH

★ Christ Church, Nashville, Tenn., has voted to approve the petition of St. George's, a mission of the parish, for parish status. The chapel has been a marked success from the day it was opened. The petition will now go to the convention of the diocese which meets at Christ Church in January. A resolution for the transfer of certain properties to the new parish was also approved at the meeting.

### ST. PAUL CHURCH DEDICATED

★ The dedication of the new \$200,000 Messiah Church, St. Paul, Minn., took place on September 23rd, climaxing eight years of hard work on the part of the congregation. They

started in 1943 with a building fund of \$6.14. The Rev. Robert Wolterstorff is the rector, coming to the church in 1940 when it was a tiny mission.

The voices of not only the parish choir but members of the St. Paul civic opera chorus joined with Mary Downey's organ to sing her original requiem at a service on October 7th which was a part of a month of celebration.

### EAU CLAIRE STUDIES CLERGY SALARIES

★ The clergy of the diocese of Eau Claire have asked the committee on the state of the Church to make a study of salaries and allowances, looking toward increases. They ask further that the report, which will be presented at the diocesan convention, make it clear that car allowances do not cover the cost of operation and replacement. The recommendation of the clergy is that minimum salaries for single clergy be raised from \$2,100 to \$2,400 and house and for married men from \$2,400 to \$3,000 and house. Parishes that are now paying above these minimums are asked to make proportionate increases.



CHARLES P. TAFT, Episcopalian of Cincinnati, declined appointment as ambassador to the Vatican last January and advised the President against such a diplomatic mission. White House confirms the Taft statement but without comment



## CHURCH LEADERS MEET IN ATLANTA

★ National Church leaders will meet November 27-29 at Atlanta, Ga., for three conferences: the southeastern inter-Church convocation and meetings of the general board and the headquarters committee of the National Council of Churches. Themes will be "the task of making this a nation under God" and "the challenge of the Churches working together" in the community, the nation and the world. The convocation will be held at St. Luke's, while the two related conferences will be held at All Saints.

At the opening service there will be addresses by Bishop Sherrill, president of the National Council, and by Bishop Arthur J. Moore, Methodist of the Atlanta area.

There will also be meetings for special groups in audio-visual aids, worship and the fine arts and church architecture.

Other special topics to be taken up by seminar groups include: religious liberty and the separation of Church and state; religious activity and freedom in the public schools; evangelism; the Churches' approach to children and young people; the Churches' relation to such problems as changing racial attitudes in the southeast, technical assistance projects overseas and relief and reconstruction abroad. A fellowship luncheon for the delegates will be held Wednesday at All Saints.

Sessions will also consider the problems of Christian cooperation in their local, state, national and world aspects. The convocation will conclude with a consecration service at St. Luke's.

## BISHOP BAKER FAVORS CLARK APPOINTMENT

★ Bishop Baker, coadjutor of North Carolina, produced a man-bite-dog story last week. With literally thousands of protests on the Clark appointment being reported by Religious News Service, he stands alone among

Protestants to favor it. "It seems to me that it is good for us to have a representative of our government in that important center of the world," he said. "If the presence of General Clark can ease the tensions between any elements in this troubled world, it will be good."

## CANTERBURY CLUB IN MISSOURI

★ Under the leadership of Jack Pierson, law student in St. Louis and national secretary of the Canterbury Clubs, student organization, a diocesan association has been organized in Missouri. The advisors are the Rev. Harold Bassage, rector of Calvary, Columbia, a center of student work, and Prof. R. O. Sutherland of the Missouri School of Mines. Clubs at ten colleges are members of the association.

## SYNOD URGES STUDY OF CROWDED AREAS

★ The synod of the province of Washington approved a resolution offered by Mr. O. R. Singleton of Washington urging the next General Convention to set up a joint commission to study mission work in crowded industrial areas.

## CANVASS MEETING IN BETHLEHEM

★ Bishop Hunter of Wyoming and the Rev. Rankin Barnes, secretary of the House of Deputies, were the headliners at a series of meetings held in the diocese of Bethlehem in connection with the every member canvass.

## SHATTUCK SCHOOL SCHOLARSHIP

★ Some Minnesota boy of high school age who is an active member of a parish or mission of the Episcopal diocese of Minnesota will be awarded a full scholarship at Shattuck School, Fari-bault, Minnesota. The Rev. Bernard W. Hummel of Edina, president of the standing committee and chairman of the committee on Christian education, has an-

nounced that an anonymous donor had provided for this full scholarship to be awarded annually to a worthy boy of known financial need.

The applicant must be recommended to Shattuck School by the department of Christian education. Competitive examinations will be held. The scholarship will be awarded the first time when Shattuck begins its ninety-fifth year in September 1952.

## PROMPT PROTEST OF BETHLEHEM

★ The bishop and executive council of the diocese of Bethlehem was prompt in protesting the appointment of General Mark Clark to be ambassador to the Vatican. A resolution was submitted by the social relations department, the Rev. Thomas B. Smythe, chairman, on October 22nd and promptly passed. The resolution calls upon President Truman to "withdraw the nomination in the interest of the unity of our country."

## NEWARK AUXILIARY HAS MEETING

★ Mrs. Charles Griffith of Glen Ridge, N. J., was the speaker at the meeting of the Auxiliary of Newark, November 8th. She has just returned from a trip to India, Pakistan, Siam, Burma and Japan.

## PERIODICAL CLUB TO MEET

★ The Rev. V. H. Strohsahl, a missionary recently returned from the Philippines, is to be the speaker at a meeting of the Church Periodical Club of New York on November 15th. The meeting is in the parish house of the Resurrection at 2:30.

## MOTION PICTURE LIBRARY FOR MISSOURI

★ The diocese of Missouri is developing a library of documentary motion pictures for use in the religious education and missionary training programs in parishes and missions.



# EDITORIALS

## Clark Appointment

**P**ROTESTANT America reacted immediately and unanimously to the appointment of an ambassador to the Vatican. Much has already been said in every newspaper across the land, but there were two aspects of President Truman's action that especially disturbed us.

One was the timing of the appointment at the very last minute just as Congress was adjourning. The legislators went home without confirming General Clark and without taking the necessary legal steps to permit an army officer to hold a diplomatic post. It now appears that the matter will remain open for months to come, thereby allowing the President and the Congress plenty of time to assess the situation from every political angle. The result will be considerable controversy and division in many quarters, and we can not but raise questions about Mr. Truman's motives for acting when and as he did. 1951 is a Presidential-election year, and it might serve his ends well to court the Roman Catholic vote and to embarrass the opposition by raising the issue of religious bigotry. Otherwise why was the appointment made at a moment when the required confirmation and legal exception in the case of General Clark must now wait for months? We have approved of many stands the President has taken, but this time it does not appear that he has taken anything like a stand.

We are also disturbed by the talk of sending an ambassador to the Vatican for the purpose of a united front against Communism. We can have nothing but abhorrence of any attempt to get us into a holy war, or to line up the Churches in support of the armaments race. Rome has long opposed Communism, but primarily as one totalitarianism against another. The clash in Europe has not always been one of freedom versus tyranny, but often between one kind of over-all control or the other. We do not want to see Communism spread, but we do not believe the solution

is in a policy of containment alone. And it is most certainly not in a holy war or in lining up with reactionary groups. The solution is also in economic and educational measures. It is also in Senator McMahon's point four program of raising living standards all over the world. It is also in the realm of ideas and of bread, both of which America has the heritage and the capacity to provide. Needed only is the faith, faith in more than bombs!

## Where Danger Lies

**M**CCARTHYISM is the most dangerous force in American politics today. This must be the judgment of anyone who follows the news closely, and sees the poison of this name-calling technique spread across the land. The Wisconsin Senator, whose fitness for public office is now up before a Senate committee, has repeatedly branded as Communist every person and every policy not meeting with his approval. In a single recent week he might well have been charged with the American Legion's resolution demanding the removal of Secretary of State Acheson, and for the rejection of Philip Jessup as Ambassador-at-Large by the Republican members of the investigating Senate committee.

