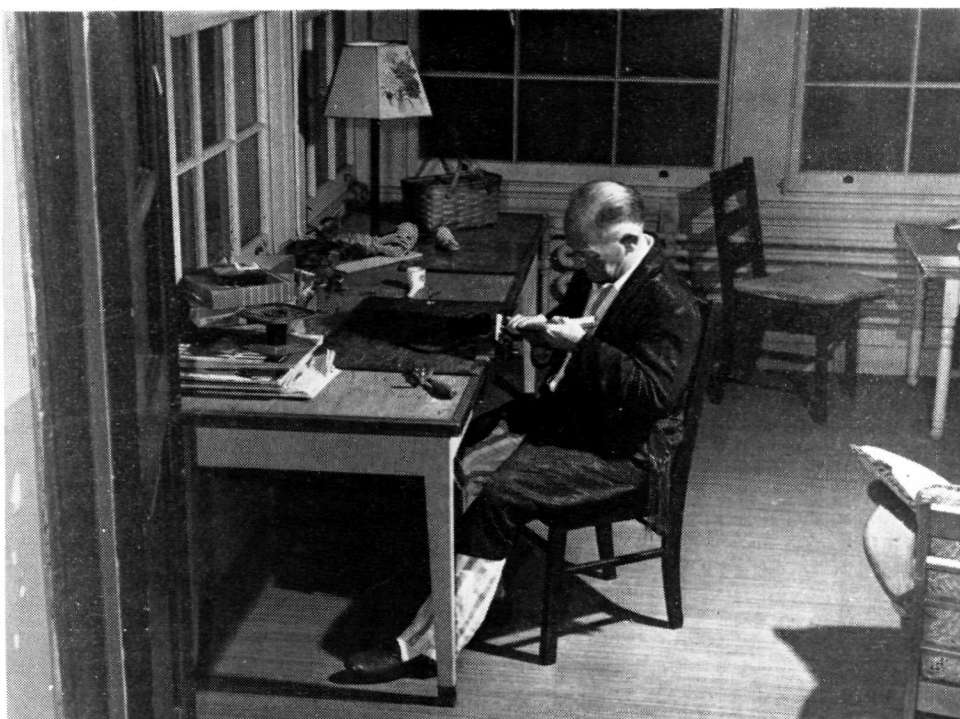


# The WITNESS

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January 24, 1952



## ALL SAINTS' HOSPITAL, PHILADELPHIA

Occupational Therapy for Treatment of Tuberculosis is featured at this institution of the Philadelphia Protestant City Mission, one of the country's great social agencies

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Philadelphia Protestant Episcopal City Mission

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## SERVICES In Leading Churches

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THE DIVINE  
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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**  
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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**  
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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  
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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.

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

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5th Ave. and 10th St., NEW YORK  
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Morning Prayer and Sermon; 8 p.m., Ser-  
vice of Music (1st Sunday in month).  
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This Church is open all day and all night.

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School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 8.

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TRINITY**  
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The Rt. Rev. J. I. Blair Larned, Bishop  
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For Christ and His Church

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## SERVICES In Leading Churches

**ST. JOHN'S CHURCH**  
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The Rev. Frank R. Wilson  
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p.m.; Mon., Tu.-s., Thurs., and Sat., 12;  
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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BUFFALO, NEW YORK  
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Rev. Leslie D. Hallett;  
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Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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12:30 - 12:55 p.m.  
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7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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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**  
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Rev. Frederic B. Kellogg, Chaplain  
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Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

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**CHRIST CHURCH**  
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Rev. F. P. Williams  
Rev. W. E. Weldon  
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9:30; M. P. and Ser. 11.  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;  
H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

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10:50; M.P. 11  
Weekday: Thurs. 10. Other services as  
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**TRINITY CHURCH**  
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HC; Evening, Weekday, Lenten Noon-Day,  
Special services as announced.

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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  
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The Rev. William M. Baxter  
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Sunday: 8, 9:30, 11 & 4:30.  
HC: Mon., Tues., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

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

## —STORY OF THE WEEK—

# The Philadelphia City Mission Has Great Achievements

## The Protestant Episcopal Church Agency Extends Services to Many Fields

★ The Philadelphia Protestant Episcopal City Mission has a notable record of providing services for people in special need. Established by Bishop Stevens in 1870 to meet the spiritual needs of people in depressed areas of Philadelphia and in institutions, it soon began to minister to people's social needs as well. Almost from the beginning one of its objects was to make practical the remedial and elevating principles of our holy religion by visiting such poor and sick persons as have no recognized pastors, and giving them as occasion might arise, temporal as well as spiritual help and comfort.

Through the clergy on the staff material assistance was given where needed. In time a relief department was formed and social workers were secured to administer it. Out of this work grew two of the largest departments of the City Mission—the family service department and All Saints' Hospital for the treatment of tuberculosis.

Sensing that material assistance alone did not solve individual and family problems, more and more emphasis was placed on providing a counselling service. Today the family service department offers a skilled case work counselling service to over 800 individuals and families

each year. Financial assistance is still given to meet special or non-recurring needs but families requiring long-term financial assistance are referred to the government agencies.

### The Tubercular

In the early days of the City Mission, many applicants for material assistance were tubercular. Philadelphia had no facilities for their care and treatment. The Rev. Samuel Durborow, the first superintendent of the City Mission, made a survey of the way the problem was being met in other localities and recommended to the board of trustees the founding of a home for "poor consumptives." The board favored the plan to "fill a vacant place in the general charities of this city and to meet a pressing and constant need." As a first step a clergyman was appointed to superintend the care of all applicants for relief having tuberculosis, supplying them with proper clothing, shelter, medical treatment and sick diets. By 1877 institutional care was provided on a small scale and out of this grew All Saints' Hospital which is today a modern hospital for the treatment of tuberculosis. The City Mission and the diocese of Pennsylvania can take deep satisfaction from the fact that over 75 years ago the leaders of the City Mission saw a press-

ing community need and established what is believed to be the oldest hospital in the country for the exclusive care of tuberculosis.

The City Mission has been said to "have a heart that beats with the city's needs." In its formative years this was constantly apparent in the way it developed one service out of another as needs were discovered and the opportunities to meet them arose. At one period of its history, for example, a group of alcoholic men who had been helped through the City Mission expressed a desire to form an association for the purpose of helping others in the way they had been helped. The City Mission provided a club house and for a number of years this club, run by the men themselves with their own rules and regulations, assisted others in a way not unlike the more modern Alcoholics Anonymous.

### Convalescents

Before the turn of the century the need for convalescent care for individuals following hospitalization or other illnesses was causing much concern. When the will of Heloise C. Smith left an estate and an endowment to the City Mission for the purpose of founding a convalescent home, the board immediately accepted this additional responsibility and opportunity and established the James C. Smith Memorial Home. In keeping with its traditions, the board of council of the City Mission is now endeavoring to find new ways of making this institution serve the needs of sick and convalescent women in the light of new medical developments.

Some twenty years ago a group of women of the diocese discovered that dependent and neglect-



# EPISCOPAL CHURCH NEWS

ed children who came to the attention of the Children's Court were in need of special help from their own Church. A child placement service was begun under the sponsorship of the Department of Christian Social Relations. Within a short time the City Mission, as the officially recognized health and welfare agency of the diocese was asked to take it over. From a small beginning has grown the children's department of the City Mission which cares for approximately 70 Episcopal children in foster homes of Church members.

The Church Work Among the Blind, now carried on by the City Mission, was another service it was asked to assume after it had been sponsored directly by the diocesan Convention for a number of years.

## Institutions

From the very beginning the City Mission brought spiritual ministrations to those removed from the main stream of the life of the community in prisons, hospitals and other institutions. This ministry continues today as the central core of the City Mission's work. The clergy and lay workers of the missionary department minister to the deepest spiritual needs of people in trouble. With new developments in the field of pastoral care, as a result of new insights into the nature of man and his problem, this type of ministry is gradually changing. Increasing emphasis is being placed on securing men with special training and intuitive ability to carry on this work. The ministrations of the Church are now carried to thousands of people in more than thirty institutions in the diocesan area.

The Philadelphia Protestant Episcopal City Mission is an example of a type of missionary,

health, and social service agency that has developed in a number of Christian bodies. It would seem that there may well be a relationship between this unique type of development and the emphasis of the Church on ministering to the whole of man. The City Mission is in the fullest sense an agency of the diocese. Recognized as such by canon law, it is administered by a board of council nominated by the standing committee of the diocese. Its missionary and children's departments, and the Church work among the blind are largely supported by the diocese. It is also very definitely a community agency which receives support for its family service department and All Saints' Hospital from the Community Chest.

The total budget of the City Mission is well over \$300,000 per year. In addition to these expenditures, upward of \$100,000 had to be withdrawn from invested

funds in 1951 for capital improvements in buildings and grounds resulting in a significant depletion of the capital funds of the City Mission.

Because of its close association with the diocese and community welfare planning groups, it is in a position to adjust its services to meet needs as reflected in the parishes and community. To do this, greatly increased undesignated financial contributions are needed, however, so that funds will be available to meet creatively new opportunities for service.

Under the direction of its new executive director, the Rev. Arnold Purdie, the City Mission is conscious of the fact that a Church agency must never be static and that its work must grow and change if it is to play its full part in helping the children of God to walk the earth in health and dignity.



