

# The WITNESS

10¢  
A COPY

March 6, 1952



BISHOP GORDON OF ALASKA.  
*Dines With Newly Confirmed at Elmendorf Base.*

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Lost People and Redeemed Parishes

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## 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.

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Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

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vice and Sermon.  
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"A Church for All Americans"

## The WITNESS

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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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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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  
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Thurs., 9; Wed. Noonday Service, 12:15.

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Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

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

**CHRIST CHURCH**  
INDIANAPOLIS, IND.  
Monument Circle, Downtown  
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Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 12:15; 11, 1st S. Family  
9:30; M.P. and Ser. 11.  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7:  
11 D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

**ST. PAUL'S CATHEDRAL**  
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Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School,  
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**TRINITY CHURCH**  
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Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
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Special services as announced.

**CHRIST CHURCH**  
NASHVILLE, TENNESSEE  
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11 a.m., Church School; 11 a.m., Morning  
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Thursdays and Saints' Days: Holy Com-  
munion, 10 a.m.

**CHURCH OF ST. MICHAEL AND  
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Minister of Education  
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THE WITNESS  
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## STORY OF THE WEEK

# Americans Must Defend Rights Declares Jurist

## Judge Delany Tells Holy Trinity Audience They Must Fight Oppression

★ "We are losing our rights faster than I care to admit," declared Justice Hubert T. Delany before a capacity audience in the gymnasium of the Church of the Holy Trinity, Brooklyn, N. Y. at a Negro history week observance. Justice Delany, who sits in the domestic relations court in New York City, is the son of the late Suffragan Bishop of North Carolina, Rt. Rev. Henry Beard Delany, and is an active Episcopal layman in New York.

Citing what he termed "usurpation by government" the Justice said, "I am not so concerned about the participation of hoodlums in such a riot as that in Cicero, or even the role of the police; what disturbs me is that government proceeded to indict whom?— the citizen who wanted to move into a neighborhood, the lawyer who sought to defend his rights, and the representatives of the N.A.A.C.P. — charging them with, of all things, conspiracy to lower property values!"

"Again, in the Cairo school situation," the Justice continued, "after the courts had declared that the school must be opened, and when parents took their children to be admitted, accompanied by representatives of the N.A.A.C.P., it was the parents who were faced with a bench warrant. This is what I call op-

pression by government. When we permit our government to do such things to our own citizens, we are close to losing all our constitutional rights."

"Dr. DuBois, the eminent Negro scholar, was similarly indicted by the government," charged Justice Delany. "I've been in the district attorney's office for five years and I know that the government ordinarily doesn't indict an 83 year old man on a technical crime after the organization involved has ceased to exist. Why was Dr. DuBois indicted? I can only come to one conclusion. The government had just one end in mind. Negroes have been speaking out as never before. The government wanted to say to Negro leaders, 'If you don't keep your mouth shut, we'll indict you, too! And the tragedy is that the DuBois indictment has served to intimidate Negro leadership. This is a form of legal lynching.'"

"In Groveland, Florida, the sheriff acted as if he had no intention of letting the accused prisoners ever stand trial. This was not action by the traditional mob; it was action by government."

"The Moores were bombed in Mims, Florida, because they sought to assert the American right to protest. If people are bombed out of existence for asserting this basic right, we

Americans have really lost our freedom. The bombing of the Moores and the refusal of the federal government to intervene is not only a failure for democracy but its implications should frighten us."

"The American government," continued Justice Delany, "through the Voice of Freedom cannot commend itself to the rest of the world by saying how bad government is in Russia. It must demonstrate how good democracy is in the United States. The people of Europe are sensible enough to know that we will not give democracy to them when we deny it to our own people."

"Take the present loyalty oaths. They are oppressive and do incalculable damage. No real subversive is ever going to declare that he is a subversive. It is the innocent who are hurt, and good Americans. Among the questions being asked in the present interrogations is this: 'Do you invite Negroes into your home?' To my mind the loyalty oaths are as ridiculous as suggesting that a judge every time he enters the courtroom should solemnly swear. 'I am honest, I do not take bribes, I am not a homosexual.'"

"There is a McCarran Act on the books today," said Justice Delany. "Do you know what that legalizes? In the event of a state of emergency the American government can put into concentration camps any alleged subversive without trial. That can mean anyone who questions the status quo."

"How can this happen in a democracy?" he asked. "I think it can happen because throughout our history we have always had two standards of ethics, one for Blacks and one for Whites; we have again and again changed



# EPISCOPAL CHURCH NEWS

the obvious meaning of the Constitution from its original intent. Does any one doubt that the Dred Scott decision was a political decision? It is now coming back to haunt us. If we cannot expect the highest courts to interpret the laws to make the Constitution mean what it clearly says, we are at the mercy of political expediency and near the point of losing all our constitutional guarantees."

"We are not going to get away with things like the Smith Act," declared Justice Delany. "People abroad see it precisely for what it is. Why are people afraid to speak out against it? If I say I'm against it, they say I am a communist because communists are against it. Justices Black and Douglas are against it, too, and does that make them communists? Today in the United States we are convicting people by a process of guilt by association. With the McCarthys in power, no decent man wants to participate in government. The American people must realize that the danger to America is not the 62,000 communists but the leaders like Jimmy Byrnes who will declare flatly that he will close all the schools of his state before he will obey the law of the land."

"Are we going to give up and succumb to such oppression by government?" asked Justice Delany in conclusion. "I say, 'No.' To preserve the Constitution we have all got to take a calculated risk and speak up against this usurpation by government. We have still the power of free speech and free assembly. Let us say, 'We are on to your game. We know that you know the way to make democracy work is to let every citizen have the same rights as his fellows. If we make American strong within, it will be invulnerable without.'"