Those who have studied the evidence know full well that McCarthy has destroyed the American people's confidence in their State Department on charges that have never yet been substantiated. And yet he goes right on repeating them, and their very repetition has the disastrous effect of the big lie technique.

Again his statements about Dr. Jessup had no basis in fact. Two of the Republican Senators who voted against the Ambassador admitted that he "has not and never has had any connection with the Communist party." One of them went on to admit that what he called a lack of public confidence in Dr. Jessup might be mainly due "to the concerted campaign of unfair and unprin-



### "Quotes"

**T**AKE time to *work*—it is the price of success.  
Take time to *think*—it is the source of power.  
Take time to *play*—it is the secret of perpetual youth.  
Take time to *read*—it is the foundation of wisdom.  
Take time to be *friendly*—it is the road to happiness.  
Take time to *dream*—it is hitching your wagon to a star.  
Take time to *love and be loved*—it is the privilege of the gods.  
Take time to *look around*—it is too short a day to be selfish.  
Take time to *laugh*—it is the music of the soul.

*Old English Prayer*





ciplined attacks made on him." We share his view.

We can only call this method of confusing national issues and undermining the reputations of loyal citizens by shouting Communist at every turn as immoral and outrageous. And the sad part of it all is that so many, in their hatred of the administration in Washington and in their fear of Socialism, are willing to play along with this evil thing, even to use McCarthyism when it suits their purposes. We would remind all of our

citizens that there are worse dangers in American life than Communism or Socialism, at least more immediate ones. Fascism is such a danger. McCarthyism uses its techniques and would ally us with its champions at home and abroad. Would that a voice might go up from every decent and righteous source, a voice of protest in the name of freedom and of truth! Meanwhile congratulations to President Truman for persisting in his appointment of Dr. Jessup on an interim basis.

## Need of Creative Fellowship

BY

CHARLES E. RAVEN

Former Vice-Chancellor of Oxford University, England

**A**MONG all the great invasions westward from Asia into Europe, among all those epoch-making movements which sent the Aryan race from its origin in the highlands of the Himalayas over into our western world, there is none so striking as the invasion carried out by a Jewish evangelist and a Greek doctor when they set sail to go into Macedonia; science and religion carrying the good news of Jesus Christ to the people of Europe.

Paul, leader in that great enterprise, never reached, I think, so high and full a level of freedom and fulfillment as he did in the city of Corinth. The expedition, you remember, had started not too propitiously. At Philippi he had been scourged and imprisoned, and then had stood upon his dignity. "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now they cast us out secretly. Let them come themselves and fetch us out." That is not a good beginning for a Christian evangelist. And when he went on to Thessalonica he did what he afterwards described as huckstering Christ, preaching sensationalism and the coming of the Lord from heaven with the trumpet and the archangel of God; and the ultimate result was to produce waves of shallow enthusiasm and apocalyptic expectation which he had to write two letters to control and assuage. And then to Athens where he became the professor, talking learned theology as a don in a university to students. There are few things more pathetic than the thought of that flaming evangelist controlling himself within the conventions of a lecture room. And again they mocked.

So he came to Corinth, humiliated, and sure that he had only one thing to say: Christ, and Christ crucified. And, consequently, he won through to his own freedom, self-emptied of all except that in Christ was his life, and his message, and his power to serve. And so the great miracle happened, and under the very shadow of the Temple of Aphrodite Pandemos, the center of immorality in the whole of that very immoral period of human history, Paul so acted upon the folk who heard him that he could send to them I Corinthians: 13, to a people for whom every variant of decent love had been profaned and corrupted, "Love suffereth long." And in this second so-called letter of his, in this quiet, joyous thanksgiving, that after much tribulation, he and his Corinthians are now of one heart and mind, after telling them the wonderful news that if any man be in Christ, a new creative act has taken place, the old had passed away, behold, all things are become new; all things old and new are of God, God who has reconciled us unto himself in Christ Jesus and given unto us the ministry of reconciliation.

### Note of Urgency

**H**AVING poured out his message to them, he strikes the note of immediacy and urgency which is the essential sequel of the gospel. For, indeed, the good news of Christ is the news of eternal life, that here and now, in all our fears and despairs and hatreds we can live eternally in the faith, and hope, and love which are the very opposite of such fear and despair and hate. For you and me, at this great crisis of human history,



(for you especially upon whom God lays responsibilities of leadership such as no nation has carried for many centuries) for us in these days that message of immediacy with its promise of fullness of life for the individual and creative fellowship for society should come, speaking to our condition. Fullness of life for the individual, creative fellowship for the society—that means an answer to the two major problems of our time, as they sometimes seem to me.

First, the problem in the change of the significance of time. We hear an immense amount about the shrinkage of space, not enough, I think, about the shrinkage of time. A year ago I was preaching in a little wooden church in New Zealand which my grandfather built a hundred years ago. My father went out with him—a child—and spent six months on the journey—a Canterbury pilgrim from England to New Zealand. I went to preach in that church in six days! There is the measure of the speeding up of time. You and I, God forgive us, have got somehow to energize these natures of ours, speed up the full tempo of our living lest we be too late, lest that dreary epitaph be written once more over the grave of a Christian generation. Sheer power for living is the first thing we need.

And the other great problem is the problem of leadership. When at my university we lately installed two great men as chancellors, at the installation of the first, the greatest of our living historians in England, George Trevelyan, speaking of great men, concluded his speech with the words, "But when we talk about great men there is one thing we must never forget, they do so much harm in the world." And when, this summer, General Smuts' successor was installed, he himself said the same thing in different words, saying, in effect, "Leadership is the prerogative and should be the goal of democracy. The leader, the fuhrer, is the last refuge of the mob."

### Creative Fellowship

**W**E have got to discover the secret of creative fellowship if democracy is not to remain, as hitherto it has been, like one of Plato's ideas, eternal in the heavens but never adequately manifested here upon earth. We all know that unless we can discover the thing that was first manifested at Pentecost, a human society which transcends the sum total of the wisdom of the members who compose it, unless we can discover for democracy that secret, an integration which sets each member free from armoring himself against the others, a common ideal so that no one member wishes, as too often is the case nowadays, if he cannot impose his own will upon the rest of the

committee, at least to prevent anyone else from doing his will, and make, consequently, a commitment to a highest common factor of a rather low grade which is all we get out of democracy too often these days. Unless we can unlock the secret of creative fellowship, there seems to me no hope as against the organized tyrannies of the totalitarians.

But along with those creative possibilities of the gospel, fullness of life and creative fellowship, along with those positive aids to full living, there is also, and for us as a preliminary, the indispensable, negative aid. We are, God forgive us, a generation weighted down with fear, and despair, and hatred. You have only to listen to the radio or to look at any newspaper columnist to see it. We live crushed; and, therefore, it is well to remember that Paul in writing to Corinth gave to his people the exact opposite, the exact antidote to that condition. Think out his message someday; think it out now if you will, and in terms of the two most familiar utterances in his epistles, the thirteenth verse of the thirteenth chapter of the first letter to Corinth, "Now abide faith, hope, love, these three," and the thirteenth verse of the thirteenth chapter of the second letter, the still more familiar words, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the community of the Holy Spirit," and see how that message, for the two verses belong together, how that message did make effective power for individual life and creative fellowship for society.