A SOCIAL WORKER of the Philadelphia Protestant Episcopal City Mission counsels with a mother regarding a family problem



# Philadelphia City Mission Meets Problems of the Blind

★ In a crowded, noisy nursing home somewhere in Philadelphia, a tiny, white-haired blind woman huddles into a chair, hands over ears, unmoving all day long.

In another, an elderly blind man sits, arms dangling at his side, by the bed in the room he shares with three other invalids, waiting only for the short time each day he is permitted to play the radio.

In a crowded apartment an aged woman, blind and bedridden, waits, as week after week passes and still no place can be found to care for her.

In her home a woman sits hopelessly idle, in growing depression, waiting for someone to find a way of breaking through the black silent wall of her blindness and deafness.

These are the people, the aged, chronically ill blind, who are the first concern of the Church Work Among the Blind, a department of the Episcopal City Mission, the missionary, health and welfare agency of the diocese, located in Old St. Paul's Church at 225 South Third Street, Philadelphia.

Presided over by Mrs. John H. Lever, the wife of the Rev. John Lever, rector of the Church of St. John, the department is virtually the only agency in this area which focusses attention on the problems of the blind through general case work—problems not always related to blindness—and gives special attention to the need of adequate housing and care for the aged, chronically ill, blind. Mrs. Lever is also the only paid worker solely for the blind employed by any church in Philadelphia.

Operating on a miniscule budget of a thousand dollars a year, provided by the diocese, which must cover salary, expenses, and transportation, the department

has undergone a revolutionary change since its establishment in 1927. Formerly an agency solely concerned with the Episcopal blind, it is now a service for all races and creeds. From a program consisting solely of friendly social contacts and "kind acts", it has shifted to an emphasis on professional social work to aid the blind in solving their own problems and gaining, insofar as possible, their independence.

"People are shocked when I tell them my function is not to 'do good'," Mrs. Lever says. "But that is not the way to help the blind most—rather do they need the assistance that will help them stand on their own feet."

The requests for help which come to her may range from blind parents' asking assistance in locating a play pen for their baby to a blind widow's seeking

aid in returning to her own home from institutional life.

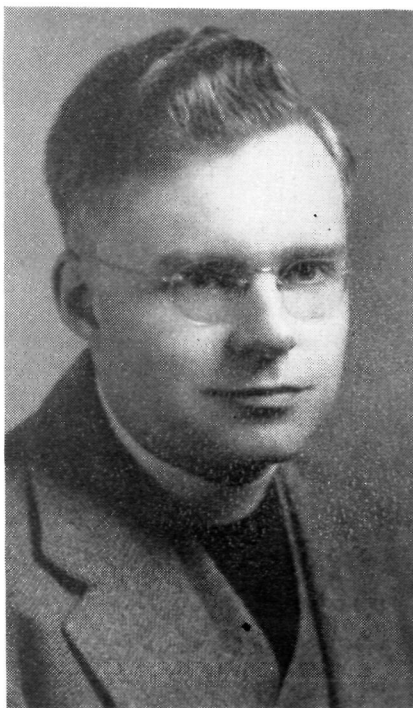
However, the majority of the people coming to the department are over fifty years of age, and most are recommended by the Department of Public Assistance, which turns to Mrs. Lever often for help in finding houses for the blind or for obtaining services which will enable them to stay in their own homes.

This type of work is becoming of ever-increasing importance, says Mrs. Lever, who is chairman of a sub-committee on the housing of the chronically ill blind of the visually handicapped committee of the Health and Welfare Council.

"We have an increasing number of the aged blind, due to the medical advances which lengthen the life span—and yet there is not one private institution in Philadelphia—except for the Home for Incurables, which has a long waiting list—which will accept the blind who are chronically ill or unable to care for themselves," she emphasizes. "If our cases cannot be cared for anywhere but in institutions—and we make every effort to keep them out—they must go to commercial nursing homes, where they are often crowded with other invalids, three, four, or five to a room, with no place to put things, nothing to do but sit in a chair or on a bed, suffering immeasurably because of their special sensitivity to noise and to odors."

Even finding places in the commercial homes presents difficulties, since the completely destitute blind can receive a maximum of \$64 from the Department of Public Assistance, while the minimum nursing home fee is \$85 a month. Much of Mrs. Lever's time is spent trying to find some means of meeting the gap between the two figures. No diocesan funds are used for this purpose.

"Many of the nursing home operators are doing as much as they can with the money they have," she comments. "But it has to cover food, physical care,



ARNOLD PURDIE, Executive Director of the Philadelphia Protestant Episcopal City Mission

clothing and incidentals—and there just isn't enough to go around, not to speak of providing suitable buildings or recreational facilities. I wish more people could go into the nursing homes and see just what goes on."

"Our very great need today is for a program of rehabilitation for these aged or ill blind people, and for suitable housing for them. It is a disturbing and depressing problem."

Not all of the problems which flow across Mrs. Lever's desk are of economic origin, however. At the moment she is busy on a case referred to her by the fire marshal, which will involve the finding of a suitable apartment for a crippled, blind man and his crippled wife, who are now living on the third floor of an ordinary house.

This type of case is illustrative of the need of providing special housing, perhaps even in housing projects, such as has been done on a small scale in New York, for the blind, aged, or handicapped, says Mrs. Lever. Such accommodations would keep many more people out of nursing homes and institutions, she believes.

As an example of the successful adjustment the blind can make, often with just a small amount of help, Mrs. Lever likes to cite the example of the parents of two children who are one of the first cases handled by the agency. The mother and father were both blind, one child was a spastic cripple, and yet they managed to rear both successfully and to put them through school. Both children are now employed and independent.

In this connection, Mrs. Lever points out that to be legally blind, one does not have to be totally blind, but to have less than 5% vision with corrected lenses.

Because most of Mrs. Lever's work is with the special group of the aged or chronically ill blind, the use of Braille literature forms a small percentage of her activities.

Only about 20% of our people can read Braille," she says, "and there is not too much interest in learning it."

For those who can read Braille however, the department makes Braille literature available, including some portions of the Prayer Book, "Forward Day by Day", and copies of the Bible.

"Talking books," a special type of phonograph lent to the blind by the government, free of charge, Mrs. Lever can also make available to those who desire them.

"The great joy of the blind is the radio—which they approach with the equality of the sighted," she says. "It is their church, their newspaper, their sport, and their recreation."

Christmas cards are also sent out to the blind who are cared for by the Church Work Among the Blind—a service made possible by the Woman's Auxiliary of the diocese—and small boxes of chocolates are also sent at Christmas. Calls are made by Mrs. Lever at frequent intervals to all those on her rolls.

—*Parish News, St. Martin's-in-the-Field, Philadelphia*

## MASSACHUSETTS HAS SCHOOL

★ The diocese of Massachusetts opens a school this week at the diocesan house which will meet on successive Thursdays until March 13th. One of the featured courses offers lectures by prominent leaders of other denominations on why they prefer to be members of their particular Church. There are lectures on whether or not the Prayer Book should be revised, with two of the lectures by Masssey H. Shepherd Jr., Witness columnist. Henry B. Washburn, dean emeritus of Episcopal Theological School, offers a series on critical periods in English Church history.

## MARRIED STUDENTS APARTMENT

★ Dean Gifford of the Philadelphia Divinity School, acting for Bishop Hart, dedicated Ewing House on January 16th as an apartment for married students. A new dormitory and classroom building is now under construction entailing a cost of \$300,000.



THESE CHILDREN from a broken home have found security in a foster home. The Philadelphia Protestant Episcopal City Mission cares for about seventy children in foster homes each year

# All Saints' Hospital, Philadelphia Fills Very Great Need

★ For a long time Philadelphia had been seriously deficient in the provision of government owned and operated facilities for the care and treatment of tubercular patients. By 1950 there were several hundred medically indigent patients greatly in need of hospitalization. Newspaper publicity and other forms of community pressure finally aroused the city to ask private hospitals to make some of their beds available for these patients and the City Council appropriated money to pay at least a part of the cost of this care.

All Saints' Hospital, originally founded by the Philadelphia Protestant Episcopal City Mission in the 1870's to meet a dire community need of that day, wholeheartedly agreed to participate in this program. It was not long before All Saints' had filled all available beds and at the request of the city, it increased its bed capacity until it is now operating at 115% of capacity. There is no real overcrowding, however, and the hospital continues to care for private patients and medically indigent patients from other counties in the diocese.

As a private Church hospital, All Saints' assumes a particular responsibility for patients whose circumstances make them ineligible for government assistance. A displaced person arrived at Ellis Island, New York, for example, only to discover that the medical authorities in this country would not clear him because of a history of tuberculosis and some slight evidence that it was active. Due to the fact that his family was settled in Philadelphia, Church World Service asked All Saints' to admit him. This was done. After three months he was discharged in time to spend this past Christmas with his family.

Patients are admitted without respect to race, creed, or color. Their own clergy or other religious leaders are encouraged to visit them. The City Mission provides a chaplain on a practically full time basis who visits all the patients and ministers to those who desire his help. Regular services are held in the hospital chapel and a loudspeaker system, installed within the last year, makes it possible for patients to hear the services in all parts of the hospital. Plans are being drawn for the renovation of the chapel as soon as the necessary funds can be secured.

