

The WITNESS

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A COPY

APRIL 17, 1952



CHAPEL SERVICE IN THE NEW SAINT BARNABAS HOUSE

The staff of the New York Protestant Episcopal City Mission Society meets regularly for inspiration and guidance in its work

Episcopal City Mission Society Of New York

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 except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.: 11 Sermon.
4:30, Vespers or Music Service.
Weekdays: Tues.-Thurs., Prayers - 12:30. Thurs., and Holy Days, H.C. - 11:45 Fri., Organ Recital - 12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. John Ellis Large, D.D.
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Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursdays and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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46th Street, East of Times Square
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Sunday Masses: 7, 8, 9, 10, 11 (High).
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The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. L. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH

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

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

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The Rev. Alfred W. Price, D.D., Rector
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Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

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Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 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, 12:11.

CHRIST CHURCH

CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH

MIAMI

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

CHRIST CHURCH

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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; H.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
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Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH

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Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH

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Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market
Founded 1695 Built 1727

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Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

TRINITY CHURCH

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

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

Six Programs To Help People At Turning Points

New York Episcopal City Mission Society Seeks To Make People Self-Reliant

★ When a person is bogged down in trouble it is because he either doesn't know what steps can be taken to get around or over the difficulty, or he lacks courage to take the step.

He can get two kinds of help. He can be given superficial, temporary, expedient assistance which leaves him just where he started. Or he can be guided and encouraged to understand his problem and work out a solution to it on a constructive and permanent basis.

If he gets the first kind, all that he has learned is to turn to that source of help again, when he faces trouble. If he received the second kind, he has learned how to deal with trouble himself when and if it strikes.

It is a pleasure to bring to readers to *The Witness* the story of a Church organization whose primary aim is to give the second kind of aid to troubled people—to make them self-reliant.

The organization is the 120-year-old New York Protestant Episcopal City Mission Society.

Bishop Horace W. B. Donegan of New York and president of the Society, says of its work: "Every individual who has faced trouble and found a solution to the problem it brought, knows in retrospect that opportunity walked into his life with the

trouble. He knows that a turning-point was reached where constructive decisions were made.

"The New York Protestant Episcopal City Mission Society exists to help people fight their way through at these turning-points. From the smallest child in our temporary shelter or at our camps to the most aged patient in hospital or institution, trouble has brought them into the orbit of our care.

"Our task is to help them start in the right direction with more than human courage as they face their problem."

Mr. Thomas M. Peters, chairman of the executive committee of the Society, said recently, "Occasionally Christian charity demands that a person, who cannot help himself, be carried for extended periods of time. We do this gladly, but always with the ultimate hope in mind that self-reliance will be achieved."

During the 120 years of the Society's existence, it has expanded or contracted its program to meet the needs of the times. It has sought to operate in fields where needs were obviously not being met. It has withdrawn services when it was evident that other agencies could deal with the needs more effectively or when a need ceased to exist.

For example, Wiltwyck

School, for boys who were potential delinquents, was established and maintained by the Society to meet a very serious need in New York City. It had the reputation of being one of the finest institutions of its kind. Because of the quality of the work, it cost a great deal to maintain and operate. The fact that it was part of the work of the Episcopal City Mission Society did not encourage people of other denominations to contribute to its support, even though it took boys of all denominations.

The Society thought the school would fare better financially if it were turned over to an independent board of directors. Such a board was organized and the property and equipment were turned over to it, without charge, in June of 1942. The work continues with its full vigor and helpfulness.

The Society now maintains six services for people in trouble . . . Chaplaincy in 39 public institutions; Saint Barnabas House, a temporary shelter for children; Family Service; case work with girls and young women at the reformatory at Westfield State Farm; aid to immigrants at Ellis Island; and Summer Camps for needy boys and girls.

In all, last year, more than 30,000 different persons were helped in one way or another by the Society. If you divide the total budget of \$390,000 by the number of individuals helped, it appears that the average cost of helping a person these days is about \$13.

The Rev. William E. Sprenger, Director of the Society, says of this figure, "When you consider that it takes the skills of about 175 persons, plus food, plus

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administration costs, plus building maintenance and capital improvements in order to help 30,000 people a year, with all their varied needs, the cost is low. When you consider what the cost to society might be, if our work were not done, the cost becomes almost negligible. However, 'negligible' in this case does not mean the cost can be

ignored. The Society is greatly in need of increased endowment and of more annual gifts."