In replying to the introduc-

tion before his address, Justice Delany paid a tribute to the church that was providing the facilities for the gathering. "I feel that this is one of the few churches in the country where, as a Negro Episcopalian, I am not only tolerated but really welcomed."

During the first half of the program Professor Estelle Osborne of N. Y. University and the Council of African Affairs gave a history of the Negro people in America, and "A Musical Tribute to the Negro People," in the form of a cantata for solo voices, was presented by Earl Robinson, the composer of "Ballad For Americans" and "The Lonesome Train."

## SOCIAL RELATIONS CONFERENCE

★ A conference on the Christian at his daily work was sponsored by the social relations department of Western Massachusetts held at St. Matthew's, Worcester, March 1st. Leaders were President Spencer Miller Jr. of American International College; Roy Stevens Jr., CIO official; the Rev. Paul T. Schultz, Jr., who is chairman of the department; the Rev. Alfred B. Starratt, rector of St. Paul's Stockbridge; Edward Samuel, director of public relations of an industrial firm; Josephine Starr of Northampton. The director was Mrs. Benson H. Harvey of Eastampton.

## CHRISTIAN CITIZENSHIP DISCUSSED IN LENT

★ The Church of the Epiphany, Seattle, where the Rev. Elmer B. Christie is rector, has an unusual series for its Wednesday evening services in Lent when outstanding lay people are speaking on Christian citizenship. The opening address was given by Harold S. Shefelman, attorney, who is chancellor of

the diocese of Olympia. The speaker this week is N. Henry Gellert, president of one of the local utility company. Others are Stephen F. Chadwick, past national commander of the American Legion; Mrs. F. F. Powell of the Seattle city council; Walter W. Williams, recently the director of the committee for economic development; Frank E. Holman, past president of the American Bar Association; William F. Devin, mayor of Seattle.

## STUDENTS MEETS AT UTICA

★ Episcopal women students of the diocese of Central New York had a three-day conference, February 22-24, at Grace Church, Utica, with Bishop Peabody giving the opening address. Leaders were the Rev. Roswell O. Moore, assistant chaplain at Syracuse; the Rev. Stanley Gasek, rector of Grace Church;



JAMES P. TROTTER, formerly a missionary in the Philippines, is now rector of St. Francis, Turlock, California



the Rev. Richard B. Stott of Cornell; Katharine Duffield, secretary of college work for the province of New York and New Jersey. Subjects discussed were marriage and the home; teaching as a profession; social service; full-time Church work.

## CHURCHMEN JOIN PEACE APPEAL

★ Calling for a truce in Korea at once, a conference among the five major powers, full recognition of the right of self-government for colonial peoples was issued last week, as preliminary to the Assembly for Peace to be held in Washington, March 20th. The pronouncement expresses the opinion that there "has never been greater sentiment for peace in this country," and points to a recent Gallup poll which announced that seventy percent of the American people favor a meeting of Truman, Churchill and Stalin.

Defeat of the eighty-five billion dollar war budget, defeat of pending universal military training legislation, non-ratification by the Senate of the Japanese treaty and the end of rearmament and renazification of Western Germany. are also stressed in the document.

Clergymen to sign are the Rev.

Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action; Rabbi Abraham Cronbach of Hebrew Union College; Prof. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Charles A. Hill, Baptist of Detroit; the Rev. W. B. Spofford Sr., managing editor of *The Witness*; Rev. Stephen Fritchman, Unitarian of Los Angeles; Rev. J. R. Case of Vergennes, Vt.; Rev. Willard Uphaus of the American Peace Crusade; Rev. Lewis Kuester of Secaucus, N. J.

The statement is also signed by a large number of educators and labor leaders.

## KELLOGG ELECTED IN MINNESOTA

★ Dean Hamilton Kellogg of Christ Church Cathedral, Houston, Texas, was elected bishop coadjutor of Minnesota on the first ballot at the convention held February 23rd. He was rector of St. James, Danbury, Conn., from 1929 to 1941 then served as a chaplain in world war two before going to Houston in 1946.

## PERIODICAL CLUB HAS MEETING

★ A notable increase in activity, interest and contribu-

tions during 1951 was reported at the meeting of the executive board of the Church Periodical Club, held at Seabury House, February 19-20. Running expenses are provided by an appropriation from the National Council so that all money otherwise is used for books and magazine subscriptions. Giving during the year was \$7,100 an increase of \$1,800 over 1950.

## NEWARK SEEKS FUND HONORING BISHOPS

★ Parishes in the diocese of Newark took special offering on February 24th, seeking \$100,000 in memory of Bishop Stearly and in honor of the twentieth anniversary of Bishop Washburn's consecration. The fund will be used for a chapel at Trinity Cathedral in memory of the former, and a new chancel there in tribute to the present diocesan.

## TRAINING CENTERS ARE MERGED

★ St. Mary's House, training center for women Church workers in Philadelphia, has been merged with the New York center. Helen Turnbull will continue as director, with Maude Cutler of the Philadelphia institution associate director.



SINGING "For all the saints," clergy have service conducted by Bishop Daniels at location of Bishop Tuttle's Virginia City, Montana cabin. They offered prayers of thanksgiving for his ministry. He said of cabin, "I now have a place to receive people who come for private council."

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# EDITORIALS

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## Treasures in Heaven

IT is a truism, of course, to say that the Lenten season is the special time for us to seek those thing that are above, to put first things first in our thinking. And it is equally obvious that this is a very difficult thing to do, even for the short period of forty days. For we are all immersed in a world of material problems that clamor for solution and threaten to dominate all our thoughts. But we have our Lord's clear command that we "lay not up for ourselves treasures on earth, where moth and rust doth corrupt," but that we "lay up for ourselves treasures in heaven."