Under the immediate supervision of Mrs. Calista Burns Fulkerson, the administrator of the Hospital, a program of plant and service improvements has been in process for the past eighteen months. During the past several years the Hospital has gradually evolved from a "home for consumptives" to a modern hospital. The quality of care has now reached the point where application for approval by the American College of Surgeons has been made and it is anticipated that this approval will be forthcoming.

Associated with the Hospital is the woman's committee which has made an outstanding contribution to the comfort and care of the patients. In January, 1950 they established an occupational therapy department and appointed a trained therapist to supervise the program. Volunteer helpers from the woman's committee and other groups work with the therapist in teaching the patients. Unless a patient wishes to keep some article he has made, the article is sold for him and he is paid the purchase price less the cost of materials.

One patient who was positive he could not work with his hands

became so adept at leather work that for six months after he went home, he earned a living for his family which included a new baby. As a matter of fact he taught his wife leathercraft and they worked together until he could return to his former job.

The activity does help some of the patients financially but of course its main purpose is to promote the patients' psysical recovery. By providing opportunities for creative expression patients are helped to become more comfortable emotionally and this in turn assists recovery. The medical staff of the hospital prescribes occupational therapy for about two-thirds of the patients.

The budget of All Saints' is now about \$260,000 per year. In addition to this nearly \$100,000 has been spent from invested funds during the past year for improvements to buildings and grounds. Further renovation of the patient cottages will have to be delayed until special funds are provided for the purpose by gifts or bequests. About \$50,000 will be required for each of the four cottages. The one regret of the board of council of the City Mission is that rising costs have made it necessary to increase the rates charged to patients.



**OCCUPATIONAL THERAPIST** at All Saints' Hospital for Treatment of Tuberculosis teaches patients how to reseat chairs. All Saints' is owned and operated by the Philadelphia Protestant Episcopal City Mission



Even with a generous contribution from the Community Chest, it has been necessary to charge rates that are beyond the reach of many patients. Fortunately, many of these can be accepted and paid for by government agencies.

Good personnel is the key to good hospital service. The hospital has been fortunate in securing a devoted group of people for supervisory positions. The Rev. Arnold Purdie, executive director of the Philadelphia Protestant Episcopal City Mission, points out that one of the great needs is for registered nurses who for the most part seem to shun work with tubercular patients. He says, "For a number of reasons All Saints' provides an ideal setting in which to develop the basic qualities of a church hospital. If we could find more persons who would see in this work a Christian vocation as significant as that of a clergyman or director of religious education, I believe that we could make an even greater contribution to the patients and at the same time increase our understanding of how an institutional service can become more Christ-like."

### **MOTHER-IN-LAW PREACHES**

★ The mother-in-law of the rector of St. Stephen's, Houston, Texas, preached there on a recent Sunday morning. She is Mrs. Victoria Booth Demarest, great grand-daughter of William Booth, founder of the Salvation Army. She lectures before clubs and has held countless preaching missions in the United States and has preached in churches in ten European countries. Her daughter is the wife of the Rev. Claxton Munro and her husband is on the national mission board of the Presbyterian Church. Formerly an Episcopalian, she was ordained a minister of the Congregational - Christian Church several years ago and is active in the Church unity movement.

### **DIOCESE OF TEXAS HAS COUNCIL**

★ Bishop Burrill, suffragan of Dallas, was the preacher at the opening service of the council of the diocese of Texas, meeting at St. Mark's, Beaumont, January 20-22. The speaker at the banquet was President Clark Keubler of Ripon College, with the Rev. Leonard Nelson, chaplain at Louisiana State University, addressing a luncheon meeting.

### **CHASE HOUSE PLANS NEW BUILDING**

★ Chase House, on the west side of Chicago, the Church's day care center for children, plans to erect a new building. It will be especially designed for the care of pre-school children and will have a separate room for each of the three age groups. Mrs. Evelyn Edwards is the director.

### **LOS ANGELES HOLDS CONVENTION**

★ The convention of the diocese of Los Angeles is being held this week, January 23-24, at St. Paul's Cathedral, with Bishop Moody of Lexington the preacher at the opening service. Dean Sherman Johnson, recently installed as head of the Church Divinity School of the Pacific, will speak at one of the sessions on the work of the school. The convention dinner is in charge of the diocesan division of college work and includes a "panel of Episcopalians", with students of various racial and national backgrounds dramatizing the work being done at the University of California at Los Angeles.

### **JAMAICA PARISH CELEBRATES**

★ A dinner, officially opening the observance of the 250th anniversary of the founding of Grace Church, Jamaica, N. Y., was held January 15th. Grace parish is the oldest Protestant Episcopal parish on Long Island, having been founded by the Society for the Propagation of the

Gospel in 1702. So far as is known, it was the first church named "Grace" in the colonies.

Bishop Sherman, suffragan of the diocese, presided. Speakers were the Rev. C. Rankin Barnes, secretary of the National Council, and representatives of the Presiding Bishop to the 250th anniversary of the founding of the S.P.G. last June; Mr. James George King, V., direct descendant of the Hon. Rufus King who was warden of Grace Church beginning in 1805 and also first ambassador from the United States to England, and the Hon. Alan M. Williams, deputy consul general of the British consulate in New York.

A program has been planned for the anniversary which includes the return of one of the former assistants of the parish as guest preacher each month; a choir festival; a joint service with the other three Colonial parishes on Long Island at the Cathedral in Garden City; an historical pageant covering the 250 years and a service of Thanksgiving on Whitsunday, at which time Bishop John Bentley, representing the Presiding Bishop, will preach.

### **BURGESS INSTALLED AS CANON**

★ John M. Burgess, chaplain at Howard University, was installed January 20th as canon of Washington Cathedral. Canterbury Clubs at universities and colleges in the diocese and other student groups were special guests. Following the service they went to the parish house of St. Albans Church for a dinner and a meeting.

### **CIVIL LIBERTIES AND PEACE**

★ The Rev. Kenneth R. Forbes, executive director of the Episcopal League for Social Action and a Witness editor, opened a series of forum meetings on January 20th at Holy Trinity, Brooklyn. His subject was civil liberties, social change and world peace.

# EDITORIALS

## Our Greatest Menace

THE well-being and even the continued existence of our country is threatened from various quarters and in a variety of ways today. The newspapers and magazines you read will tell you what some of them are. Part of what you read you will discount heavily and whatever real dangers you believe actually do exist can be successfully fought and defeated if loyal citizens pull together to keep America free.

But there is one outstanding danger, not making today's headlines, which is a deadlier menace to America's democratic freedoms than any other threat. Universal peacetime military conscription is on the verge of actual adoption by Congress and it deserves the hearty execration of every American who cares for peace and for democracy. But we hear no great outcry against it because there are few citizens who realize what it means and how revolutionary a departure it would be from American tradition and principle.

Here are some of the salient facts about universal peacetime military conscription: One, the proposed law provides for the forced military training for six months of all eighteen year old boys, with seven and a half more years of liability to military service. Two, it has no relation whatever to the present military emergency, but is designed solely as a permanent policy for militarizing the thoughts and attitudes of the present and future generations of our youth. Three, its money cost would be staggeringly high; for the first year alone \$4,187,983,600 and for each succeeding year \$2,158,746,200. Four, the effect of herding together of a million impressionable eighteen year old boys in regimented army life, with none of the normal relations of home and school and community and with training to kill the order of the day, would be morally devastating, no matter how camouflaged it might be with "opportunity for free religious worship" and "character guidance lectures"

promised by the military minded sponsors of the bill to placate what little opposition there is.

The campaign for peacetime universal military conscription is no outcome of the present emergency. It was urged strongly during the late war and has been pushed continuously ever since. But it has, so far, been consistently defeated as soon as the people at large realized what it involved and what a shocking surrender it would be to a completely un-American philosophy that has played its gruesome part through the centuries in making Europe the seed-bed of war and revolution. We call upon every Christian soul who

reads these lines to make his influence felt at once against this iniquitous proposal,—by stirring up sentiment among his friends, by publicly condemning it, by urging his parish priest to preach against it from the pulpit and—more important than all—by interviewing or telegraphing or writing his Senators and Congressmen, making clear to them his unqualified opposition to the proposed law.

There is wide-spread misunderstanding about this business—carefully fostered by military and political leaders—that must be cleared up. It is quite commonly assumed that peacetime universal military training is already enacted into law and that consequently it is too late to do anything about it. This is not the case. Here are the facts:

On June 18th, 1951, the President signed the military training and service act which extended for four more years the authority of the selective service system to draft men for twenty-four months military service. While this law provided for the establishment of the "national security training corps"—its euphemism for peacetime universal military conscription—it can be activated only if Congress passes further legislation.

This it is now up to Congress to do or refuse to do. All of which means that the voters of America—if they are awake and truly informed and if they really care for the traditions of a free, democratic Republic—have it now in their own hands



### "Quotes"

"I should advise most seriously, if I were considering (Universal Military Training) that I would wait and get through the emergency that faces us now, and then on what has resulted, and what exists then, I would sum up the facts and make my decision."

—GENERAL OF THE ARMY  
DOUGLAS MACARTHUR,  
to a Congressional Committee,  
May, 1951



to determine the issue. Congress will kill this measure, as it has repeatedly done before, if it is given clearly to understand just what are the determined sentiments of its constituents. So, gentle reader, don't underestimate your power. It is you who can decide the fate of this bill. But if you fail to express yourself now to the men you have chosen to carry out your will, because you feel it's too much work or because you doubt whether it will have much influence, you will regret bitterly one day that you failed your country

when you might have spoken up in defense of Christian morality and democratic freedom. "Verbum sap".