The story of how the Society conducts its stewardship of gifts, to aid people in trouble toward self-reliance is impressive. Some of the story is presented on succeeding pages of this issue.

tions are the outcome of a century old program. In 1831 the New York Protestant Episcopal City Mission Society employed a "missionary" who mentioned in his first report a visitation to a sick person at Bellevue Hospital, "which ministration led to others."

The Society's present Chaplaincy Programs grew from that small beginning. Today 17 full-time and 8 associate chaplains minister to all the Protestants in 39 public institutions in the New York Diocese. They serve 16 hospitals, 7 homes for dependents, 10 correctional institutions for youth, 2 rehabilitation centers (alcoholics), and 1 temporary shelter for children.

The Protestant population of those institutions, on any given day, would average about 15,000. Many of them would be short term 'parishioners'. They are hospitalized for a brief, acute illness for surgery, or are serving brief sentences in prison or reformatories. Many more of them are long term 'parishioner' . . . the aged and dependents in homes, patient in mental institutions, the chronically ill, and men and women serving long terms in prisons.

The troubles of these 'parishioners' include every problem to which the human personality is subject. The solution of those problems depends upon professional skills from many fields. The chaplain works as a member of a team with medical staff, psychiatrists, parole officers, social workers and other professional persons trained to deal with particular phases of the total difficulty.

One who just casually hears of our institutional work might wonder how our full-time chaplains can find enough to do. There would be cause for such feeling if their work were just

Institutional Chaplaincy, After 120 Years

By
H. RUSHTON BELL

Director of Chaplaincy, New York Protestant Episcopal City Mission Society

★ In one of our great New York City hospitals, where impersonal relationship between staff and patients might be expected, one of our chaplains stopped beside a man's bed and remarked, "Nurse said you were asking for me, John."

The patient's eyes flickered open and slowly focused on the figure standing there. He had had a difficult time and the chaplain felt he was not in the

clear yet. He had previously discussed the case with the doctor in charge. There had been, also, three long talks with the patient before the operation. The chaplain suspected one of the worst enemies in this case was fear.

For many seconds the only thing that seemed to be alive about the patient was his eyes. Then the lips moved and the chaplain leaned to catch the whispered confession, "Guess I was . . . afraid again."

The chaplain touched the patient's hand in reassurance. "But you're not afraid now?" His inflection made the question sound like a statement. The man's eyes searched the chaplain's and seemed to find something he needed. The tip of his tongue circled his dry lips. "No . . . not now," he said "I remember . . . what you helped me work out."

Doctor, nurse and chaplain had worked together as a team . . . and a man lived who, but for the chaplain, would have had to face his fears alone and might have succumbed to them.

This and similar ministra-

VERY YOUNG PEOPLE HAVE PROBLEMS, TOO



tramping corridors, wards and cell blocks to do casual calling. The fact is, however, that each man develops a program adapted to his particular institution and in each case becomes one of the institutional team working for the total welfare of patients or prisoners. The 3,359 consultations with professional workers and attendance at 286 staff conferences reported last year attest the degree of acceptance of the chaplains' contribution in this regard. Again, religious education is not limited to individual conversations, but classes for children and adults are held regularly where facilities permit. At two institutions, an annual 5 day mission is provided. At one prison, weekly classes on Fundamentals of Religion are conducted. At two places, the chaplains lend their experience to the formation and support of Alcoholics Anonymous groups. In another, a Chapel Council was formed of personnel to help develop the religious program of the institution. Therefore, institutional chaplaincy, as exemplified by the activities of our men, demands not only the whole efforts of a man, but also special skills and deep insight, with an ability to meet people's needs in critical situations. However, none of us considers himself completely prepared and to improve our effectiveness, we hold monthly two-hour meetings of the staff, with carefully prepared programs.

Our chaplains last year performed 81,782 ministrations to 26,347 different persons. 5,984 of their calls on critically ill and pre-operative patients were night calls. They conducted 4,988 chapel services, in addition to their ministry to individuals which included 13,072 bedside communions.

It is easy to say that statistics can only indicate the scope of the Chaplaincy Program and that the end result of the help given can never be really measured, as it reaches out from

prisoners and patients to their families and communities. There is, however, an acid test of its effectiveness—what it does to people.