Perhaps the first thing we should do is to get it clear in our minds just what these "treasures in earth" really are. They are, of course, infinitely varied and we are likely to take it for granted that they are highly desirable to acquire. The manifold gadgets that our western world abounds in, — radios, television-sets, automobiles, airplanes, telephones. Most of us feel that we couldn't well live without them; they're a part of our common life. Profits of business enterprises, high wages for workers; these too we assume are our rights and we spend time and energy to lay hold on them. Popularity with our fellows, which, in these days means conformity to the habits and standards of the majority; this, we are inclined to believe, is an excellent thing that makes for happiness. All these things are among the "treasures on earth" which the Master bids us not to lay up for ourselves. It does sound as if we were being called to an utterly ascetic life. But before we despair, let us be sure that we understand the real meaning of our Lord's "lay not up for yourselves." In our modern speech it would be more accurate to say: "be not absorbed in any of these things and be not intent on acquiring them exclusively for yourself and for those close to you."

If this is truly the meaning of the Gospel

command, we can take heart and go on to inquire what "treasures in heaven" are. They are many and varied, just as are the treasures on earth. First of all, a sound, Christ-like personal character, formed little by little in the process of looking on the face of Jesus and living with him in prayer. Personal loyalties and friendships, cultivated and maintained by patience and sacrifice; wider fellowship with groups in the neighborhood, the nation and the world, without respect of race, religion or social status. These are some of the treasures in heaven.



### "Quotes"

DO not look forward fearfully to what may happen tomorrow. The same everlasting Father who looks after you today, will care for you tomorrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then. Put aside all anxious thoughts and imaginations and say continually, The Lord is my strength and my shield; my heart hath trusted in him and I am helped. Know that God is not only with you but in you.

—F. DE SALES



Genuine Christian disciples who are earnestly endeavoring to put these things of the Spirit first in their lives, can be of good cheer that they are not attempting an impossible task. Our Lord's challenge was not to the ascetic life, but to the rightly proportioned life. His own earthly life is witness to the fact that even the things of this world can contribute to the growing of righteous and saintly characters. He himself was ministered to by men and women of wealth as well as by poor people; he was concerned that the wages of the workingman should be fair; he enjoyed for a considerable time an immense popularity with the majority of his fellow-citizens; he performed most of his works of mercy and healing through

material channels. In short, the world our Lord lived in and that we live in is a sacramental world. The realities of the Spirit—the "treasures in heaven"—can enter and dominate our lives and the life of the world at large through material things—the "treasures on earth"—which, of themselves, are neither good nor bad. Not gadgets, not profits in money, not high wages, not physical force can shut us away from God if we will but make them channels for instead of dams to the influx of God's creative love. The sacramental system of the Christian Church is witness to this basic principle of life. Water, bread, wine, oil, sex life,—all of them set up as

the media of our Lord's enlightening and transforming power,—but hopelessly inadequate for that divine purpose if men refuse their co-operative good will.

And so in our little human world today, beset by a thousand malign forces, we may be perfectly certain that its essential structure is utterly sacramental, as the Creator designed it and maintains it. Whether its outward and visible elements shall be truly signs of an inward and spiritual grace depends on that perilous fact of human free will with which God has endowed us. This machine age of gadgets and of mass-production can make possible the more abundant life which our Lord promised to them that love him and will let him in. The discoveries and inventions of modern science can make this era an age of ever-widening fellowship. The atomic

age can damn humanity and destroy civilization by prostituting these treasures on earth to the work of Satan,—as it has so far done—or it can take its place as a wonderful medium for the pouring in of some of the treasures in heaven which God waits to bestow on the wise and humble.

May the devotion and discipline of Lent prepare us to play our part wisely and bravely in the tremendous task of breaking down the barriers that keep God's renewing power and love from entering into a world confused and fearful, aware of a thousand treasures on earth, but very doubtful of the reality of the treasures in heaven. Christian disciples must hear and meet the old challenge of the prophet Elijah: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him."

# Persistent Personal Problems

## In These Anxious Times

BY

MATTHEW M. WARREN

*Rector of All Saints, Atlanta*

### LOST PEOPLE AND REDEEMED PARISHES

SOMEONE has said that America is a place where everybody is willing to sell his home. Other ways of saying the same thing are: "we are on the move," or "the old paternal homestead is gone" or "we are essentially migrants." (Modern man is mostly migrant.)

And we working in city parish life can testify to the enormous number of people who come and go from year to year and who are disturbed by their rootlessness. Hundreds upon hundreds of families have either no friends or new friends—certainly there are few with old friends.

The school life of the modern child is like a travelogue—nursery school in Seattle, elementary school in St. Louis and New Orleans, secondary school in Boston for one year, Washington (everyone lives there once) one year. And any other city the remaining two years. There is a lostness about these children, and a rootlessness about their parents which results in all manner of trouble and perplexity and misery.

Our people live in small houses and small apartments, usually in suburbs tightly stratified

economically, socially, politically and religiously. Some have just cars, others have cadillacs. Some belong to clubs, others belong to nothing. When a daughter is married the event is celebrated in the backyard and or a hotel parlor. When there is a death in the family it is elaborately covered up by overpowering funeral parlors and the odor of carnations. When a child is born into these families, he and his mother are antiseptically hidden in the caverns of hospitals—and during the birth struggle the father is excluded from every event connected with it except that one glorious American trait of check-writing.

We live in such refinement about birth, marriage and death that if one of our ancestors viewed these events he could hardly tell that anyone was being born or married. Certainly he would have trouble recognizing that anyone had died.