If you want detailed information about this threatened law, write for a copy of the special supplement of the December 19, 1951 issue of *The Christian Century*, 407 South Dearborn St., Chicago 5, Ill., or to the American Friends Service Committee at 20 South 12th Street, Philadelphia 7, Pennsylvania.

# Coordinating Christian Social Relations

BY

THOMAS A. MERRYWEATHER

*Chairman of the Department of Christian Social Relations*

**E**ARLY in 1951 the Diocese of Pennsylvania took a major step in the coordination of its social relations program. One person was appointed executive director of the City Mission and executive secretary of the Department of Christian Social Relations.

For well over a century Church men and women have been establishing health and welfare agencies and relating them in some way to the diocese. They founded them in the belief that concern for their neighbors was a necessary part of their love and worship of God. With the exception of the City Mission and a few other agencies, the relationship to the diocese has followed no definite pattern and has often been confused.

The diocesan Department of Christian Social Relations, organized many years ago, has a number of concrete achievements to its credit. The Woman's Auxiliary of the diocese has developed a program which has been carried out with energy, efficiency, and devotion.

Despite the extent of its work in the field of social relations, the diocese was aware that the accomplishments fell short of what might be done if there was greater coordination of the entire program. At the suggestion of the diocesan department, the Convention in 1946 requested a study by the National Council Department of Christian Social Relations. The study recommended amongst other things the appointment of a full-time executive secretary. This was approved but funds were not available to implement it.

Bishop William P. Remington, suffragan, devoted a large part of his time to the work of the Church related agencies. He gave impetus to a number of important developments in the social agencies and laid the groundwork for the combining of the executive direction of the Department and the City Mission. Before Bishop Remington's retirement the Rev. Arnold Purdie, formerly Executive Secretary of the Division of Health and Welfare Services of the National Council, assumed the dual position.

## Voluntary Service

**T**HE Department continues to be an organization through which clergy, professional workers, and lay people give voluntary service to causes they believe to be of great importance. Mr. Purdie commented, "There are obviously many limitations on the contribution that a very part-time executive can make to the many details of the Department's program. Even when funds become available for a full-time associate to assist in the work of the Department and the City Mission, I believe a large part of the work should and will be done by Department members who are determined to make it a vital force in the diocese and the community."

The Department, the City Mission, and other Church related agencies have a number of areas of common concern. For example, the City Mission now assumes administrative responsibility for much of the ministry of the Church to individuals in institutions. At the same time the De-

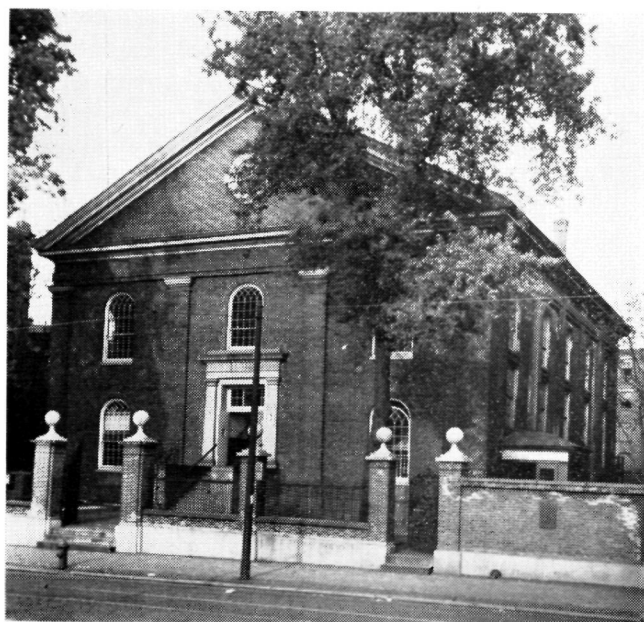


partment has the responsibility of studying the needs in this field and making appropriate recommendations.

The Department is taking the lead in developing ways and means of helping churches in urban industrial areas to be more effective but the City Mission and other Church related agencies have a significant contribution to make.

### Social Problems

**S**Ocial agencies are beginning to provide the Department with factual information regarding social problems of the community about which the Department can take concrete action. In time they can be of real assistance to the Department in carrying out basic research on such matters as ways by which the parish church can contribute more fully to the development of family life that is healthy, both socially and spiritually. In discus-



OLD ST. PAUL'S CHURCH, PHILADELPHIA, originally built in 1761 and remodeled in the early part of the 19th Century, it now serves as the headquarters of the Philadelphia Protestant Episcopal City Mission

sing the work, Mr. Purdie stated, "This is by no means a merger, but now that the artificial barriers between the two diocesan organizations have been removed, I believe a working relationship is beginning to develop that should mean much to the diocese as it seeks to apply the Christian Gospel to everyday life. Representatives of some of the other Church related agencies are participating in the work of the Department and the City Mission. They are full working members of the team. Without loss of autonomy, we believe that all the organizations of the diocese related

to the field of Christian Social Relations, are giving evidence that in working together much can be accomplished that will be well-pleasing in the sight of God."

## Ministering in Institutions In Philadelphia

BY

ARNOLD PURDIE

*Executive Director, Philadelphia Protestant  
Episcopal City Mission*

**T**HE Philadelphia Protestant Episcopal City Mission, with a full time staff of five clergymen, one deaconess, one lay reader, assisted on part time basis by other clergy and lay readers, carries the ministrations of religion to thousands of people in more than thirty institutions in and about Philadelphia, including the prisons, hospitals, particularly the Philadelphia General Hospital, homes for older people, nursing homes, and various other institutions, thus going into fields for service not reached by organized congregations of any Church. A very large proportion of the groups to whom the City Mission ministers have been almost completely "forgotten of their fellowmen."

In 1950 our staff members made over 2,200 visits to institutions, visited 28,000 persons. More than 74,000 persons by actual count attended our services. Services held in Sundays and weekdays numbered 1,674, including 377 celebrations of the Holy Communion. Private communions numbered 1,333; baptisms 81; confirmations 37; marriages 2; burials 1,401; sermons and other addresses 1,217. More than 7,500 copies of religious literature, including *Forward Day by Day*, were distributed.

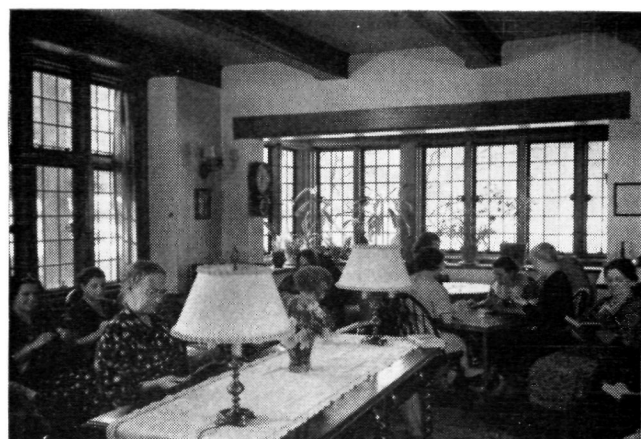
Philadelphia has felt the impact of the new interest in religious work in institutions that has caught the imagination of clergy, church members, professional workers and institutional officials in many parts of the country. Recently, the *Living Church* published an article on the City Mission's religious work at Sleighton Farm, a private non-sectarian institution giving modern treatment to disturbed and upset girls. The article pointed out that the religious work was handicapped by lack of a proper chapel. Immediately, several sizeable contributions were made for this purpose without any special solicitation.

At Philadelphia General Hospital, the Charles K. Mills Neurology Building has just been com-

pleted. At the insistence of the medical director, rooms were set aside for the overnight use of chaplains of any faith. In addition an office and room have been designated for the use of the Episcopal chaplain. The room is being furnished by the Hospital as a chapel in accordance with specifications provided by the executive director of the City Mission.

### Minister to All

**I**N all of the work the chaplains assume special responsibility for Episcopalians but minister to all Protestants if other clergy and chaplains are not available. The chaplains are well known throughout the diocese for their devotion and concern for their parishioners. The diocesan convention, which provides funds for the support of the chaplains, classifies them as diocesan missionaries which means that after long years of



*CONVALESCENT PATIENTS* in the sun room of the James C. Smith Memorial Home, an institution operated by the Philadelphia Protestant Episcopal City Mission

experience and in some instances special training, they are paid the minimum missionary salary.

The work of the City Mission chaplains covers a very broad field and in some ways it differs in each institution where they serve. A few specific examples of how the work is carried on in a variety of settings may serve as illustrative of all the work.

### In Prisons

**T**HE work in prisons is adapted to the peculiar circumstances and needs of members of the "parish". At the Eastern State Penitentiary the chaplain has a celebration of the Holy Communion each Sunday. The choir is made up of prisoners who devoutly and reverently render the whole service. Confirmation classes are held each year and after the men are confirmed a Bible class

takes its place. There is an active chapter of the Brotherhood of St. Andrew which has been in existence for more than twenty years. The members help to bring other men to baptism and confirmation. The chaplain visits regularly in the prison hospital and in the quarters of new men where the initial missionary work is done. The Rev. Alfred M. Smith, chaplain at Eastern State Penitentiary, sums up the work: "We get to the men after they have made their tragic mistakes and we hope to reach as many as will respond and help them by the grace of God to make a new start and through the Church's life in the institution strengthen them against the day when they will be going out again into the world."