The significance of one chaplain's work was observed recently by a layman, who spent part of a day with the chaplain in a home for dependents. These are some of his reactions:

"We followed the chaplain, at a short distance, as he made his way around a barracks-like room where there were rows of iron beds. Aged people lay on these beds or sat quietly by them.

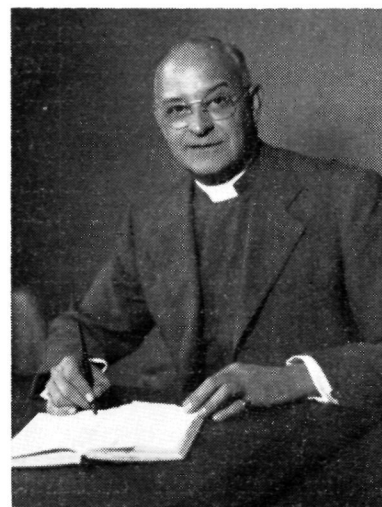
"Every person awake was greeted, and here and there, as the chaplain stopped briefly, a hand would reach up to his. I received the distinct impression that he created a wave of animation moving with him up and down the ward. Faces lighted as he approached and there was frequent conversation.

"'Last woman I talked to,' the chaplain said as we left the building, 'can't sit up. Hasn't been able to for years. She has no one who cares and there is almost nothing she can do. I've interested someone in buying her a little radio. She will get a lot of enjoyment out of it.'

"As we were walking to the next building, a man stopped us apologetically. 'Chaplain,' he said, 'you know Beethoven's Second Symphony . . . I can't get it out of my mind. May I come over to the Chapel and play it on the organ?' The chaplain made a date with him.

"We went into the occupational therapy room where a little group of elderly men were working quietly. One of them held up a small statue. 'Look at this I have carved,' he said. His eyes appealed for approval. 'It's of Christ. I tried to carve it as I see Him.' The chaplain studied it, placed his hand approvingly on the man's shoulder. 'You see Him as happy figure, don't you?' he said. The old man smiled proudly.

"Sometime later we walked up



THE REV. WILLIAM E. SPRENGER
Director, New York Protestant Episcopal
City Mission Society

★ The New York Protestant Episcopal City Mission Society has ministered to well over four million persons in the Name of Christ during its 120 years of existence.

Meeting this responsibility of the Church, toward the needs of more than 30,000 unfortunate, sick and troubled people every year, costs over \$1,000 a day. Yet, even with rising costs, we have decreased our operating deficit from \$65,000 in 1941 to \$21,000 this past year. During that ten year period the Society has increased its endowments from \$839,000 to \$1,223,000, and has reorganized its work to meet modern needs more effectively.

It is our hope that this account of our activities brought to you through the cooperation of The Witness, will win new friends for this continuing ministry.

the wheelchair ramp and entered the Chapel. 'Chaplain,' I said, 'along with some encouraging sights, we've seen many depressing things this morning. Do you ever feel depressed?'

"He was thoughtful for a moment and remembered trouble clouded his eyes. 'Occasionally a bit overwhelmed,' he replied. 'However, one has only

to recall how much these people value the Church's coming to them and how much they deserve and appreciate friendly understanding, then one's own strength and faith is renewed."

An old man stopped another of our chaplains as he was making his round of visits in a hospital and said pathetically, "Look, Chaplain, I know I'm an old man, but wouldn't you think my kids would come to see me. Unwanted, unloved, no good to anybody . . . that's me! Nobody comes to see me, except you."

Similar emotional outbursts are often heard by our chaplains . . . "unwanted, unloved, no good to anybody . . ." Such feelings

are very prevalent among people in institutions. They are destructive feelings, too. They retard the recovery of patients in hospitals, bring bitterness to the aged, increase the hostility of prisoners toward society. Chaplains see it happen daily.

The life of our chaplains is a continuous endeavor to show that someone does care, that the Church cares, that God when properly apprehended does alter life's situations. Their work is to start these 'parishioners' along a new path of hope, of self-respect, and a feeling of usefulness by a rekindling of faith in God, in others and in themselves.

ters in the United States, inasmuch as it is in one hospital, it is possible for students to secure experience in three areas—general hospital, psychiatric division, and prison ward. In addition, the supervisor of the clinical training is able to draw upon a large, diverse and highly-skilled staff, proficient in knowledge of all the real or imaginary ills that beset us as persons.