The more we move the less we know, the colder our relationship the more unrealistic our emotional life. To such roving unrealistic and tortured souls what can heaven mean? Surely hell can



add no tortures?

Church life is really the only life for a migrant civilization. Neither business, nor the theatre, nor social clubs, "nor any other creature" is interested in the problems of lost people of this day. Church life offers saving grace in its most unique way, at a most unique time to a most unique generation.

Here's how!

### The Fellowship That Supports

**T**HE Christian fellowship, unlike all other fellowship, supports, forgives, includes, seeks out. It is not a community of the elect but a society for sinners. It is not a club for belongers, but a home for the homeless. It is not a comfortable retreat for the well-born but a transforming experience for the twice-born. It can be argued that a lot of "parish house activities" (coffee hours, parish suppers, clubs and groups) are secular accretions. It must be confessed they frequently are, but they don't have to be. Many a family has had to depend upon such social church occasions to find friends, god-parents for new babies, ushers for weddings, mourners for burials and sustainers of life when hope has been drained by continuous shifting of scene.

### A Common Worship

**W**HATEVER our differences about our liturgy it is easily recognizable wherever it is used. An old friend of mine, of another generation, told me of a dreadful experience as a child. She was sent to Bermuda by a well to do and well meaning family to be a "cheerful" companion to a relation suffering from melancholia. The boat trip and the events of the first week were all but insupportable. Cut off from home and the normal routine of home life this adolescent girl found herself in a resort hotel, caged with a mentally and emotionally sick old lady. Then came Sunday and the Anglican Church, the old chants, the old hymns, the old and familiar arrangements. The word of God proclaimed and dramatized. To her this was home, family and life as it was meant to be. This is one of our contributions which if understood dynamically and functionally and relevantly is a strong and glorious contribution to unsettled, demoralized, rootless and migrant moderns.

In the hand of the rigid, the calloused and the insensitive the liturgy can be of small help, but in the hands of the imaginative, the creative, the sensitive and the devout, it can be, and for many is, the family table, the Father's house, the un-

changing amidst the flux, the strength for endurance and the bread of life.

### Warmth for the Cold

**I**N a world where relationships seem to be growing even colder and less personal, the church fellowship can offer an overcoming and supportive warmth and a personal relationship.

A pastor's study is frequently by many whose lives have all but collapsed for want of warm understanding. Usually in today's world we get the impression, especially if we are cut off from the familiar, that nobody cares for us and from there on we are inclined to spiral down hill until we find one who does care.

In the world in which most of us grew up our mothers had "over-the-fence" group dynamics with caring neighbors. Our fathers had life long friends as daily associates. Today psychiatrists have to fill these roles to meet peoples dismaying loneliness and cut-off frustrated existence. A man's business seldom cares if his marriage is breaking up unless it begins to interfere with his productivity. I don't recall that the entertainment world, supported entirely by family groups, is at all wrought up if divorce is climbing steadily.

And yet these frustrating experiences are a parish church's normal meat. We thrive on caring. We find it our greatest pleasure and heart's delight to express our warmth, to cast about for those who will accept the warmth of church life.

### A Chance to Know

**W**ITH the current theological ferment comes a new spirit in our Church from the direction of Christian education. All over America groups of adults are discovering new vitality in their religious life by way of the Church's teaching series. Some of these groups are doubtless handled artlessly and awkwardly, but it remains a fact that never before have we had such resources for teaching happily met with such eagerness to learn.

A parish which sees the mighty acts of God as the culminating purpose of the scriptures rather than a meagre, pinch-penny, niggardly scepticism about the Bible will be a vital and soul-saving parish. A parish which understands its history as a mighty conflict with evil and a fight from the start to make available to all people God's saving grace, will be a parish better able to face the moral inadequacies of our narrow, bigoted race-conscious and exclusive secularism.

A parish which faces the issues of faith as being a matter of what God has done for us, rather than what men can earn for themselves, will be a parish responding out of gratitude and thanksgiving rather than pride and egocentricity.

It takes courage to die to the old and stable community most of us have known. Yet die to it we must for it is gone. The old paternal homeplace is gone; the old parish church pattern is gone; the future looms and is discernible in to-

day's events. Move we will and move we must. Let the parish gird itself to witness to God's unchanging, dependable and everlasting support for his people. Let the parish so order its life that its shifting membership will find warm acceptance and mature understanding on the part of those responsible for Church life.

If we must die to the old certainties, let us do so with "a sure and certain hope of a resurrection" trusting God to give the Church the power to minister to the singular needs of this world.

# The Seven Last Words

Meditations by Thomas V. Barrett

## A THIEF

**T**HERE is a numbness now in all body . . . there is a limit to the pain a man can feel and when the limit comes some heaven-sent delirium binds pain, half sleep, memory and stupor all in one and it is bearable. Yet how everlasting is this dim torment?

Were my feet ever not pierced by nails, was my body ever free to feel the April rain my sinews ever smooth and strong did my lungs ever fill with the sea wind? How long does hell last it cannot last longer than forever . . . O hasten death blot out all sense and memory!