The gracious gift of the Lord Christ is that good gift which exalts and abases, which repeats for you and me the primal and eternal message of all religions which is adoration and penitence, the two being one, which sets a man free from his ambitions and his fears and thrills him with the eternal life of God. Jesus did that for the men and women who companied with him. He has done it all through the ages and is doing it now. Faith, that passionate loyalty which from its surrender to him, springs up into an incarnation of his very self, "I live yet not I, Christ lives in me." And the miracle of St. Paul's experience is that he saw how it changed radically the two basic human relationships, the relationship to God and the relationship to our fellows. He saw that the old ideas of God as sultan, Lord of hosts, God of battles, Judge of the earth, all that was out of date; that if Jesus was indeed the image of the invisible God, then God was himself as Jesus had proclaimed, our Father, and love was the primary quality of his being. Love, not omnipotence; love, not justice; love, not sovereignty.

And if that be true, it makes sense of this



creation, all this mystery of suffering and sin which is surely meaningless unless God's creative work in the world is the bringing of free, responsible children to fullness of life; unless, in other words, he cannot treat us ever as if we were pawns or chessmen, but always as responsible agents who can only be won by the way of the cross. In other words, unless we see human beings as sons and daughters of God in chains, and that is not easy, knowing our own selves; that is not easy in view of the monstrous wickedness of which mankind is capable, but unless we can see human beings in that way, I do not think we can get rid of despair. I am very sure that if we are prepared to make the venture, and insist that this world is God's world, and that God is Father and Love, then we can hope, then we can appreciate St. Paul's words when he said that God makes all things to cooperate for good to them that love him, and can recover that fullness of life which is crushed by despair, hamstrung, imprisoned, stifled.

And with the change in our attitude towards God comes the initiation of a new relationship towards one another. If human beings are what Christ reveals them as capable of becoming, and if we are indeed emptied of our pride, by the discovery of life in Christ, then there becomes possible that miracle which took place first at Pentecost when the multitude of them that believed found themselves to be of one heart and one soul. And when all the wasted energies which our separateness and self-consciousness, our ambitions and fears, squander upon controversies, all that power welded together into a unity, an integrated selfhood by the spirit of the living God becomes available. In partnership with others such as St. Paul foreshadowed in that community, the very Christ, with all his healing power, becomes again incarnate.

That is the message he gave to his Corinthian folk: fullness of life for themselves, creative society for one another; release from fear and despair and hate and ability to live in faith and hope and love. It is not for a stranger to say how far you and we and mankind are falling short in this great day or how far we are from even the beginnings of that way of living, but it is perfectly plain that if, in Christ Jesus, we accept the belief that God is love, then certain methods of dealing with other human beings become intolerable and impossible. You cannot treat human beings as you treat an ant's nest in your garden, as folk merely to be wiped out because they happen to stand in your way, if God is Father. And, similarly, we cannot be content with these campaigns of witch hunting and smearing of lies, if

we are called as a Christian people into the fellowship of the Holy Spirit.

"Now is the accepted time; now is the day of salvation. When ye see these things coming to pass—the terror and the great darkness—then lift up your head for it is then that your salvation draws nigh."

## Segregation

# How It Works

BY

ALGER L. ADAMS

Member of Witness Editorial Board

**N**UMERICALLY, the Episcopal Church has converted an infinitesimal part of that body of Negroes who are Christians. Against our 60,000-odd we must compare: 4,021,618 in the National Baptist Convention, Inc.; 868,735 African Methodist Episcopal Church; 489,244 African Methodist Episcopal Zion Church; and 382,000 Colored Methodist Episcopal Church, to say nothing of a vast majority belonging to so-called "free" churches. There are estimated to be approximately 6,500,000 black Christians in our nation.

But what is the status of that segregated church in being?

The bi-racial sub-committee of the department of Domestic Missions reports tell a dismal story. This committee was created in 1943 to further the Church's work among Negroes.

In the areas where he is most populous the Negro has been housed in inferior buildings. By the National Council spending only \$200,000 (from reconstruction and advance fund) \$858,420 value of property was rehabilitated from an almost unuseable state, although it had been used by Negroes in the South. Negro clergy, until recently were paid at a lower salary scale than white clergy in many sections, especially where the majority of Negroes live. As late as November 12, 1947, there were dual salary scales reported. Many Negro clergy held secular jobs to eke out a living.

Until the last ten years, the Negro was without voice or vote in the diocesan convention in those dioceses where he makes up from 30 to 60% of the general population. In South Carolina, at this writing, he is still barred from the diocesan convention.

The Negro churchman meets in segregated



conferences whose subject matter is the same as any general conference, with no recognition of the need to struggle for equality admitted on the agenda. Such conferences are, for example among many, the provincial conference of Church Workers Among Colored People in the third province; the Houston, Texas, conference where six white clergy willingly submitted to the ignomy of segregation which Negroes have forced upon them; the national conference of Church Workers Among Negroes held at St. Augustine's College, Raleigh, N. C.

The bi-racial sub-committee was continuously concerned about "the low quality of the Negro clergy" serving these segregated congregations. Yet it was not until 1950 that the jim crow "Negro" seminary, Bishop Payne Divinity School, which formerly included reading and writing in its curriculum, was closed.

It was reported again and again, that white clergy, serving all-Negro congregations made for tiny, stultified groups, without realizing any of the missionary potential in the areas in which they existed. They reported tiny congregations in areas where the Negro population is as follows: Memphis, 130,000; Chattanooga and Knoxville, 20,000; New Orleans, 196,000 (where the Roman Catholic Church is making interracial parishes); Houston, 86,000; and the west coast where Negro Episcopalians are non-existent.

Frequently, these white priests are dedicated men. Others maintain their miserable little "chapels" as stoppers to Negro membership. In Fernandina, Florida, the white priest refused the courtesy of the Negro altar to a visiting Negro priest on a Sunday. These "chapels" exist so that any Negro who "strays" into a white congregation can be told where the "colored church" is.

It was noted that in New York, Philadelphia, Miami, and Chicago there are large flourishing congregations. These are based principally upon a West Indian recruited membership, trained in the Anglican Church outside of segregation. St. Philip's, New York, a historic parish, is the second largest congregation in the entire American Episcopal Church, indicating Negroes can be brought into the Church.

The work of the bi-racial sub-committee is noteworthy, itself, for three reasons. They re-established the physical fabric of many churches Negroes use. They have developed their purpose from a narrowly limited working within jim crow to devoting one-third of their agenda to matters of race relations since 1943. Both secretaries have evaded the siren call to be established as suffragan bishops in charge of "colored work" nationally.

## SUMMARY

The Church is inarticulate upon the condition of Negroes in the Church. A generalized National Council statement, one diocesan resolution, and the statements of four bishops being the extent to which the Church's position has been defined.

In practice, the Episcopal Church is strictly segregated. Where exceptions exist, they are numerically insignificant, although they indicate integration could work. Negro clergy have a limited, segregated, second-class ministry.

The segregated church is not good, materially, administratively or spiritually. Exceptions prove, however, the Negro could be a good Churchman if given an equal opportunity.

In answer to the question, "What about your Negroes?" Episcopalians must answer either, "We don't care!" or "We have failed."

*Editor's Note: Next week Mr. Adams will deal with conclusions that may be drawn from this and previous articles.*

## Talking It Over

By W. B. SPOFFORD SR.

THERE are a number of very good reasons why President Truman should either withdraw the appointment of General Clark to be the ambassador to the Vatican, or the Senate refuse to confirm it. They have been stated in this paper in our news columns and in the editorial this week. But it is a perfectly logical appointment, solidly in line with U. S. foreign policy which has been almost universally endorsed by Church groups and leaders. The National Council of Churches approved making Japan a member of the new axis and it goes along with the program of rearming Germany in order that this late enemy may likewise hook up with the Washington-London-Tokyo-Berlin show.

Madrid also, which has ruthlessly persecuted Protestantism, was added without the slightest protest on the part of any official Church group, with the exception of the Quakers who alone among Church groups have a grasp of international events and do something about it.

So why the objections to adding the Vatican? Certainly it is in the forefront in the effort of reactionary forces to crush peoples movements all over the world and ought to make an effective



ally of Washington, today's headquarters of the heirs of Hitler.