### In Hospitals

**T**HE Philadelphia General Hospital has several thousand beds. It cares for the acutely ill, the mentally ill, many who are chronically ill with neurological complications, and a considerable number of patients with tuberculosis. The Episcopal chaplain is the only full-time chaplain at the hospital but a number of the Protestant Churches have chaplains who give a large amount of time to work in the hospital. As his first responsibility the City Mission chaplain visits all patients who indicate at the time of admission that they are Episcopalians and seeks to meet their religious needs. He sees them before operation, he brings them the Holy Communion, he keeps in touch with their clergy when this is possible and in a variety of ways seeks to meet their varied needs. Patients who are in the hospital for a long period of time form a close association with the chapel and look to the chaplain for help with many of their social and personal problems.

### Homes for Elderly People

**I**N public and private institutions and in nursing homes caring for older people, the City Mission chaplain brings the ministrations of the Church. Oftentimes in a large institutional home the chaplain encounters many difficulties in ministering to these unfortunate and almost forgotten elderly folk. He must realize that many of these people are senile and some have reached the point of almost utter hopelessness as to the future. Many see in the chaplain the one person to whom they may go with their perplexities of old age and its discouragements.

When the chaplain goes to minister in the private home for the aged, he finds an entirely different situation. Most of the residents are quite rational in mind. The chaplain ministers to them week after week, conducting his informal Bible classes; administering the sacrament; and finally

to do for them the last earthly act—pray with them in their final hours on earth and lay them to rest when the end comes.

There is often a connecting link for the chaplain between the public institution caring for elderly people and the nursing home. Mrs. Myers was a pitiful crippled woman whom the City Mission chaplain first met at a large city hospital. Later he met her in a home for the indigent. Then she was placed in various nursing homes. In all of these she continued to see the familiar face of the chaplain, to be visited by a friend she knew for so many years; today the relationship still continues.

Many of the residents of the homes are brought to the attention of the chaplain by the family service department of the City Mission which helps in the placement of older people. As the relationship with the social worker comes to an end, after placement is made, the chaplain is there to greet the person and help him adjust to his new mode of living.

Chaplain Walter W. Ware of the City Mission staff concludes, "Many things in the modern world have passed these elderly people by—they do not understand—they live in the memory of the past; but of one thing they are sure—their chaplain and his sincere love for them."

## Case Work Counselling

BY

ISABEL KNAPP and D. MILO UPJOHN

*Supervisors of the Children's and Family Service  
Departments*

**T**HE professional skills of social work are used by the Philadelphia Protestant Episcopal City Mission in a variety of ways in helping people in trouble. Medical social work is an essential resource in the treatment of tubercular patients at All Saints' Hospital. A case worker is employed by the City Mission to assist the aged, chronically ill, and other blind people who come for help. Two major departments of the City Mission—the family service department and the children's department—give case work service.

### Family Service Department

**E**STABLISHED early in the history of the City Mission, the family service department each year cares for over 800 individuals and families who are in need of counselling and in some instances temporary financial assistance to tide them over a particular emergency or to make it possible for them to fulfill some very real need beyond their financial resources. People come to the social workers with many different problems:

"Will you help me get a job? I've lost a lot of them, and now no one will hire me."

"I want you to talk to Johnny; he's stolen at school again; and he has an allowance."

"How can I possibly make my husband's salary stretch?"

"What can I do? The public relief department

says my married son should support me and his wife says she'll leave him."

"Should I leave my husband? We fight terribly and it's hurting the children."

"What kind of a home can I go into? I'm over 65 and I no longer feel able to manage my own home."

"Can you help a relative of mine? He's drinking an awful lot."

When these problems are presented, the social worker tries to help the troubled person, through skilled counselling interviews, to analyze what is really making things go wrong, with the result that the person is often able to mobilize his resources and decide on a plan of action.

Mr. and Mrs. Smithers were on the verge of breaking up their marriage when she came to the City Mission for help and advice. They really still cared for each other but they had been quarreling more and more, until all they could see were each other's faults. Many things had made their marriage difficult: his rather small salary, illness, an apartment that was so small they never had any privacy. The case worker aided Mrs. Smithers in planning a budget that took care of the essentials and left a little each month for fun and entertainment. The case worker also assisted them in finding an excellent clinic where they and the children could go for their medical care. And they



were helped to locate a pleasant, inexpensive apartment which seemed much more like a home. With encouragement, the family again became active in parish life. Slowly the Smithers also realized how each one had sometimes antagonized the other. They have become a much happier family.

While there is no perfect formula for situations involving human relationships, family and individual difficulties are often dealt with successfully by the family service department. On the other hand, there are tragic cases when individuals come asking for help but are unwilling to face the fact that they are in part responsible for solving their own problems.

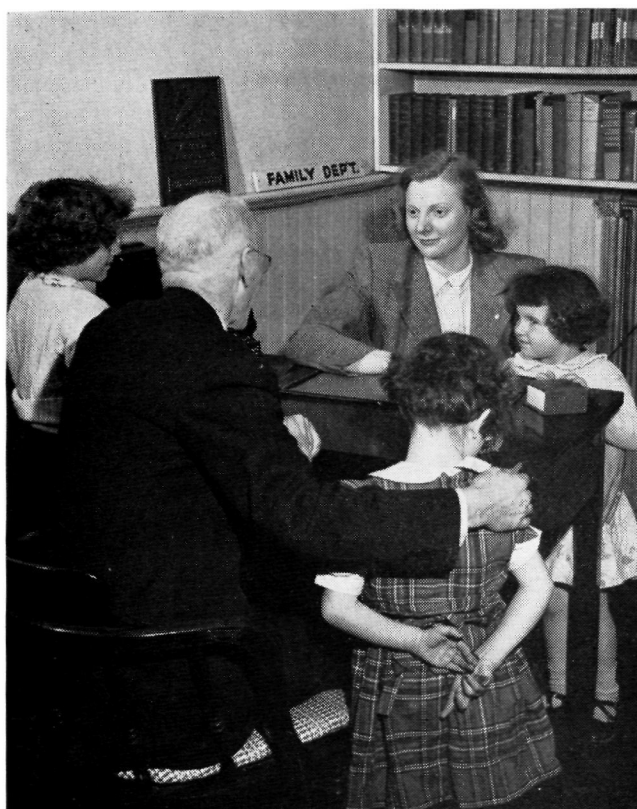
### Children's Department

MRS. S. was desperate. She had four lovely children who meant a great deal to her. Her husband had deserted about a year ago and since then had only supported her intermittently. She was about to be evicted for non-payment of rent; she had nothing in the house to eat. She was so upset over her situation that she did not know what the children were doing and they were in actual danger at times because her mind was so full of her troubles. She was not eligible for aid to dependent children because she had a living husband whose responsibility it was to support the children. Her relatives were not able to offer her or the children a home and she could not leave them alone while she worked.

The mother was referred to the City Mission. A trained social worker talked with the mother and spent some time getting to know the children. She then told the mother about a family that had applied to the City Mission requesting the privilege and responsibility of caring for some one else's children. The children were placed in this foster home. The mother visited them regularly. She had found a job that was going well. She had gone to court in an effort to make her husband support her. Once she was able to prove that he had left the state and, therefore, could not be made to support her, she was eligible for aid to dependent children. She moved from a congested area of the city to a pleasant suburb where she found a cottage at a low rental. Through the help of Church friends of the City Mission, she was given furniture and household equipment so she could start housekeeping again. After about two years her children were returned to her care. They were joyous over being with their mother again but they continued to have a warm spot in their hearts for their foster parents.

Each year the children's department cares for about 70 children. Many situations involve the

breakdown of the marriage relationship; sometimes the illness of a parent makes foster home placement necessary. When the breakdown in the family is more or less permanent, the children remain in foster homes until they are old enough to care for themselves. In some instances, counselling with parents who believe that placement in a foster home is the only answer, enables the parents to make some alternative plan so that the



*THE GRANDPARENTS* took the children in when their parents broke up their home. Now the Grandmother is ill and the Grandfather is asking for the help of the Philadelphia Protestant Episcopal City Mission in planning for the care of the children

children can remain in their own homes. When this can be done it is usually the best solution for the children.

The children's department gives stable Christian families an opportunity to serve as foster parents and thus make a contribution to Episcopal children which is of immeasurable significance. Mr. and Mrs. Coleman, a young couple who have been unable to have children of their own, started serving as foster parents six years ago. They now have four foster children and no one visiting in the home would suspect that they were not their own. Mrs. Coleman is always busy for such work does involve real sacrifice and much hard work. But both she and her husband are very happy about the whole experience and indi-

cate that, even if they should have a child of their own, they would not want to give up any of the four they now have.

### Family Service

**T**HE family service department serves people in need of its help without respect to race, creed, or color. It is a community as well as a Church agency and is supported in large part by the Community Chest. The children's department is limited entirely to Episcopal children and is the means by which the diocese cares for its own children whose homes have been temporarily or permanently broken. It is supported in part by a grant from the diocese and from the Church Home for Children.

Recently advisory committees have been appointed for the family service and children's departments. Through careful study by these committees it is expected that new ways will be found to make these departments even more effective in meeting the needs of the community. At the same time it is hoped that new ways may be discovered whereby the knowledge and understanding gained through the various counselling services of the City Mission may be used more broadly in the Church's ministry throughout the diocese.