Well this was the risk I took, I knew this chance existed but I thought being a clever thief there was little risk for me, I would escape the judgment like Levi a friend of mine, no not a friend a brother thief, only he kept within the law and stole six times the booty that was mine, well, that's his business, that will be his judgment too. I doubt that he'll escape . . . no more than I, his crucifixion may be less public but he'll have one . . . . . There was a time so long back when I was fair and innocent, a child in the garden of Eden I sailed my boats in the waters of Shiloah with Joel my brother and in the evening listened to my father read the law and life was good in those days peace lay on the hills of Bethlehem. I had my choice; to keep the law, work in the sun, toil for a pittance, build home and family with a good conscience; I thought I knew an easier way . . . not for me . . . I said . . . to live by the sweat of my face . . . ah well it was exciting at first . . . the entry in the night the dark ghostly alley phantomed by police the

heady flight the division of plunder the candlelit cellar; secret stores of silver and gold, the endless vigilance. But this end! This jeering crowd of thieves who never broke the law . . . these gossips, puritans respectable smug ne'er-do-wells, this biting rope, this bloody rack this strangulated flesh this mystery of pain and all this countryside once lovely in my sight shuddering under the shock of death, God have mercy.

So I was caught. Judged. This was the risk. Drink deeply of this cup thou foolish thief have I deserved less than this? or more? Pain sanctify this futility. Misery be mine until my soul is washed, if soul exist. What now?

Another thief crucified with me and yonder friend? Be clear mine eyes, sleep pain, that I may know this new arrival with such noisy friends who spit and jeer. Perhaps it is Barrabas the rebel. He shall soon find out what anguish death can be. No wait. I know this man . . . the carpenter from Nazareth, the prophet Jesus by name.

What evil day is this, what hath he done? He taught young men concerning God, and with skilled hands brought healing to the sick. I know this man I heard him once in Caesarea, and fled from him before his eyes should pry into my thieving spirit. A thief, in law or out, could not abide his look, still less his words. Would God I had stayed. He gave Bartimaeus sight along the Jerusalem road and Bartimaeus was a friend of mine we were boys together . . . no . . . they cannot crucify this man, he is just.

Why does he not cry out against them and call down his angels of light? He should not die

so young. Would I had met him before my hot, indignant heart started against the law! Ah God, they crucify him.

My suffering is not comparable to his for his punishment comes in return for holiness which should not be. How can he keep silent, what was it he said to those at Caesarea . . . repent ye for the kingdom of God is at hand . . . repent . . . turn again . . . blessed are they that mourn for they shall be comforted. Blessed are they which thirst after righteousness . . . for the kingdom of God is like a pearl of great price (being a thief I remember that) there shall be joy in heaven over one sinner that repenteth . . . . . if my mind would clear . . . could I repent . . . at this late dimming hour, God have mercy . . . What is it my brother thief is saying, crying for help is he not? trying to save his skin, bloody as it is? . . . save thyself and us . . . bitterness, scorn, doubt are in his parched voice . . . Samuel thou sinner hold thy tongue dost thou not fear God even now . . . this is our just reward . . . you took the risk as I did, dishonest one, but this man hath done nothing amiss . . . are my words heard, does sound come from cracked throat, or is it the delirium of death. Verily I wish I had not fied at Caesarea . . . thy words, carpenter, were truth but I could not hear them . . . words of forgiveness I did not believe . . . weep my heart . . . hear Jesus, God give me voice . . . . . Lord! Lord! remember me when thou comest into thy kingdom . . . canst thou hear me? He looks . . . let me look at him, let him see my soul, I have seen it myself how dark it is, oh that I could see him more clearly, yet what does he say, does he speak?

Verily I say unto you, this day shalt thou be with me in Paradise."

This day, now in this extremity . . . even now is forgiveness possible? when I can do nothing to prove my broken heart . . . now? Oh pain come do thy worst, death take my body, world take thy last payment for my sins, I am redeemed . . . now . . . at this moment though I walk through the valley of the shadow of death I will fear no evil . . . . . is the crowd below me shouting or is it the songs of angels that I hear there shall be joy in heaven, blessed are the pure in heart . . . blessed are they that mourn, blessed are the poor . . . it is not so dark upon this hill my eyes are clear now I see my master yonder with arms wide in mercy and the light in back of him grows brighter and brighter all pain is gone and all the condemnation I am free and there is no night here any longer only the glory and the light . . . the light.

# Do You Know Your Prayer Book?

BY

**WILLIAM P. BARND**

*Rector of St. Matthew's, Lincoln*

**P**ERHAPS there are times when every clergyman is a bit surprised, though not too much so, at the number of Episcopalians who apparently have never read the Prayer Book through. They, of course, follow the service of Holy Communion or Morning Prayer when they are at church. If they participate in a baptism they go through that service. They attend an occasional wedding or burial. They are present when the bishop comes for confirmation. Yet their acquaintance with the Prayer Book is really not very great. They have not paid attention to the rubrics in fine print. Indeed they have missed many of the treasures of this wonderful book.

Several years ago I suggested as a Lenten exercise that people might read the Prayer Book through from cover to cover. An old lady who had been an Episcopalian for many years did so, and confessed that she found a number of things in there that she had not seen before.

How do you know our Prayer Book? For instance, can you answer these simple questions?

What is required to be read on the first Sunday in Advent, the first Sunday in Lent, and Trinity Sunday?

How often must the Decalogue be read?

What does the Prayer Book say about the tone of voice in which parts of services may be rendered: that is, whether they may be said or sung?

What provision does the Prayer Book make for the Holy Communion at a funeral?

On what five days must the Nicene Creed be said?

What direction does the Prayer Book give for private confession?

What does the Prayer Book say about the relation of the Episcopal Church to the Church of England in the matters of doctrine, discipline, and worship?

What are the Prayer Book requirements for admission to Holy Communion?

Good for you if you can answer these simple questions correctly. If you cannot do so, you will find it spiritually rewarding and mentally stimulating to read your Prayer Book through. It is a treasure house for mind and soul, and you will be a better Episcopalian for the experience. Lent would be a good time to do it.