It does not seem to me that the storm of protests come with much grace from Protestant leaders who have allowed John Foster Dulles largely to call the turn in recent years. I have not seen in any of the papers that this notable Protestant has protested the Clark appointment and I'll lay a plugged nickel on the line that he won't. Maybe he'll soon say he is for it and if he does many of the present protestors will say: "Maybe we ought to give the matter second thought."

## A Social Gospel

BY

IRVING P. JOHNSON

Founder and First Editor of *The Witness*

THE word "social" and the word "society" have the same parentage; they are both derived from the Latin word *socius*, which means a companion. Yet the two words are just like two branches of the same family—the one branch seeking virtue and the other branch seeking prosperity.

They are like the two ladies who were said to have lived upon the same square, but not in the same circle with one another.

Christ preached a social gospel and by this is meant that he came to found a household of faith in which rich and poor meet together and acknowledge one Father; in which there is no respect of persons but master and servant meet at a common table and profess a common brotherhood; in which the learned are not arrogant and the ignorant are not bitter; in which the opulent are not vain and the poor are not envious; in which the cultivated are extremely courteous to the masses and the common-folk are gladly respectful to those in authority.

No one can read the gospel of Christ, or the words of St. Paul, or the history of the early Church without realizing that the strength of the gospel was the sincerity of the fellowship between all sorts of folks; just as it was in the trenches during the war.

But the "Social Gospel" has a brother which resembles him in many ways, but yet is most unlike him in other respects.

So much do the two look alike that many

people cannot tell them apart and yet they are very different at heart.

### An Unholy Fellow

THIS brother we may call the "Society Gospel." He too starts in the fellowship of Christ and seemingly carries out the will of the Master with equal earnestness, but he is really a rather unholy fellow.

He accepts the fellowship of the gospel with certain reservations.

Instead of saying, "Father, what wilt thou have me to do?" and then setting out to do it at any cost; the Society Gospel hedges and says, "Father, what wilt thou do for me?"

Instead of saying, "What can I do for the least of these my brethren in order that they who have never had much, may have something that I can give them?" the Society Gospel says, "What can I do for those who are beneath me without identifying myself too closely with them?"

Instead of saying "What can I give up in a worldly way that I may be an influence for good in spiritual things?" the Society Gospel says, "How can I do some spiritual work without affecting my social standing?"

I have watched the game for many years both from the standpoint of the poor missionary and from the seats of the mighty, and I have come to the conclusion that it is much easier to convert people to an option on the Kingdom of Heaven than it is to get them to invest in the fellowship of the humble. Not that this high mightiness manifests itself in the crude and rather stupid way that one sees depicted in the movies, but in a far more subtle and genteel way so that it can deceive even the very elect.

One doesn't find Christians with that haughty arrogance which is so offensive to God and man; but rather with a cultivated aloofness which charms you with its gracious manner, while it freezes you with its distant frigidity.

It is Christian in that it is willing to give light, but pagan in its inability to provide heat.

Its love is platonic and is far more interested in some theory of universal brotherhood than it is in the practice of a more localized humanity.

It believes thoroughly in a community chest as the least bothersome way of feeding Lazarus. It is not indifferent to Lazarus' sores but rather calloused as to his blood relationship.

When the Christian religion began, it sprang from the soil; not from palaces or academies. Its first protagonists were peasants; its early adherents were mostly poor people. There were not many rich, not many powerful in those early days.

Until Constantine gave it imperial sanction, it



was singularly free from social climbers. Then the constituency rapidly changed and the Church became the home of academic learning and social culture.

### Embellishments

**T**HE humble drifted into sects where they ceased to be meek; or the meek endured a situation in which they were forced to be humble.

Certainly one does not wish to exclude learning and culture from the courts of the Lord's house, but one can pay too big a price for these embellishments, for there are more basic virtues which they must not replace but adorn.

There is nothing more delightful than men who are learned gentlemen and also humble Christians, but the Church has suffered from those who have felt that it was enough to be the one without concerning themselves much as to whether they were attempting to be the other.

One can never quite get away from those verses in the song of the Blessed Virgin, when she exultingly sings of the time when God shall exalt the humble and the meek and send the haughty empty away.

The words have to me a very real meaning and I rather fancy that Europe would be a joyous place today, if prelates and princes had spent more time on the significance of these words and less on the pomps and vanities of their respective official positions.

Arrogance in Christians of high estate has made envy, malice and all uncharitableness among the rank and file.

But we are not so much concerned with the pomp of popes as we are with the disposition of bishops, priests and deacons; and less with the pride of kings than with the self-conceit of wardens and vestrymen.

They just don't seem to learn how to become the friend of publicans and sinners as the Master was and would have us be; nor do they seem to take in the tremendous spiritual importance of the prayers of the poor.

### The Common People

**I** KNOW that it is as difficult a task for the cultured and prosperous to be humanly considerate of the uncouth and improvident, as it is for the uncouth to learn manners and the improvident to learn thrift.

It is well for us to recollect that this is a world in which a shepherd boy became the great King of Israel, and a ploughboy the great poet of Scotland, and a rail-splitter the great President of our Republic, and a carpenter the King of Kings and Lord of Lords.

It would seem, not only un-Christian but also unintelligent, not to appreciate the latent value of the common people, and to realize that the world owes more to cots and cabins than it does to mansions and palaces.

"The Cotter's Saturday Night" is a truer exposition of the dignity of human life than is the "Soul of a Bishop" from one who never was a bishop and has somewhat of an indefinite soul. It is this one touch that is lacking both in our ministry and in our laity—we have permitted ourselves to be artificially removed from the tang of the moor which produces the delicate odor of violets and hether and are too prone to revel in the rather sickening odor of hot-house neurotics.

The Church of England lacked this saving graciousness toward the lowly when it forced the Wesleyans out of its communion and caused them to lose the one thing which the members of the Mother Church lacked, viz. — humility and meekness.

For humility is not identical with poverty nor is meekness lacking among the prosperous.

In fact, a cross section of human society would show that humility and meekness are not necessarily related to worldly prosperity or the lack of it.

The pity of it is that the Church has never seemed to appreciate these qualities in her own constituency.

Possibly it is the hardest lesson which Churchmen have to learn that the Church of the Nazarene does not fulfill its function by providing its members with a pleasant atmosphere of learning and culture.

Learning and culture are rather a by-product of Christian influence than its basic output. An arrogant bishop, a smug rector, a worldly vestryman are offensive to the ethics of Christ's gospel, however acceptable they may be to a little coterie of constituents who applaud them.

### The Tests

**T**HE test is not one, however, of external manners but of an internal attitude, a basic disposition. Perhaps the test which a Christian man ought constantly to apply to himself are these:

Do I really worship God or do I try to re-fashion him to suit my temporal condition?

Is my attitude toward the least of these my brethren that of the Christ or of the Pharisees?

Am I more impressed with my own sense of rectitude or my consciousness that I am an unprofitable servant?

Do I consciously act differently toward those whom I regard as my equals and those whom I regard as social outcasts?



Am I satisfied to move in a little clique of attractive people or do I really want to know and help those who are unattractive?

In other words, am I a follower of Dives or of Christ? Is my concern more that of purple and fine linen, of sumptuous fare and congenial friends than of the sores of Lazarus, his loneliness and his unattractiveness?

As Vice-President Marshall very happily put it in analyzing our modern charity: "I am not opposed to scientific charity, but I do not favor the introduction of science to the exclusion of the personal and heart approach."

And so I might say that I am not opposed to a highly educated and cultivated Christian consciousness unless it fails to carry the human touch of Jesus Christ into the personal contact of Christians with publicans and sinners. Any other kind of Christian fellowship is Christianity with Christ left out.

Of course the reason why so few of us are of the kind whom the common people gladly hear is just because it is the hardest job that confronts us.

It is not easy deliberately to forsake that which is congenial in order that we may do that which Christ expects of us, for, after all, the Christian life is a difficult task for it consists essentially in doing that which we do not want to do and it is loving the person whom we do not like.