## We Want to Be Married In the Church

BY

**ROBERT S. TRENBATH**

Rector of Trinity Church, Washington

### Part II—The Marriage

**I**MMEDIATELY following the giving away of the bride the clergyman goes into the sanctuary and stands at the communion rail, and the rest of the wedding party follow him to the communion rail. The groom first of all takes the bride's right hand in his right hand and says, following the clergyman, the vows at the bottom of page 301. Then the bride takes the groom's right hand in her's and says the same vows.

Here we might pause for a moment to consider the meaning of these vows. Each of you promises to take each other for better or worse, for richer or for poorer, whether you are sick or in good health. In other words, no matter what happens to either of you, you are pledging yourself to each other till death parts you and you say this with no mental reservations that your marriage can be

broken. It is an all or nothing-at-all proposition. Marriage may be compared to a poker game. You receive a hand which you are sure will win over any other and you put all your chips on this hand, withholding none. This is a sure thing. You are confident it is right. Therefore you are willing to put everything you have into it. Marriage is like this. You are so confident that this is the right partner that you hold back nothing. It is also implied as you have given your consent that from now on no other men or women in each of your lives can ever be looked upon in the same way that you could look upon your partner.

You have heard it said that marriage is a partnership, a fifty-fifty proposition. Once when I was talking with a couple who had been married for four or five years and telling them, at their request, what I am telling you here, the girl spoke up and said, "We have found that marriage is a ninety-ten proposition!" I laughed but she went on to say they found in their years together that there were times when one or the other was not able to give as much to the marriage as he or she could normally. Being a very frank and modern woman, she spoke of the hardship that her menstrual period brought to her every month and went on to say that during that time she and her husband knew that she wasn't able to give as much to the partnership as she ordinarily could. Her husband then spoke up at this point and said that for a period of six weeks in their married life he had been most concerned about changing jobs, and during this time since the worry of providing for his family was uppermost in his mind he had not been able to give as much to the marriage. They both then said that during such times the other partner, they found, had to carry the marriage along.

### Trying Times

**I** HAVE never forgotten this conversation, and I feel that they had lighted upon a great understanding of their life together. One could carry this further. One of the great tragedies of life is to pick up one's paper and read that Mr. and Mrs. So-and-So who have been married for fifteen or twenty years have suddenly decided to get a divorce. One wonders why if a couple has been so long married they suddenly find they can no longer live together. I suspect since this has been true in a number of cases in my pastoral ministry that the reason for such divorce may be that the woman is going through a change of life. And that her husband and she do not understand this phase of her life. Many women at this time of life feel insecure, somewhat jealous, and their mental outlook may be affected. The husband

gets upset with what he may consider the unreasonableness of his wife and soon the marriage may be broken. I speak of this because I think it follows from what the young woman once told me that during such times there must be a tremendous amount of sympathy and understanding on the part of the husband. He must carry the marriage along. He must help his wife through this difficult and trying period.

And let him not think that he does not go through a somewhat similar period at a later stage of his life. You have heard of some men being in their "second childhood." I know men who in their fifties have made fools of themselves because they too felt insecure and uncertain. They also go through a change of life, and this is a period when every woman must do her best with the same sympathy and understanding that the husband may have given her a few years earlier. You now see what this young woman meant when she said marriage may be at times a ninety-ten proposition.

### Christian Marriage

**O**F course, when all is said and done, no marriage can be successful unless each partner of it is giving 100% to the marriage at all times and here we come to the Christian meaning of marriage. When Christ said once, "He who would find his life must first lose it," he meant, I think, in applying this to marriage that if any of us would really find his or her life, he must lose it in somebody else. Therefore, neither of you should be looking at the other party, saying something like this, "Here is a girl whom I found who is attractive, who is a good cook, who will provide me with a good home, who will do everything that I have always expected a wife to do. I want to marry her." And the woman should not be saying, "Here is a good looking fellow that I have found and to whom I have been naturally attracted. He has a good job; I won't have to worry where the money is coming from. I will be proud to always be with him." Both of these thoughts may be true and may be good; yet they miss the ideal of Christian marriage. Rather you should be saying about each other, "Here is a woman or a man whom I have found and have been so attracted to that I want to spend the rest of my life making this woman or man happy. I want to do everything in my power for this person." You see by some such expression as this that you then are not entering marriage with the idea of what you can get out of marriage, but rather with what you can put into it. "He who would find his life must first lose it."

At this point in the service the wedding ring is

blessed by the minister, following which the man puts the ring on the woman's finger. Wedding rings have always been looked upon with a great deal of joy, affection and pride by every woman who wears one and this is not to be wondered at, for the wedding ring is sacramental in character. By that I mean that this ring is an outward and visible sign of two people's love for one another and as such a sign it is naturally regarded with a great deal of sentiment. Since it is blessed by the minister it is a sign also that it is a sacred object and may always bring to the couple's mind that once again God has something to say to you in your married life.

*(To be concluded)*

## Christian Service Act for Peace

BY

**PHILIP H. STEINMETZ**

Rector of the Ashfield Parishes

**I**'m carrying in my pocket a sheet of paper on which is written the names of those who have promised to pray daily for peace. Here is a suggested prayer:

Almighty God, who wouldest that all men everywhere should banish enmity and strife, dwelling together in unity according to thy will, subdue, we humbly beseech thee, our evil passions, and so enlighten our minds that, putting away our present violence, we may bend ourselves in charity to the Christian task of making peace; through Jesus Christ, our Lord. Amen.

You may have a better one or may prefer to allow the Spirit to speak without written words as you daily turn yourself over into the hands of God for his use in the work of peacemaking. But you cannot escape the responsibility for some form of prayer if you bear the name of Christ.

There are many tasks to be done before we shall have a peace arising out of right relations between people and nations. Race relations, labor relations, personal relations, sex relations all must be marked by respect for God and his other creatures and that love which seeks not possession but the best welfare of the one who is loved.

Your part is played in the situations of strife in which you are daily living. That is where you can do something about war. Make peace with your neighbors beginning in prayer and letting it direct you in right action.



# EPISCOPAL CHURCH BRIEFS

**BERKELEY DIVINITY SCHOOL** held its alumni reunion yesterday, January 23, with Dean James A. Pike of New York leading a forum on the priest as teacher and the Rev. Rollin J. Fairbanks of Boston leading the afternoon session on the priest as a pastor.

**SEABROOK ISLAND** has been deeded to the diocese of South Carolina by Mrs. Marjorie M. Morawetz of New York and will be used as a camp and conference center. The 1200 acre tract, 23 miles from Charleston, has eight buildings on it with plans under way for further development. Young people of the diocese are now raising funds for a chapel.

**THE ARTICLE** by Ralph Barton Perry that appeared in the Witness for Dec. 13, Toward a Free World Community, has been put into a pamphlet by the Church Peace Union, 170 East 64th St., New York 21, N. Y. The price is \$3 for 100

**BISHOP BLOCK** of California will preach in Honolulu, February 3rd, at the service which opens the celebration of the 90th anniversary of the Anglican Church's coming to Hawaii and the 50th year of the jurisdiction of the American Church.

**CHAPEL OF THE AIR** is heard over a Syracuse, N.Y. radio station each Sunday, 10:30 to 11, sponsored jointly by All Saint's, St. Paul's, Trinity and St. Mark's. Each parish takes turns in conducting the service which is designed to help the sick and shut-ins.

**BISHOP WALTHOUR** of Atlanta was dean of the cathedral in that city for five years prior to his consecration. During that time the communicant strength grew from 1227 to 2101, and he presented 758 for confirmation. The budget went from \$50,000 to \$150,000.

**CHRISTIAN FOUNDATIONS** for lasting peace is being distributed for study by the United Church Women, affiliated with the National Council of Churches. It contains chapters on human rights, social progress, and peace. It is obtainable from the National Council.

**DEAN PAUL ROBERTS** of Denver was the speaker at the first convention of Canterbury Clubs in Iowa, held at St. Luke's, Des Moines. Students from four colleges were told that "they are living in a dangerous time and that the danger either scares people to death or is the greatest in-

centive they can have." He deplored that "we Americans, who once upon a time weren't afraid of anything, today are scared to death—almost hysterical with fear." Stating that we are living in a revolutionary world, he said that it offers "one of life's great pioneering moments." He also cautioned against racial and religious bias that are "just too small for the new kind of world in which you must realize that three-fourths of the people are not white."

**REV. PACKARD L. OKIE** of Liberia gave addresses at various churches in Massachusetts in December. His wife is the former Mary Collett, whose father, the late Rev. Charles H. Collett, was at one time rector of St. Stephen's, Boston. The young clergyman is the principal of Episcopal village schools in the jungle of Cape Mount County.

**EDUCATIONAL TEAM** of the National Council (Williams, Snyder, Villaret) will conduct conferences at five or six centers in Eastern Carolina, March 6-30.

**CHURCH SERVICE LEAGUE** of Massachusetts held its annual meeting on January 16th with Charles R. Haden, new national director of layman's work, the speaker at the men's meeting and the Rev. John Aaron of Dornakal, South India, the speaker at a joint meeting of men and women. He is remaining in the diocese through this month giving a first hand account at several parishes on the notable unity movement in his country. He is the son-in-law of the late Bishop Azariah of Dornakal, the author of a Witness leaflet, "Missions Demand Unity."