# EPISCOPAL CHURCH NEWS

## BIDS CHURCHES DO MORE FOR BROTHERHOOD

★ Groups such as the Urban League and the National Association for the Advancement of Colored People have done more to promote brotherhood than have the churches, a rector declared at the annual community interracial service in Minneapolis.

"Christians should bow their heads in shame for not having stood for things that make for brotherhood," declared the Rev. Denzil A. Carty, rector of St. Philip's, St. Paul. "There will never be peace or goodwill unless men solve the problems of human and race relations and look upon each other as brothers. Although America stands ready with economic aid and scientific knowledge, she lacks spiritual resources to solve these human problems and succeed as a world leader."

The service was held at the Cathedral Church of St. Mark. Clergy of several Protestant denominations participated in the service and an interracial chorus and a Japanese-American choir provided music.

## EUCHARIST FOR PEACE OFFERED CLERGY

★ A special Eucharist for Peace has been sent to all of the bishops and to the clergy who are members of the Episcopal League for Social Action. The

executive chairman, Kenneth Forbes, in a covering letter urges that it be used "frequently in these trying times when the hearts of the people are longing for the prevention of threatened war." He has also asked each bishop to authorize its use. Additional copies may be had by clergy who are not ELSA members by writing Mr. Forbes at 135 West Upsal St., Philadelphia 19.

## NEW SERVICES ARE OFFERED

★ The Church Mission of Help in Western New York has taken a step forward in strengthening the effectiveness of its case work for disturbed adolescents by providing for regular consultation service from a psychiatrist and a skilled case consultant.

In answer to calls from many parishes in the diocese for assistance in matters where the services of a trained social service worker are needed, the organization has further expanded its field of endeavor. Now it stands as a strong right arm beside the clergy to bring to bear the social resources of the community to alleviate needs beyond the youth field through consultation and referral. In this way the

agency helps the clergy to meet such problems as need for old age assistance, hospitalization, homes for the aged, for incurables or for children, the straightening out of family relations and many other social services.

## GENERAL SEMINARY HAS RARE BOOKS

★ Valuable books and historical documents belonging to Bishop Samuel Seabury of Connecticut, first bishop in the U.S., were recently discovered in a forgotten, walled-up room at the General Seminary. Several hundred rare works are now being catalogued at the seminary library.

## FINDS DEEP RELIGIOUS IMPULSES IN YOUTH

★ The "flaming youth" of the twenties has given way to a more serious-minded youngster mo-



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tivated by deep religious impulses, according to the Rev. Leonard Nelson, chaplain of the Louisiana State University student center.

An Episcopalian youth leader since 1936 and a world war two army chaplain, he said: "statistics and incidents show that modern youth is more interested in God, doctrine and church attendance" than were the youth of his own day.

Two-thirds of the Episcopalian students who are on the campus Sundays attend services at the center, he said, while the others, for the most part, are active in their own parishes.

Last fall, Episcopal undergraduates pledged more than \$2,000, or an average of \$10 each, to the center's program, aside from contributions to their parish churches, Mr. Nelson said. He believes that the failure of humanistic and materialistic philosophies, the depression, world war two, and "increased knowledge," are responsible for the transformation of youth.

"They still know how to have a good time," he said, "but the rah-rah stuff on the whole has gone."

## BIRMINGHAM FEATURES BISHOPS IN LENT

★ The Rev. J. E. Somerville, Presbyterian of Birmingham, Ala., shares the spotlight with Episcopal Bishops at noonday services held in Lent at the Advent in that city. Bishops to preach are Jones of Louisiana, Hines of Texas, Carruthers of South Carolina, Carpenter of Alabama, Keeler of Minnesota, Clingman of Kentucky.



## PRAISES SUNG TO ORGAN

★ When a new organ was installed at St. Andrew's, Denver, one who signs himself Anon E. Mess, broke into verse:  
We have a new church organ,  
An instrument to hear.  
And instead of sticking it up front,  
We parked it in the rear  
And built a sacristy upon.  
The poor old organ's bier.  
And many said the change was grand,  
While others shed a tear.

But to us undefeated sheep  
who used to fume and falter,  
With the organ gone we now can keep  
Our eye upon the altar;  
And see when to assist at Mass  
And when to read the psalter.

Also, exposed to public view,  
We've given up cat napping too.  
Chorus:  
And thus to disputants unsung,  
Who'd criticize if being hung,  
We sing unto the Promised Land,  
We think the new arrangement grand.

## LUCY RANDOLPH MASON RECEIVES HONOR

★ Lucy Randolph Mason, distinguished Churchwoman who is an organizer and public relations representative of the CIO in the south, was presented with a social justice award at the convention of the Religion and Labor Foundation, meeting in Cleveland, March 4-5. She is of a long line of Episcopalians, several of whom were noted rectors.

## SERVICES IN LENT

### WAUKEGAN, ILL.

CHRIST CHURCH PARISH  
410 Grand Ave.

Rev. Osborne R. Littleford, Rector  
Sundays: 8, 9, 11  
Daily: H.C. as posted  
Wed.: 7:45 p.m. Litany and Sermon

ALL SOULS CHAPEL  
Green Bay and Grand Ave.

Rev. H. Wm. Barks, Jr., Vicar  
Sundays: 9, 10, 11  
Wed.: H.C.: 9:30. Litany: 8 p.m.