Clinical pastoral training serves at least two purposes. It helps seminary students and ordained clergymen to become more effective in all their personal relationships and to acquire a sound religious and psychiatric approach to people in trouble. It provides, therefore, a first-hand personal training experience vital not only for effective chaplaincy but also for every phase of a Christian pastoral ministry.

The courses are given in four twelve-week units throughout the year. A chaplain-intern taking the course, visits certain patients and inmates regularly. These visits are reported in detail to and discussed with a supervisor. In these conferences the supervisor helps the student to understand what the spiritual and emotional needs of the patient are and how to make

Experience Sits In The Professor's Chair

By

ARTHUR G. ELCOMBE

Chaplaincy Staff, Bellevue Hospital

★ A "chaplain-intern" talks to his supervisor: "We seemed to be coming along nicely—then I lost him. He just refused to talk about his difficulties any more."

"You felt it was important that he talk more?" the supervisor asked.

"Yes," the chaplain-intern said. "I think he really wanted to decide what he should do now about the difficulties he had in his family."

"What did you say?"

"I told him what I thought he should do."

"Do you think he had begun to sense what he should do?" the supervisor asked.

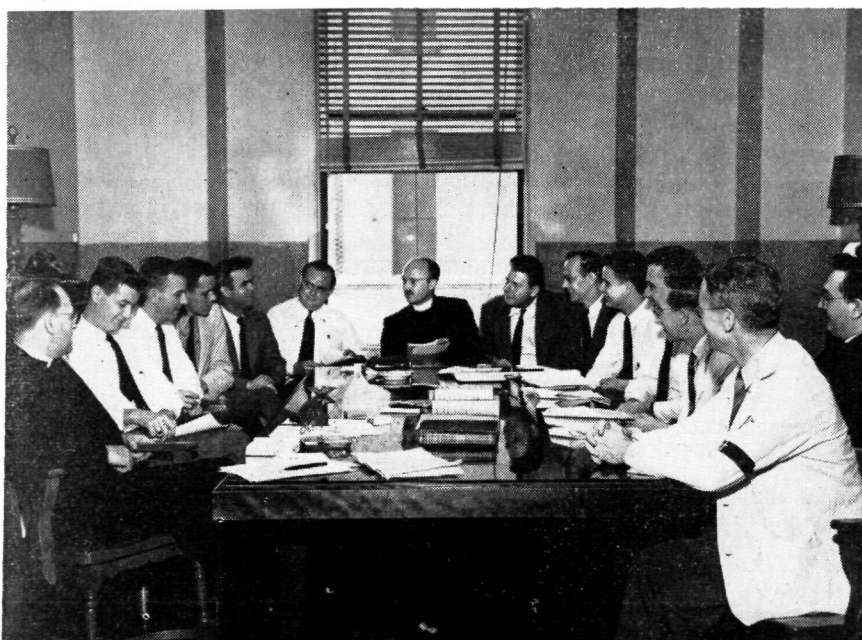
"Yes—," the chaplain-intern paused, a long pause. "I suppose I should have made it possible for him to reach his own decision, instead of telling him, shouldn't I?" he concluded.

The supervisor smiled and commented: "Experience can be a great teacher, can't it?"

Chaplain-interns minister to persons whose trouble have already removed them from the familiar environment of normal living. These persons are in

institutions because they are sick, or unable to care for themselves, or are serving sentences to satisfy 'justice.' Then, too, the feeling of being useless and unloved, so prevalent in people in those situations, adds to the difficulty of helping them. All the counselling skill at one's command is needed and is constantly and ruggedly tested.

At Bellevue Hospital we have, we believe, one of the finest Clinical Pastoral Training cen-



CLINICAL PASTORAL TRAINING SEMINAR

the best use of all religious resources, and to discover that in his own personality helps or hinders his effectiveness.

The training also includes getting to know the work and attitudes of other professional persons. There are lectures and conferences with doctors, psychiatrists, parole officers, social workers, etc. In regard to content of the courses and qualifications of the supervisors, our training center meets all the standards of the Council for Clinical Training, Inc.

In 1951 seventeen seminarians and ordained clergymen received training at Bellevue Hospital.