## Unity Or Uniformity?

BY

FREDERICK W. BLATZ

Rector of St. Paul's, Westfield, N. J.

IT is often asked, when the so-called high and low parties in our Episcopal Church are mentioned, "Why can't we all be the same? How much less confusing it would be if we could all be alike." Yes, and it might be a little dull, too.

The crux of the matter is, will you have uniformity, or do you want unity? If you have uniformity, you will have everybody doing exactly the same thing, with great precision in detail and no allowance for variation. Nothing of what the engineers mean when they speak of "tolerance."

Well, if we are to have uniformity in the Church, we shall have to decide upon a standard and a norm. What shall it be, or whose shall it

be? We shall also have to do something about the fact that human beings are each one unique, and the way to God is never exactly the same for one man as it is for another. Indeed, we shall have to figure out something about the many roads that lead to heaven. Can we block them all off, save one—the one we happen to like?

Uniformity, you see, finally becomes altogether absurd. When we ask for uniformity in the Church, we are really saying that our own way should become the standard for all, and all men should be as we are. For myself let me say, God forbid!

Now, unity in the Church is a totally different matter. In unity we can have diversity and still be one. We can be low churchmen or we can be high churchmen and still be Episcopalians, and still more be members of the body of Christ, which is the Church. This, in fact, is the great strength of our Episcopal Church, that we do understand the meaning of diversity in unity. We understand how people who think differently can still worship together, and in spite of their differences can be loyal to each other and to their fellowship as a whole.

We have this great gift in our Anglican heritage, and we should learn how to use it more and more, not for ourselves alone, but for the glory of God and the extension of his kingdom among men.

## THE PRAYER BOOK

### Its History and Purpose

By

IRVING PEAKE JOHNSON

Founder and First Editor of The Witness

Just the book to place in the hands of the inquiring lay person. Chapters are on Its Origin; Its Career; Its Purpose; Its Contents; the Holy Communion; Morning and Evening Prayer; The Sacramental Offices; and a final essay on using the Prayer Book.

25c a copy — 10 copies for \$2

The WITNESS

Tunkhannock

Pennsylvania



## Recent Books from the **Scribner** Religious List

**BRYAN GREEN**

### **The Practice of Evangelism**

A practical book for the minister or layman by a world-famous evangelist. The author deals with conversion, how it happens, the place of the local church as a center, evangelistic preaching, the role of personal work, mass meetings, publicity and cooperation with other denominations in an evangelistic mission. Here is a book which shows how evangelism can serve the interests of Churches everywhere. **\$3.00**

**CARL H. KRAELING**

### **John the Baptist**

The first important American book to be written about this religious immortal in many years. John the Baptist's dynamic message is presented here with originality and imagination. **\$2.50**

**RUDOLF BULTMANN**

### **Theology of the New Testament**

Translated by Kendrick Grobel

One of the world's greatest Biblical authorities explains the central message of the New Testament from both an historical point of view and an accurate, up-to-date interpretation. **\$3.50**

**LEONARD HODGSON**

### **The Doctrine of the Atonement**

The author of *The Doctrine of the Trinity* makes another important contribution to contemporary religious thought. Creation, redemption, punishment and forgiveness are lucidly explained by this profound and creative theologian. **\$2.50**

**Also by Dr. HODGSON**

### **Christian Faith and Practice**

A book of tremendous interest to minister and layman alike — presenting Christianity as a creed to be believed and a life to be lived. **\$2.25**

**THEODORE PARKER FERRIS**

### **Go Tell the People**

"His lucid analysis of preaching, its purpose and power will be greatly appreciated by all who feel that more than ever the Church needs a powerful prophetic ministry."  
THE LIVING CHURCH **\$2.00**

*At your bookseller*

• **CHARLES SCRIBNER'S SONS** •



## CRITICS PRAISE DRAMA AT ST. JAMES

★ Christopher Fry's "A Sleep of Prisoners," the first professional play to be performed in an American church, received a generally warm reception from drama critics here. It is a play about good and evil and the courage of men who have the faith to explore the meaning of God. The production, which opened at St. James, New York, for a limited engagement, was named as the most distinguished play brought forth by the Festival of Britain.

One of Mr. Fry's verse dramas, the play concerns four prisoners of war who are confined together for one night in a church in a foreign country. They are exhausted from a long march and the strain of battle and captivity. The audience, who find themselves in the same setting as do the characters, share with them the sensation of captivity in a world of violence and the search for a solution. This was the playwright's intention. He said he chose a church setting for his play as a "newer experiment in dramatic illusion."

The church chancel serves as the stage where four rough bunks are placed. Most of the action occurs here, but the organ loft and aisles are also effectively used. There is no curtain, no intermission, nothing to break the illusion.

Occupying the four bunks are a hard-headed corporal, a quiet, elderly wise little country man, David King, man of action, and Peter Able, man of inaction. The play has no sooner begun than David is at Peter's throat, unable to tolerate the passive man's indifference to their immediate plight and to the state of the world in general. He is prevented from throttling Peter by the others, and the four settle down for the night. The rest of the play deals with their dreams and each man's interpretation of the emotional crisis which has taken place.

The atmosphere of the church, the youngest prisoner reading flippantly from the Bible left open on the lectern, and their own Sunday school memories result in each man's dreaming a story from the Old Testament. The fight and the preoccupation with war make each dream a story of violence—Cain and Abel, David and Absalom, Abraham and Isaac, and Shadrach, Meshach, and Abed-nego in the fiery furnace. Throughout the dreams, the recent words, actions and experiences of the four prisoners blend subtly with the Bible stories.

The last dream, which is Nebuchadnezzar's furnace, is shared by the three younger men who see the little old man as a fourth figure in the flames with them. He explains to the others that their survival, and

their significance, lies in patience, love, and honesty. The younger soldiers realize that it was by the power of the old man's love and trust in goodness that they were still able to live in the furnace, although it was "heated seven times hotter than it was wont to be heated."

## CONFERENCE ON THE MINISTRY

★ The annual conference for young men interested in the ministry will be held at Bexley Hall, Gambier, Ohio, November 9-11. Bishop Hobson of Southern Ohio and Bishop Burroughs of Ohio will be among the leaders.

Priest of Prayer Book Churchmanship as Associate Rector. Prefer married man under 45. Adequate salary, excellent housing. Write in confidence. Box A, Witness, Tunkhannock, Pa.

# 76 PLASTIC GLOW in the DARK

## CHRISTMAS TREE ORNAMENTS only \$1.00 POSTPAID



Here's a complete assortment of novel plastic Christmas tree ornaments that glow in the dark... you get 76 of them for only \$1.00! You'll thrill! The kiddies will be spellbound. They are 100% safe —NO WIRES—NO ELECTRICITY—Just hang them on your tree, fireplace or mantle. All 76 ornaments are made of lifetime plastic. They won't chip or wear out... they'll last forever. An unusual assortment of attractive and artistic subjects complete the 76 ornaments... Many are up to 4 1/2 inches high. As an added feature the bells spell M-E-R-R-Y C-H-R-I-S-T-M-A-S. Extra! Illustrated copy of A Visit From St. Nick.

THESE 14 BELLS SPELL

## MERRY CHRISTMAS



**ALL THESE INCLUDED**

Bells—14 spell M-E-R-R-Y C-H-R-I-S-T-M-A-S. Santa and his Sled. 8 Reindeer in their fleeting splendor. The North Pole. Santa's House, unique and inviting. A saucy gremlin, a robust snowman and a Cherub. 4 Candy Canes. 14 dazzling, shiny Stars to gleam and sparkle through your tree. 3 Candles. 16 Icicles. Mantle with Clock, Stocking and Kiddy. Now comes Santa with his pack of toys for your tree or kiddies' stockings. A Locomotive, Train, Sail Boat, Doll, Drum, Pistol, Jack-in-Box, Bugle, Bike, Auto. Count 'em! They total 76.