### AUSTIN, TEXAS—

ALL SAINTS' CHAPEL  
The Rev. Joseph Harte, Rector  
The Rev. Gray Blandy  
The Rev. Keith Bardin

Sundays: 8, 9:30, 11 and 6  
Daily: 7 and 5:30; Wed. 10

### SOUTH ORANGE, N. J.—

ST. ANDREW'S CHURCH  
The Rev. H. Ross Greer, Rector

Sunday: H.C., 8; Service, 11  
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

### BALTIMORE, MD.—

ST. MICHAEL'S AND ALL ANGELS  
20th and St. Paul  
The Rev. Don Frank Fenn, D.D.  
The Rev. R. W. Seaman  
The Rev. Paul E. Leatherbury  
Sunday: 7:30, 9:30, 11:00 a.m.  
Holy Eucharist Daily  
Preaching Mission, March 2nd to 9th, 8 p.m.  
Quiet Days: March 19th, 10:30 - 3:00 p.m.  
March 29th, 4:30 to 9:30 p.m.  
Holy Week: Preaching Daily, 8 p.m.

### WASHINGTON, D. C.—

CHURCH OF THE EPIPHANY  
1317 G Street, N. W.

The Rev. Leland Stark, Rector  
The Rev. Warren Mace, Assoc. Rector  
The Rev. Harry Mayfield, Curate  
Sunday: 8 and 11 a.m.; 8 p.m.  
Mon. through Fri., 12-12:30 p.m. Noonday preaching services  
Wed., 5:30 p.m., Preaching service  
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

### LOS ANGELES, CALIF.—

ST. PAUL'S CATHEDRAL  
615 S. Figueroa St.

Very Rev. John M. Krumm, Ph.D., Rector  
Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer  
Tues., H.C. 10; Thur. 10:30  
Daily Service: H.C., 7:30 a.m., 12:05

### COLUMBIA UNIVERSITY ST. PAUL'S CHAPEL

The Rev. Darby W. Betts, Acting Chaplain  
Daily (except Sat.): 12 noon  
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11  
H.C.: Wed. 7:45. Compline: Wed. 10:00

### PROVIDENCE, R. I.—

GRACE CHURCH  
Mathewson and Westminster Sts.

The Rev. Clarence H. Horner, D.D., Rector  
Sundays: H.C. 8 and 9 a.m.; Church School 9:30 and 11; Morning Prayer and Sermon (H.C. first Sunday) 11; Y.P.F., 5 p.m.  
Evening Prayer and Sermon, 7:30 p.m.  
Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. through Fri., 12:10 p.m.

### SAN ANTONIO, TEXAS—

ST. PAUL'S MEMORIAL  
Rev. H. Paul Osborne, Rector

Sunday: 8, 9:30, 11 and 5 p.m.  
Weekdays: Wed. 7 and 10

# EPISCOPAL CHURCH BRIEFS

**JERRY VOORHIS**, Episcopalian and former Congressman told 325 delegates representing 34 denominations to the conference on the Christian and his daily work, meeting in Buffalo, Feb. 25-26, that American public life "is filled with nominal Christians whose actions are determined by party affiliation, or by expediency, or by a desire for continuance in office. The central purpose of the Christian politician must be to create an environment in which there will be a maximum opportunity for the development of Christian character and maximum encouragement to the growth of Christian relationships among people in groups." He urged effective measures to "rid the world of the scourge of war."

**BISHOPS Y. Y. TSU** of China preached February 24 at Christ Church, Nashville, Tenn., telling the congregation of the challenge presented by Asia to the Christian Church. He was a chaplain to U.S. troops in China during the last year of world war two.

**CAPT. ROBERT C. JONES** was installed national director of Church Army on Feb. 26 by Bishop Sherrill. He was presented by Bishop Gilbert, retired Bishop of New York.

**DEPUTIES** to General Convention Arkansas: clergy; J. Hodge Alves, T. P. Devlin, J. Rayford McLean, C. P. Lewis Laymen, W. H. Daggett, P. F. Watzek, Wayne Upton, Rabie Rhodes.

**BISHOP PARSON'S** pamphlet on The Bishop and Pastoral Relations, likely to be an important issue at General Convention, is available at 15 cents a copy from The Witness, Tunkhannock, Pa.

**THEODOR DIETZ**, rector of the Cologne, Germany, parish of the Old Catholic Church, arrived in this country February 29 for a two months visit. He will lecture, as the official representative of his Church, on the work in Germany with the intention of strengthening the relationship between that Church and the Episcopal Church. The visit is approved by Bishop Sherrill.

**LOOK UNDER** your roof. The one of Trinity, Camden, N. Y., was being repaired for leaks and a bell was discovered in the tower. Oldest residents in town can't remember ever having heard a bell rung from the church. It's ringing now.

**OVERSEA STUDENTS**, who were aided last year in studying in the U.S., send reports on their present jobs. Achilles Siagris of Greece is teaching theology at a junior college on the island of Cephalonia; Cyrille Eltchaniff is teaching at the Russian Orthodox Institute in Paris in addition to holding down several positions with Russian organizations in France; Yoshimitsu Endo is teaching at the seminary of the Japanese Church in Tokyo; Constantine Mantis of Greece is principal of the Ecclesiastical Institute of Patras, teaching Ethics. The school prepares clergymen for work in village and small cities in Greece.

**COLORADO** has its first woman vestryman: Mrs. Mabel was heartily congratulated by her rector, the Rev. A. M. Lukens, when she was elected to the office by the people of St. Barnabas, Denver.

**ORGAN RECITALS** are featured at St. John's Cathedral, Denver. One was given recently by John Moseley, organist at Ascension and Holy Trinity, Pueblo.

**PAUL RUSCH** of the Brotherhood of St. Andrew in Japan has returned to carry on work there, carrying with him a considerable amount of money raised in the U.S. St. John's, Detroit, gave him \$5,000 for a library and parish house. He also was responsible for collection of tons of clothing, farm equipment, medical supplies, food.

**GRACE CHURCH**, Utica, N. Y. has a group of layman who read the litany each weekday noon. The intention is for peace but they also pray for parishoners having anniversaries.