**ST. ANDREW'S**, a new mission at Morehead City, N.C., was formerly organized recently when members met at the civic center. There is a membership of about 100, and the group is now studying designs and plans for a church. Meanwhile services are being held in the civic center, conducted by Stanley Woodland, lay reader.

**BISHOP WRIGHT** of East Carolina recently visited the Virginia Seminary to confer with the seven students from the diocese who are preparing for ordination there. One of them, Billy Murchison, is the president of the student body. A highlight of the visit was when the bishop took them to Washington for a steak dinner and the theatre.

**THEOLOGICAL SUNDAY**, January 27, will be observed by a larger number of parishes than ever before, according to a National Council report.

**ST. PAUL'S**, Larchmont, N.Y. went \$6,000 over the top in raising its 1952 budget so the vestry voted \$900 to the Church's Program in addition to its quota. Subscriptions increased 17 per cent over 1951, with the average jumping from \$69 to \$81. Method: no one is solicited by mail except the few who have said they do not want a personal call. All other families are visited, with enough canvassers so that each one makes only four calls. Wardens and vestrymen are the captains and take over if a canvasser on his team fails to make his calls. Under the system since 1940 the income of the parish has increased from \$16,000 to \$48,000.

**CANVASS PLEDGES** in Southwestern Virginia amounted to \$65,570, thus making it possible for the executive board of the diocese to make appropriations for this year exactly as planned at the annual convention of the diocese. Largest item, \$22,551, to the National Council.

**BISHOP HOBSON** of Southern Ohio, whose appeal before the national production authority was previously reported in the Witness, came out a winner. Approval was given for permission to build a \$300,000 church at Ohio University at Athens. It also allocated 17 tons of steel for use in the construction during the first quarter of this year.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Interpreter's Bible**, edited by George A. Buttrick and others. Volume VII. Abingdon-Cokesbury, \$8.50.

The Interpreter's Bible is not being done in a corner; everyone has heard of it; theological students and clergy are rapidly buying it. All we need say is that the seventh volume (the first to appear) contains general articles on the New Testament as well as exegesis (the results of textual, literary and historical criticism) and exposition (theological and homiletical interpretation) of the gospels of Matthew and Mark. The quality of the general articles is almost guaranteed by their authors' names, and the prospective buyer (and, let us hope, reader) who sees that Matthew is interpreted by Sherman Johnson and George Buttrick, and Mark by F. C. Grant and Halford Luccock, will hardly hesitate. Naturally there are occasional errors of fact or of interpretation (Octavian is sometimes called Octavius), and youthful readers may feel that too much Victorian poetry is quoted. At times the writers on ancient subjects tend to say, "the ancients thought," and the writers of "exposition" say "Christians think", forgetting the diversities of opinion throughout human history. All in all, however, this seventh volume is a proof of the vitality of the New Testament exegesis in America, and it should provide material for innumerable sermons. —R. M. Grant

**The True Likeness**. By R.W. Hynek. Sheed and Ward, \$3.25.

Dr. Hynek, a surgeon, attempts to show that the shroud of Turin is the actual shroud in which the body of Jesus was wrapped by Joseph and Nicodemus. He has adduced many arguments to this effect, paying particular attention to the medical aspects of the Passion and to the way in which the mysterious imprints on the shroud reflect in detail the incidents described in the Gospels. Various photographs of the shroud are appended. Though far from conclusive, the book appears sober and well informed. —C. C. Richardson.

**The Lore of the Old Testament**. By Joseph Gaer. Little, Brown, \$4.50.

This is a collection of the extra-canonical folk-lore relating to figures in the Old Testament. Much of the material is Jewish; some of it is Mohammedan; all of it is interesting. One has little difficulty in realizing what these figures meant to the Jews — great religious heroes, of whom the

greatest was of course Moses. Dr. Gaer has translated and retold these tales in very beautiful English. He is aware of the limitations of folk-lore, as well as its wide-ranging appeal and moral significance. The book is a delight to read, and will interest all who care for the Bible.

**A Handbook on the Papacy**. By William Shaw Kerr. Philosophical Library, \$4.75.

The Bishop of Down and Dromore has written a thorough discussion of almost all aspects of the "Roman question" in fifty-six chapters beginning with the main underlying principles of the papal claims and coming down to the encyclical *Lux Veritas* of 1931. The point of view is not cantankerous or polemical but that of a scholar. He writes from a central Anglican position: "The attitude of the Anglican Church is in full harmony with the Oriental Church regarding papal claims. We recognize the great position of the Bishop of Rome as prelate of the first see in Christendom. We acknowledge he is entitled to a primacy of honor among other bishops. We also deplore 'all that has crept into the Roman Church contrary and alien to the teaching and practice of the primitive Church.'"

Anglicans are not very good controversialists. They are more interested in the life and work of the Church, its worship, its parochial and educational activities, than they are in debating theological questions. We may thank God that this is so; but, at the same time, it is every Anglican's duty to be informed about the main issues in such a matter as the present one, and not let the case be lost by default!

**The Doctrine of the Atonement**. By Leonard Hodgson. Scribner, \$2.50.

Canon Hodgson, who is Regius Professor of Theology in the University of Oxford and was formerly Professor of Christian Apologetics at the General Theological Seminary in New York, publishes in this book his Hale Lectures at Seabury-Western Seminary. As always with Canon Hodgson, the lectures are marked by clarity of expression, precision of thought, and a remarkable grasp of the profound depths of the Christian faith. His "theory" of the Atonement is that in Christ, God absorbs into himself, and by that absorbing transforms into new possibilities of good the evil that men do; in this sense he "sets right" a world that has gone astray and restores to its proper ordering a universe whose purpose is to serve as the

adequate instrument for the accomplishment of divine will. The book is in the sequence of Hodgson's earlier *Doctrine of the Trinity*, building largely upon the insistence that revelation is in event and act, in history, as these are apprehended (by the faith of men) as God's redemptive working. Of course every parish priest will want to read this book; it will be inspiration and it will also be assistance for many sermons.

—W. Norman Pittenger

**Rufus Jones Speaks To Our Time**.

Edited by Harry Emerson Fosdick. Macmillan, \$4.00.

Rufus Jones was one of the most influential religious minds of the past generation. As Dr. Fosdick points out, he was not only the leading historian of mysticism but a great teacher of philosophy, a reformer within the Society of Friends, and an outstanding leader in the extension of Quaker Service through a war-torn world. More than all that, he was an interpreter of vital religion to multitudes in many countries and to all the churches. This 300 page anthology contains not just paragraphs here and there, but long passages so that the reader can really get inside Dr. Jones' thought.

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# NEWS OF OTHER CHURCHES

## PROTESTANTS GRATIFIED OVER CLARK WITHDRAWAL

Protestant leaders expressed gratification at the withdrawal by President Truman of the nomination of Gen. Mark W. Clark as ambassador to the Vatican, but said they will oppose the sending of any other envoy.

"We have never made any fight whatsoever against Gen. Clark," said Joseph Dawson, executive secretary of the Baptist joint committee on public affairs. "It has never been a personal matter, but one of principle."

A spokesman for Protestants and Other Americans United for Separation of Church and State said: "We will continue to oppose the sending of an ambassador, minister, or any type of personal envoy to the Vatican because it would be a violation of the principle of separation of Church and state."

Robert P. Van Deusen, Washington secretary of the national Lutheran council said: "The President's action forestalls what might have been an unpleasant situation between the Catholic and Protestant faiths. I think that all of us who out of conviction had to oppose the Vatican nomination felt that it was too bad that an issue like this should arise at a time when the faiths have learned to work together so well. The spontaneity with which Protestant forces joined hands on this issue should now be transferred to broader fields."

## WESTERN NEW YORK CLERGY HIT MILITARY TRAINING

Protestant clergy, representing fifteen denominations in Western New York, have issued a strong statement against universal military training. They list eight reasons: problems are not solved by military action; it is conscription which our forefathers left Europe to avoid; selective service provides manpower; it would become permanent; military control over trainees for eight years is denounced; four billion cost the first year is prohibitive; military training does not calm the fears of other nations; freedom's future is not wisely entrusted to the military mind. Episcopalians were among the eighty-four to sign the statement.

## METHODIST BISHOPS APPROVE YOUNGER DELEGATES

Reduction from 25 to 21 years of the age requirement for lay delegates to major legislative conferences of the Methodist Church was voted by the Methodist Council of Bishops at its semi-annual meeting. A council spokesman said the action results from efforts to give younger people a more active role in the Church.

## FREE EXPRESSION SEEN THREATENED

Concern over threats to freedom of expression in the U. S. has been voiced by the American Friends Service Committee. The statement suggests the need for "creative diversity" as opposed to "coerced conformity" and was issued by 200 prominent Quakers who represent 22 Friends' Yearly Meetings.

"Many Americans, their fears heightened by possible Soviet aggression, seem to have lost their faith in that individual freedom of conscience and expression which sustains a free society. There have been many demands for conformity, reflected in academic circles by demands that teachers sign loyalty oaths, that dissenting speaker be denied platforms, that critical books be banned. These seem to us to be evidence of a spiritual 'failure of nerve.'"

"We believe it basically important for all people to support educational efforts which respect the right of the teacher to seek truth as he finds it, and of the student to study differing views in arriving at his own judgments."