**RUSH ORDER** Send today. Enclose \$1.00. We ship promptly postpaid. Only 3 Sets to a Customer. (Sorry, No C.O.D.'s) Act while supply lasts. Our money back guarantee protects you fully.

**RABAR PLASTICS, Dept. 33**  
P. O. Box 360, New York 46





## WRITTEN FOR THE LAITY!

By men thoroughly qualified to do it. "The most impressive fact is that the CHURCH HISTORICAL SOCIETY and the HISTORICAL MAGAZINE have solved the problems of presenting any and all aspects of the life of the Church at any time in any area."—DR. FRANK J. KLINGBERG, Professor Emeritus, University of California, Los Angeles.

### The Genius and Mission of the Episcopal Church

By  
JOHN SEDBERRY MARSHALL, Ph.D.

*Professor of Philosophy,  
The University of the South*

AMONG our several notable brochures, this is one of the greatest. In this world of warring ideologies, that for which the Episcopal Church stands is set forth in lucid language which any intelligent layman or laywoman can readily understand. Our own enthusiasm for this number has mounted with all the stages of its publication. It is attractively printed, and worthy of its predecessors in our list of publications.

Publication No. 31  
The copy, 25c; 5 copies, \$1

### How We Got Our Prayer Book

By EDWARD HENRY ECKEL, S.T.D.

*Rector of Trinity Parish, Tulsa, Oklahoma*

THIS STORY was specially written by the Rector of one of our great parishes in the Southwest for his own people, and it is one the laity throughout the Church will welcome. Dr. Eckel, who was a Rhodes Scholar at Oxford University, has that rare combination of intellectual equipment and the gift of writing effectively for the laity. This brochure is one of the handsomest we have ever published, and it is worthy of the greatness and dignity of the Prayer Book. It is printed in two colors and illustrated.

Publication No. 30  
The copy, 25c; 5 copies, \$1

### Who Wrote the New Prayers in the New Prayer Book?

By JAMES ARTHUR MULLER, Ph.D.

*Late Professor of Church History in the  
Episcopal Theological School*

THIS publication has proved so popular that we have ordered another printing. It was Professor Muller's last contribution to scholarship, and the most widely appreciated by the Church. It makes your Prayer Book live, because it tells the story that lies back of most of the 100 new prayers added to the American Prayer Book of 1928.

"For years he patiently collected all the available information in regard to the authorship of the prayers added in 1928 . . . He has done much more than trace authorship; in many a case he gives the story that lies behind the prayer in question . . . There are only eleven whose authorship he was unable to identify . . ."—Dr. JOHN WALLACE SUTER in *The Anglican Theological Review*.

Publication No. 20  
The Copy, 50c

### Cross on the Range-- Missionary in Wyoming

By SAMUEL E. WEST, D.D.

*Rector, St. James' Church, Wichita, Kansas*

DR. WEST was a "Wyoming missionary" for thirteen years—from 1912 to 1925. He ministered to "all sorts and conditions of men," in an era of transition from horseback to automobile.

"Thank you ever so much for taking the trouble to write it. We should have more of this sort of thing in the American Church. As a matter of fact, our Church life is really rich in missionary experience and life, but all too little of it finds any permanent book form. You have made a real contribution to the missionary annals of this Northwest."—Dr. STEPHEN E. KEELER, *Bishop of Minnesota*.

Publication No. 21  
The Copy, \$1

Address correspondence and orders to

## The Church Historical Society

4205 SPRUCE STREET

PHILADELPHIA 4, PA.



## CONFERENCE ON DRAMA

★ Representatives from the National Council's departments of youth, college work, Christian education and town and country, together with delegates from the Woman's Auxiliary and department of audio-visual aids, met in New York to discuss ways and means of coordinating the current work being done nationally in religious drama, and to consider plans for expanding the use of good religious drama in the total work of the Church. At the meeting, Miss Sallie Bird Vandervert, student at Windham House, reported on the work that the Church of England is doing in this field, as she learned of it on a religious drama workshop tour of England this past summer. As a result of the conference, the group voted that the staff of the national town-country Church Institute, Roanridge, Mo., consider the establishment of a drama

work-camp next summer, to explore the correct use of dramatic techniques in the town and country field. It is expected that such a work-camp would be one of the regular collegiate work-camps currently being sponsored by the department of college work.

## LIBRARY FOR CHILDREN AUXILIARY PROJECT

★ A chapter of the Auxiliary at Christ Church, Pensacola, Fla., that is composed of young business women is collecting books for children and is operating a circulating library for the homes for children in the city.

## AUDIO-VISUAL AIDS SOCIETY

★ Students of the Church Divinity School of the Pacific, Berkeley, Calif., have organized the seminary society for audio-visual aids. Students of the Pacific School of Religion and the Baptist Divinity School were in-

vited to attend the initial meeting. The aims include training students in audio-visual techniques, establishing critical standards for examining existing techniques and producing materials useful in the field. They plan monthly screenings of religious films and a seminar. One of the founders is Mal Boyd, former TV-radio partner of Mary Pickford.

## SEVENTH PROVINCE HAS SYNOD

★ The synod of the seventh province met at St. Mark's, San Antonio, Texas, October 23-25 with Bishop Bentley, vice-president of the National Council, the headliner. There were forums on architecture, music, finance and education. Deputies to the synod met with the delegates to the Auxiliary meeting to hear reports by officers of the National Council, with the Rev. C. Greshman Marmion, rector of Incarnation, Dallas, presiding.

# THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

## CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

## THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

*Further information available by addressing any of the above at*

20 EXCHANGE PLACE

NEW YORK 5, N. Y.



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

*The Biography of a Church. A Brief History of Christ Church, Cambridge, Massachusetts.* By Gardiner M. Day. Privately printed.

Most parish histories are rather dull reading except to those who are already familiar with the scenes and events described. They usually have long lists of rectors, wardens and vestrymen and various dates, recording their terms of service. And all this is certainly fine and as it should be. The Church is the oldest institution in the western world and its annals are certainly worth preserving. But here is a parish history that is different, full of exciting adventure and thrilling suspense.

The first Christ Church in Cambridge, Mass., was built in 1759 in the neighborhood of Harvard College and on the very edge of the intellectual center of New England Puritanism. The rector, the Reverend Mr. Apthorp, was described as "a very amiable young man of shining parts, great learning, and pure and engaging manners." He built the church, with the help of funds from the Society for the Propagation of the Gospel. It often happens in building churches that the cost exceeds the estimate. Although it had been voted that the cost was not to exceed £500, it actually cost £1300. Incidentally, since the S. P. G. is celebrating its 250th anniversary this year, it is interesting to know that not only the church in Cambridge but a number of others were assisted by the society. Moreover, a fact that is not commonly known, when Harvard's college library was burned in 1764 the S. P. G. sent £100 worth of books to replace it.

When Mr. Apthorp was accused of unfairly invading Puritan territory and also of personal ambition, he left Cambridge and, returning to England, devoted himself largely to classical and historical studies. Among other things he wrote a book replying to Gibbon's *Decline and Fall of the Roman Empire*.

The next incumbent was an imposter who had come upon the ordination certificate of a deceased clergyman and had erased the clergyman's name and inserted his own. He claimed to have been educated at Oxford, but now and then he mentioned Cambridge. Unfortunately, he was famous as a liar and thief and there was not a house in the parish that had not contributed to his collection of household silver. This little inci-

dent throws light on the difficulties of remote control as it existed in the 18th century, and is one more illustration of the bad policy followed by the Church of England in refusing to send bishops to the colonies.

After this sad incident the S. P. G. was much more careful and the next rector arrived in 1767. Under his ministry the parish continued to grow and everything was tranquil and happy. The new rector, Winwood Serjeant, was a man of peace, not interested in polemics but devoted to shepherding his little flock of fifteen or twenty families.