**UNITED SERVICES** are sponsored by the Episcopal Churches of Charleston, S. C., with services rotated among the churches each Wednesday evening, and noonday services each Thursday

at downtown St. Michael's. Preachers are R. Emmet Gribbin Jr. of Clemson; Wendell Phillips of Rye, N. Y.; Don Frank Fenn of Baltimore; Prof. Paul Scherer of Union Seminary, N. Y.; Bishop Quin of Texas; Bishop Kirchoffer of Indianapolis; Bishop Caruthers of South Carolina.

**BISHOP STONEY** of New Mexico and Southwest Texas has announced that the district will ask for diocesan status at the General Convention this year.

**ST. TIMOTHY'S**, Bishop, Cal., has dedicated a fine new church. Most of the labor was contributed by the men of the parish.

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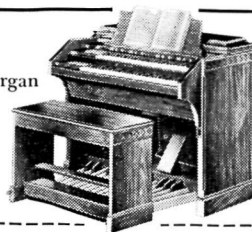
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# PEOPLE

## CLERGY CHANGES:

PAUL HAWKINS, Jr., formerly curate at St. James, Chicago, is now rector of St. Mark's, Geneva, Ill.

JOHN A. FRAMPTON, ass't. at Trinity, Wilmington, Del., has resigned because of illness.

KENNETH E. CLARKE, rector of St. Anne's, Middletown, Del., becomes rector of St. Thomas, Terrace Park, Ohio, March 1.

LESLIE A. WILSON, rector of St. Andrew's, Chariton, Ia., becomes rector of St. Andrew's, Youngstown, O., March 15.

W. KIRD CRESAP, rector of the Epiphany, Glenburn, Pa., becomes rector of St. John's Wilmington, N. C., March 9.

HOLT M. JENKINS, formerly rector of St. Mark's Highland, Md., is now rector of St. Stephen's, Catasauqua, Pa.

WALTER E. EDWARDS, formerly rector of Trinity, Tyron, Pa., is now rector of St. Paul, Athens, Pa., and St. Paul's, Troy.

## ORDINATIONS:

RAYMOND R. TAYLOR was ordained priest Feb. 2 by Bishop Gesner at St. Philip's Dupree, S. D., where he is in charge.

ROBERT B. LUCENT was ordained priest Feb. 5 by Bishop Gesner at Mission, S. D. He is ass't on the Rosebud Reservation.

WILLIAM B. LOCKE was ordained priest on Feb. 7 by Bishop Roberts at St. Mary's Flandreau, S. D. where he is in charge.

HAROLD E. BARRETT was ordained deacon Feb. 21 by Bishop Carruthers at St. Luke and St. Paul, Charleston, S. C. He is in charge of churches at Pinopolis, Guild Hall and Pompion Hill.

## DEATHS:

JAMES GEORGE, 68, city missionary in St. Louis for 25 years, died suddenly Feb. 22 while makes his rounds among patients of the city infirmary. There was a memorial service Feb. 24 conducted by Bishop Scarlett, Bishop Lichtenberger and Dean Sweet.

JAMES W. HENRY, 88, who started as a clerk at the Church Missions House was ass't treasurer at the time of his retirement in 1926, died Feb. 11 in Brooklyn.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

**WALTER MITCHELL**  
Retired Bishop of Arizona

Anent the discussion about the revised so-called American Missal, may I put in my "two bits"?

The first "bit" is to the clergy who are or are thinking of using the book, suppose at your ordination, when you were asked the question:

"Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline . . . as this Church hath received the same . . ."? you had replied, per the Prayer Book, "I will do so by the help of the Lord," but had added, "except when it comes to the sacrament which the Prayer Book calls the Holy Communion or The Lord's Supper, I shall call it the Mass and use the American Missal instead of the Prayer Book," would not your ordination have stopped right there? If so, is it loyal to do, once safely ordained, what if avowed at the time, would have prevented your ordination?

The second "bit" is to those bishops who permit or are thinking of permitting the use of the American Missal. Suppose, when you read the "Promise of Conformity to the doctrine, discipline and worship of the Protestant Episcopal Church," at the end you had added, "but I intend to permit the use of the American Missal instead of the Office in the Prayer Book;" would not your consecration have stopped right there? If so, is it loyal to do, once safely consecrated, what would have prevented your consecration if avowed at the time?

Surely none of us has forgotten the ringing resolution of the last General Convention, (which, significantly enough, originated in the House of Deputies) which passed both Houses, calling on all of us in authority to stick to the Prayer Book?

**LEE C. PARSONS**  
Layman of Springfield, Mass.

Your recent editorial about the liberalism of Justice William O. Douglas was most interesting. For some time I have felt that Justices Douglas and Black were the only two members of the Supreme Court upholding our civil liberties.

At a time when the very existence of American democracy is in danger from reactionary forces I have read with approval of the candidacy of Justice Douglas for the Presidency. We surely need a man of his calibre in the White House, one who would

support civil liberties and take the control of our foreign and domestic affairs away from the military, where it now rests.

**OWEN LLOYD**  
Clergyman of Anthony, Kansas

Enclosed is my subscription. I am not in the least, to be brutally frank, a supporter of your churchmanship—100 per cent opposed to you on that score. I dropped the Living Church several years ago because it is Catholic only in name. The Church news, no thank you. I am pulling for the American Church Union to publish a real Catholic paper, plus current Church news.

But I must have a church paper with the current Church news—hence my order.

I hope you won't class me among the ultra rude for what I have written. But trully I am sick and fearful of what I think is a sell-out policy on the part of many of the children of dear old Catholic Mother Church.

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