## JOHN R. MOTT HONORED

John R. Mott, 86-year-old Nobel peace prize winner and one of the world's outstanding Christian leaders, was honored at the quadrennial conference of the Student Volunteer Movement, meeting at Lawrence, Kansas. He was presented with a scroll expressing the movement's gratitude for his 65 years of service.

## SERVICE FOR COS IS DELAYED

The program of alternative service for religious objectors to the draft has been delayed. When the presidential directive is set up, certainly not before March and perhaps later, about 5,000 young men will be called for 26 months of work under the program. In its present form objectors will be allowed to work in mental hospitals and public institutions and for religious and charitable organizations. It is not contemplated that civilian public service camps will be established as they were in the last war.

## WASHINGTON FEDERATION BARS SEGREGATION

The Washington Federation of Churches has completely eliminated racial segregation in its program. This year no program of the organization, which embraces more than 400 Protestant churches, will be spon-

sored which is not on an integrated basis. The step, in a city which is almost completely segregated, is the fruition of fifteen years of quiet work on the part of Church leaders. In keeping with the program the federation has dropped observance of race relation Sunday, a spokesman declaring that "Our aim is to make every Sunday a good race relations Sunday and to make good race relations a full-time part of our program."

## COUNSELING SERVICE AT SEMINARY

A pastoral counseling service is now available without charge at the school of theology of Boston University. A staff of four faculty members trained in guidance techniques will aid in solving personal problems brought to them on private request or referred by pastors, social workers and health agencies.

## NEW NON-PUBLIC SCHOOLS SET RECORD

Construction of non-public schools in the U.S. set a new record last year, according to government reports. Projects costing \$329,000,000 were started by private schools and colleges, compared with \$294,000,000 in 1950, the previous record.

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# CHURCHES OVERSEAS

## NIEMOELLER'S TRIP STIRS GERMANS

Martin Niemoeller's trip to Moscow at the invitation of Patriarch Alexei has stirred widespread repercussions in government, Church and newspaper circles in Germany. Prof. Helmut Thielicke, chairman of the West German pastors conference, not only condemned the trip but jumped on the publications of the Evangelical Church for their failure to comment on it. Konrad Adenauer, West German chancellor, "deeply deplored that a German of Pastor Niemoeller's position has betrayed his own government in this matter and at this time." However other officials of the Bonn government took the position that "nothing should be left undone which might clarify the situation of prisoners of war in the Soviet Union" and expressed the hope that Soviet officials would show a high regard for Pastor Niemoeller's wishes.

The visit however was defended by Bishop Dibelius of Berlin, head of the Evangelical Church who said that "there must be freedom for political activities of Church officials,

the only limitation being that they observe the greatest possible reserve in the matter of political statements. Pastor Niemoeller's visit to Patriarch Alexei does not exceed this limit, even if at first glance the impression of the public might be different."

Niemoeller himself said, on returning to Berlin, that he was satisfied with his trip and reported that he had a long talk with the Patriarch regarding the ecumenical movement. On the subject of war prisoners in Russia, he said that the Russians "complained about the behavior of the Germans during the war" but that in a subsequent talk with a representative of the foreign office he found "a much more understanding atmosphere." He said further that there is undoubtedly a genuine desire for peaceful understanding and future friendship between Germany and Russia.

It was also announced that the German pastor will visit the U. S. for a speaking tour, Feb. 19-March 27, under the auspices of the World Council of Churches.

## PAKISTAN DELEGATE REFUSED ENTRY

Hyat Feroze, Pakistan delegate to the annual meeting of the foreign missions division of the National Council of Churches, meeting in Toronto, was barred from entering Canada by immigration authorities. He was scheduled to give an address on visual aids and mass communication. Mr. Feroze is a graduate of Ohio State University. No reason was given for refusing him entry to Canada.

## MICHAEL SCOTT BARRED FROM AFRICA

The Rev. Michael Scott of the Church of England, spokesman before the UN for African tribes, has been declared an "undesirable immigrant" by the Union of South Africa and barred from its territory. The clergyman, long a champion of the peoples of Africa, is at present in Paris where he is fighting the racial discriminatory laws in South Africa before the trusteeship committee of the UN.

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# PEOPLE

## CLERGY CHANGES

JAMES V. KNAPP, formerly rector  
of St. Luke's, San Antonio, Texas, is  
now ass't in the diocesan center of  
the diocese of West Texas.

RONALD A. WYCKOFF, former  
Methodist minister in Sherburne,  
N. Y., is now in charge of St. George's,  
Chadwicks, N. Y. and is now preparing  
for Episcopal ordination.

W. A. BLONDON JR., formerly ass't  
at St. Paul's Cathedral, Los Angeles,  
is now rector of St. Paul's, Palm  
Springs, Cal.

CHARLES G. HOWSE, former Bap-  
tist minister of Jamaica Plain, Mass.,  
is now on the staff of Emmanuel,  
Boston.

## DEATHS:

SIDNEY L. VAIL, 67, rector of the  
Annunciation, New Orleans, died  
Dec. 27 following a brief illness.

ANNA B. DOD McCOY, 79, died Dec.  
25 at Rochester, N. Y., with Bishop  
Stark officiating at the funeral. She  
was the wife of the Rev. William S.  
McCoy, formerly rector of St.  
George's.

ARTHUR C. DODGE, 63, curate at  
St. James, Los Angeles, Cal., died  
Jan. 11 after returning to his office  
following an early service.

## ORDINATIONS:

FRANCIS BRYANT was ordained  
priest Dec. 22 by Bishop Hubbard at  
St. John's, Bay City, Mich., where he  
is vicar.

WILLIAM S. LOGAN was ordained  
priest Dec. 30 by Bishop Hubbard at  
Christ Church, Detroit, where he is  
curate.

HORACE L. VARIAN JR. was or-  
dained deacon Dec. 15 by Bishop  
Mallett of Northern Indiana at Sea-  
bury-Western.

WILLIAM K. TIBBETT was ordained  
priest Dec. 16 by Bishop Lichtenberg-  
er at the Ascension, St. Louis, where  
he is ass't.

ROPER SHAMHART was ordained  
priest Dec. 21 by Bishop Henry at  
St. Thomas, Christiansburg, Va.,  
where he is now rector.

JONES B. SHANNON and WILLIAM  
C. NORVELL, students at Virginia  
Seminary, were ordained deacons there  
on Dec. 14 by Bishop Emrich of Mich.

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THREE WEEKS FOR THE CHANGE.



# 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.

**BENJAMIN M. WASHBURN**  
The Bishop of Newark

Let me express my gratitude to you for the article by Wilbur Katz in your issue of January 10th. He said what I have been trying to tell my postulants again and again, only I have never said it half so well!

**BURDETTE LANDSDOWNE**  
Clergyman of Merideth, N.H.

In my prayers I offer one of thanks-giving for the work being done in Pittsburgh under the direction and leadership of Bishop Pardue. The story by Joseph Wittkofski (Jan. 10), rector of St. Mary's in Charleroi, telling of the organization of the Society for the Promotion of the Industrial Missions is the most encouraging bit of news I have seen for many a month. At long last it seems that our Church is tackling the problem of winning to Christ and his gospel "the industrial worker—the basic unit on which the whole vast structure of human life depends", as pointed out by the World Council of Churches.

**WILLIS E. LEONARD**  
Layman of New Haven, Conn.

It has always been my opinion that, regardless of their political or economic beliefs, all human beings are children of God. They are not destined for damnation because they believe either in socialism, capitalism or communism. We have been told by some supposedly well-informed persons that all communists are atheists and that religion is barred from all "iron curtain" countries. I was therefore surprised to read in a New York daily that the Russian New Year was celebrated in the churches throughout that country and that some were filled to overflowing. In Moscow, Martin Niemoller, the noted German cleric, preached to a congregation of two thousand. Perhaps we have not been given the full facts about those countries which we are supposed to hate, and if we had been possibly we might have a friendlier feeling toward them.

**T. A. SIMPSON**  
Rector of All Saints, Minot, N. D.

Your periodical has stood for something higher than the abuse of the English language. If the misuse of the adjective "Reverend" in the last two articles on Mr. Entwistle are part of the writer's sarcasm it should be specified. If Rev. Tickie, Rev. Swade, Rev. Joss, Rev. Berhorn, Rev.

Zibst, Rev. Tookey and Rev. Twirpple were the offenders we would not be surprised.

**MARY GOODRICH**  
Churchwoman of Portland, Me.

Thank you very much for publishing "Meditation at Christmastide by Modern Man" by Thomas Barrett (Dec. 27). After reading it several times I shared it with friends just after playing a recording of Samuel Barber's musical version of "Dover Beach" and we found it equally impressive and more hopeful. We look forward to more contemporary poetry in the Witness, especially by Mr. Barrett.

**HAROLD H. KELLEY**  
Clergyman of Berkeley, Cal.

Orchids to the writer of the Dec. 20th "Kneeling to an Infant" editorial for holding a true course in nautical tradition and usage and spelling, "under weigh". It roots in "weigh anchor", raising it, for the ship to start. Mere "way" lacks both sense and flavor.

Contrarily, would it not be better to cite Joseph as the first "artisan", instead of laborer, to be a saint? Joseph was a journeyman carpenter, who, tradition suggests, won fame for the correctly curved and smooth ox yokes on which he specialized. A "laborer", unskilled, serves the carpenter on a job, and modern union rules do not permit his use of carpenter tools.

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