The most critical time was during and after the Revolution. The rector and congregation of Christ Church fled in the summer of 1774, and the church had no regular services for 16 years, excepting a service for General and Mrs. Washington in 1775 and a funeral service in 1778. Troops were quartered in the church and, during the unfortunate funeral of a British lieutenant, the townspeople completely wrecked the interior of the church, destroying the pulpit, reading desk and communion-table and the bellows and pipes of the organ, and everything else they could lay their hands on.

The author pays a great tribute to the lay readers who kept the church going during its first 84 years, even when there was no rector. After the Revolution, the church was still suspected of Tory sympathies and was disliked because its liturgy was essentially the same as that of the Church of England.

A new era began, however, in 1839 when Nicholas Hoppin arrived. This young clergyman was a graduate of Brown University and the General Theological Seminary and he re-

mained at Christ Church for 35 years. He was a man of high Christian character, says Mr. Day, and "a superb pastor in his devotion to the church and in his faithful ministry to his flock. He was a quiet scholarly type of man, well versed in theology, who had achieved particular competence as a student of early Church doctrine and practice." (p. 50).

The remaining incidents and events, down to the present day, are somewhat less spectacular than those of the Colonial period, but the story is an interesting one of steady growth and widening service throughout the whole Church, as well as in the parish and community of Cambridge—and not least among the students of Harvard University. Christ Church, Cambridge, is one of the great parishes of the Episcopal Church and Day's interesting history is a worthy account of its origin, growth, and expansion down to the present. The volume is handsomely illustrated and there are interesting appendices containing documentary material.

—F. C. G.



## WOODWORK

Altars, screens, paneling and other furnishings, fashioned by Rambusch craftsmen, add to the beauty and dignity of these churches:

St. Bartholomew's Church, Brooklyn, N. Y.  
St. James' Church, Hyde Park, N. Y.  
St. John's Church, Sharon, Pa.  
Trinity Church, Hewlett, N. Y.  
Trinity Church, Paterson, N. J.

**RAMBUSCH** 40 W. 13th St.  
New York, N. Y.

## RELIGIOUS CHRISTMAS CARDS

Christmas Card Boxes, \$1.00 each

I The Story of Christmas in Text and Picture 16 cards

II 20 Hummel Christmas Cards

Christmas Card Packets, \$1.00 each

4X Four 25c Cards

10X Ten 10c Cards

20Xa Twenty 5c Cards

20Xb Twenty 5c Single Mowbray Cards

Anglo-Franciscan Pocket Calendar

Feasts and Fasts for 1952

15c each — 8 for \$1.00

**THE GRACE DIEU PRESS**  
Maryhill Mount Sinai, L. I., N. Y.



## Church Furniture

FOR EVERY NEED AND BUDGET

Pulpit and communion sets, fonts and lecterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture also available.

Write Department 133  
AMERICAN SEATING COMPANY  
901 Broadway N.W., Grand Rapids 2, Mich.

## CASSOCKS

Surplices — Choir Vestments  
Eucharistic Vestments  
Altar Hangings and Linens  
Prices Sent on Request

**J. M. HALL, INC.**

14 W. 40th St., New York 18, N. Y.  
Tel. CH 4-3306

## VESTMENTS

Cassocks - Surplices - Stoles - Scarves  
Silks - Altar Cloths - Embroideries  
Priest Cloths - Rabats - Collars  
Custom Tailoring for Clergymen

Church Vestments  
1837 Makers over 100 Yrs. 1951

**COX SONS & VINING, Inc.**

131 East 23rd Street, New York 10, N.Y.



## ALTAR GUILDS

Full range of finest qualities  
Pure Irish Linen for all church  
uses. Immediate delivery, prices  
unchanged.

Samples Free

**MARY FAWCETT COMPANY**

Box 325 Marblehead, Mass.  
(Formerly Plainfield, N. J.)

## ALTAR LINENS BY THE YARD

From one of the widest selections of Church  
linens in the United States. I am always  
pleased to submit free samples. Outstanding  
values and qualities imported from Ireland.  
Also ecclesiastical transfer patterns, beautiful  
household table damask and Plexiglass Pall  
Foundations in 5½, 6, 6½ and 7 inches at \$1.

**MARY MOORE**

Box 394-W Davenport, Iowa

## Make Christmas Christian

A church woman gave her rector  
a check as a thank offering for her  
friends. What her gift accomplished  
is related by Bishop Hines. Rectors  
will want to mail this leaflet to  
parishioners.

\$1 for 25; \$1.50 for 50; \$2 for 100

**THE WITNESS, Tunkhannock, Pa.**

## PEOPLE

### CLERGY CHANGES:

**JOHN Q. CRUMBLY**, formerly rector of St. Alban's, Kingstree, S. C., is now the rector of the Redeemer, Avon Park, Fla.

**JOHN N. BROCKMANN**, formerly rector of St. Paul's, Elko, Nev., is now rector of Trinity Pro-Cathedral, Sacramento, Cal.

**STEWART C. HARBINSON** has retired as rector of Emmanuel, Wakefield, Mass., and is to return to England.

**B. LINFORD EYRICK**, formerly rector at Martha's Vineyard, Mass., is now rector of St. Mark's, Hoosick Falls, N. Y.

**JOHN THORP**, formerly curate at St. Peter's, Albany, N. Y., is now rector of Emmanuel, Wakefield, Mass.

**ROBERT O. CLEMENT**, recently ordained deacon by Bishop Hall, is now vicar of St. Mary's, Penacook, N. H.

**GORDON C. GRAHAM**, formerly social service sec'y of the diocese of Long Island and editor of the diocesan paper, was instituted rector of St. Andrew's, Poughkeepsie, N. Y., Oct. 28. He is a member of the Witness editorial board.

**ARTHUR J. TORREY** is now locum tenens of St. Mary's, Staten Island, N. Y.

**GREGORY A. E. ROWLEY**, formerly locum tenens of the Advent, Jeanette, Pa., is now in charge of St. Matthias, Grafton, W. Va. and St. Paul's, Philippi.

**JOHN T. DeFOREST JR.**, formerly in charge of the Messiah, Pulaski, Tenn., and St. Mary's, Fayetteville, is now ass't rector of St. Mark's, San Antonio, Texas.

**JOHN R. JONES** has resigned as rector of St. Alban's, Danielson, and Trinity, Brooklyn, Conn.

**LEIGHTON P. ARSNAULT**, formerly rector of St. Paul's, Greensboro, Ala., is now rector of Christ Church, Bowling Green, Ky.

**STEPHEN SKARDON**, formerly rector of Trinity, Pinopolis, S. C., is now rector of Mt. Olivet, Pineville, La.

### DEATHS:

**ELLEN T. HICKS**, 85, missionary in the Philippines and Puerto Rico for over 31 years, died in Sarasota, Fla., October 21.

## Everyone's Talking About This Wonderful, Easy Way To Learn Music!

Send for **FREE BOOK** telling how quickly and easily you can learn **YOUR** favorite instrument—even if you don't know a note of music now! You play delightful pieces from very first lesson. Properly—by note. Make amazing progress at home, in spare time, without teacher. Only few cents per lesson. 850,000 STUDENTS!

**FREE BOOK and Lesson-Sample**  
Just send name and address. No obligation; no salesman will call.

**U. S. SCHOOL of MUSIC**  
Studio A5411 Port Washington, N. Y.



No laying the spoon down to muss up the stove. No letting the spoon slip into the pot. Made in an 8 and 10 inch length with a brilliant polish. The set of 2 sent p. p. if not carried by your local dealer. Set in gift box, \$1.50.

**AN IDEAL GIFT FOR ANY BRIDE OR HOUSEWIFE.**  
A Fast Seller. — Sales people Wanted Everywhere.  
**FROHOCK-STEWART CO.** 49 Harris Ct., Worcester, Mass.



### CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book, "Church Embroidery & Church Vestments" (1st edition sold out, 2nd edition now ready). Complete instructions, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

### MONEY for your TREASURY Over 1,500,000

#### SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday Schools, Ladies Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

#### SANGAMON MILLS

Established 1915 Cohoes, N. Y.

### THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions and Parishes unable to purchase them, in limited grants.

PEW SIZE

The Book of Common Prayer

The Church Hymnal (words only)

Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.  
319 Lombard St., Philadelphia 47, Pa.

Endorsement of Bishop must accompany request



# 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.

DON FRANK FENN

Rector of St. Michael and All Angels,  
Baltimore

I appreciate very deeply the editorial (Witness, Oct. 25) on the proposed mailing piece of the national department of promotion. I am very glad to say that this is not being used in the diocese of Maryland and certainly not in my parish. I think the approach was very badly taken and I certainly believe that the Christian Church cannot become enmeshed with the current war movement. If we are to be the instrument of our dear Lord for the salvation of the world we have to learn to differentiate between sin and sinners. We may and should hate Communism as it is presently seen, but if we are true to the Christian religion we may not hate the Communists, Chinese, or Russians, or any other kind. They are God's children, to be saved if possible with the glorious good news of the gospel. That some of the Christian Churches fail to see this is due in some measure to the present awful state of the world. I also seem to remember certain basic principles laid down by our Lord Jesus Christ, the Son of the living God, such as "love thine enemies," "bless them that curse you," "do good unto them that despitefully use you and persecute you."

I would not be misunderstood. I believe that probably the present action of the United Nations in Korea is essential for the future well-being of the world, under the present corrupt conditions of humanity. I also believe that unless the United Nations can be strengthened into a world government limited by law to the areas of peace, the present corrupt conditions will increase until the world degenerates to such an extent that the last war will indeed be fought. The Church, however, must not become entangled with these material and earthly movements of war and hatred, but must forever honestly and earnestly point out the sins that lead to conditions which we deplore. It seems to me that the department of promotion would do well if it were more deeply concerned about the basic faith of the Church, which makes the mission of the Church absolutely necessary, rather than to look for catch phrases, which makes it seem as though the Church had no mission whatsoever.

HARRY RUSSELL

Churchman of Louisville, Ky.

I shall look forward with a great deal of interest to the remaining articles by the Rev. Alger L. Adams. He made an excellent start in the issue of October 25. We in this part of the country, at least some of us, have been working on this problem over the years, but I must say with meager results. Certainly the Church should be in the forefront of the battle against discrimination and segregation but the fact is that we lag far behind. Your magazine takes a lead on many vital issues and I for one admire you for your courage.

ELIOT WHITE

Clergyman of New York City

Please accept warm thanks for your editorial, Crusade for War (Witness, Oct. 25). This is heartening, timely and refreshingly uncompromising. I have just written to the National Council stating that I entirely agree with and endorse your critique of that all-but-incredible brochure condoning the "frightful cruelties and murderous invasion of Korea," the quotes cover only my own words in my letter to them, and I added that I wish, as a clergyman of this Church since 1895, to disassociate myself from any share in the sentiments of the publication.

## Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

GEORGE L. BARTON, JR., Ph.D., Headmaster  
Box 408

## The Prayer Book Its History & Purpose

BY  
IRVING P. JOHNSON  
Late Witness Editor

25c for single copy  
\$2 for ten copies

The WITNESS  
Tunkhannock, Pa.

## FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

## HOLDERNESS

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster  
Plymouth New Hampshire

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-held system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
Lenox, Massachusetts

## CATHEDRAL CHOIR SCHOOL

New York

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR,  
Cathedral Choir School  
Cathedral Heights, N. Y. CITY 25

## CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President  
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions  
Carleton College  
Northfield Minnesota

## ST. MARY'S-IN-THE-MOUNTAINS

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal  
Littleton, New Hampshire

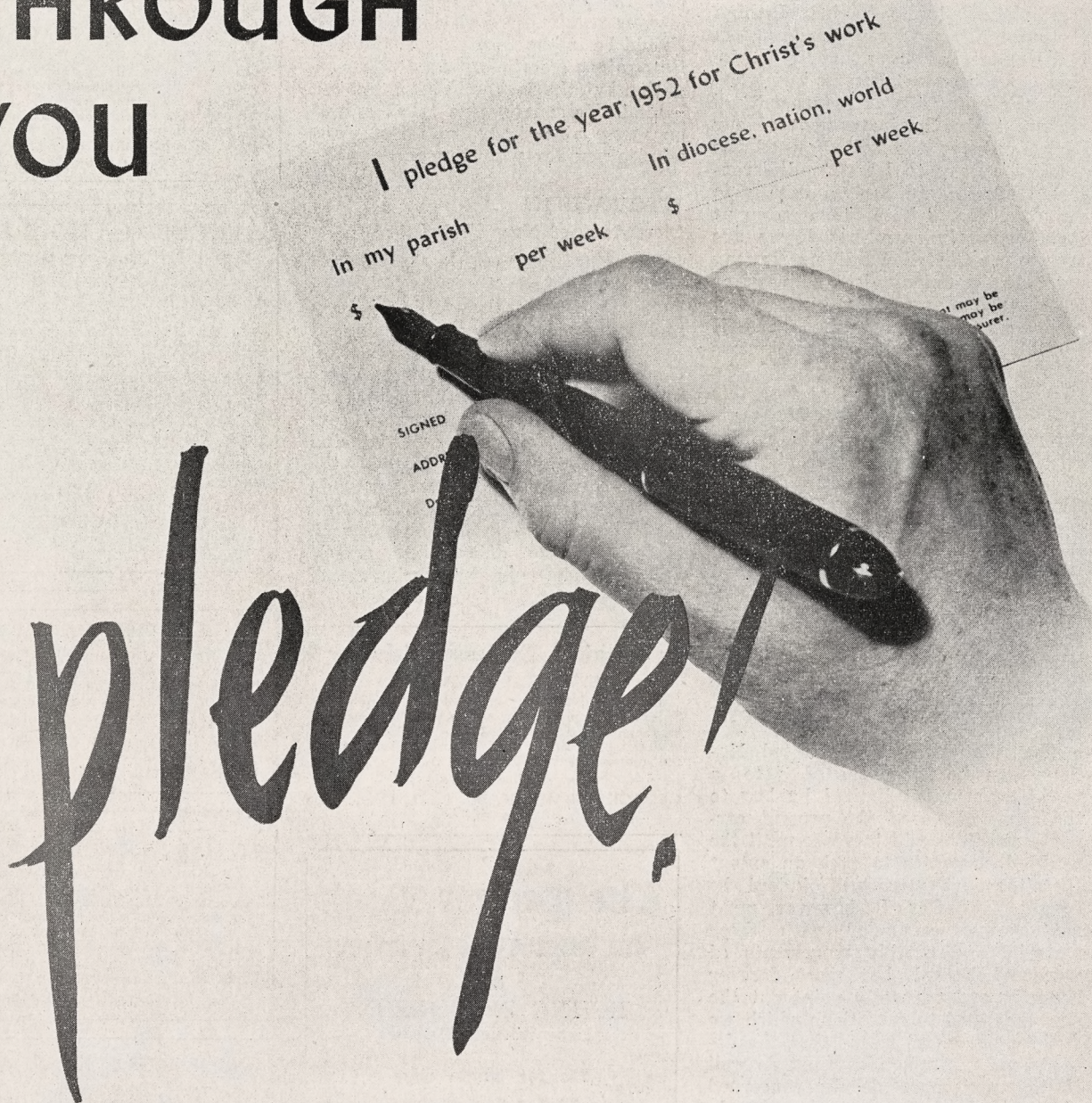
## KEMPER HALL Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT



# CHRIST WORKS THROUGH YOU



EVERY MEMBER CANVASS