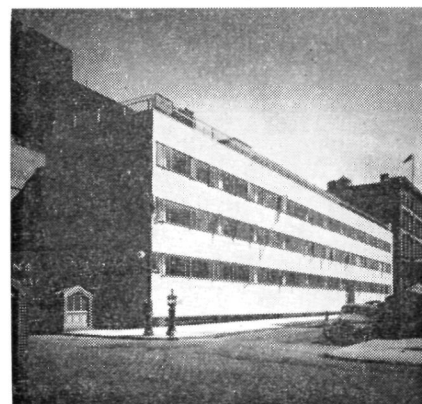
Through these training efforts and the scholarship aid made available for our use, we are making a valuable contribution to the need for more and better trained chaplains, improving the quality of our own chaplaincy service, and helping many young men become more capable pastors. Generous financial contributions secured by the Society's "Bellevue Hospital Chaplaincy Committee," a group of able women in the Diocese of New York, helps to make possible both our comprehensive ministry to patients and the high caliber of our training program.

foster homes or institutions for long term care.

While they are here they receive shelter, food clothing and skilled care. Each newcomer is examined by a physician. Den-



HOMELESS, BUT IN FRIENDLY HANDS



THE NEW SAINT BARNABAS HOUSE, WHICH ALSO HOUSE THE ADMINISTRATIVE OFFICES OF THE N.Y. EPISCOPAL CITY MISSION SOCIETY

SAINT BARNABAS HOUSE IS A FRIENDLY PLACE. THE BUSINESS MANAGER IS 'GRAMPS' TO THE CHILDREN



Sheltering Homeless Children In New York

By

EDWARD L. HAWTHORNE

Director, St. Barnabas House

★ Juan was two and a half years old and had never in his life eaten anything but milk and crackers.

He hardly had strength enough to hold a cup of milk in his hands when he was brought to Saint Barnabas House, the temporary shelter for children maintained by the New York Protestant Episcopal City Mission Society. His first two months were divided about equally between the nursery and the infirmary.

Play had to be limited because he tired so easily. During this period he never laughed and only occasionally managed a frail smile. At about the end of the first two months, Juan's mother died in a hospital and his father was finally located in jail. The only solution was to place Juan in a foster home. That, however, was almost impossible while he was still in poor health, untrained in toilet habits and unable to speak English.

The last four months of his six months stay were devoted to preparation for foster home

care. He learned to eat a variety of foods, correct his habits so he was socially acceptable, to understand and talk some English, and he learned to laugh.

That of course did not just happen.

It took affection, understanding, skill, medical attention, good nutrition . . . and conviction that a turning-point in the life of a two-year old is important. That conviction about the importance of turningpoints in the lives of children undergirds the affection and care given every little guest at Saint Barnabas House.

About 300 children, aged two to eleven years, receive shelter each year. They come because of circumstances that range from difficult to tragic. The reason may have been that the mother had to go to a hospital and the father could not take care of the child and continue to work. Or the child may have been deserted, or cruelly abused and, because of that, separated from his parents by the courts.

The children are kept at Saint Barnabas House until their parents can take them home again, or until they can be placed in

tal, medical, psychiatric and hospital care are arranged when necessary.

Ten years ago the average length of stay was only three weeks. Today it is twelve weeks, which means that many of the children stay for many months. This has added greatly to our responsibilities. We can no longer simply give good shelter for a few days and nights. Our staff now must have the skills to deal with the very disturbing experience of a child's prolonged separation from home and parents. It also means that a more complete educational program must be provided.

Fortunately our new building was completed in 1949. The five old buildings, that had housed Saint Barnabas House since its founding in 1864, had become unsafe as well as quite unsuited for today's more complex needs. The present structure is modern in design and was built at a cost of \$750,000. There is a mortgage of \$130,000.

Saint Barnabas House continues its reputation as a friendly place. It would probably be easier for the staff if it were run like a military school with 72 little automatons moving around under a regimented discipline, but that is not the way it is done at the Episcopal City Mission Society's shelter.

The basic principle of the program is that each child must be guided to develop according to his individual talents. He should be a better and a happier child as a result of his stay with us. It requires skillful understanding to deal with children on that basis . . . to allow the freedom that is essential to growth without permitting the child to feel that unrestrained license is the order of the day.

We think one little boy, who got out of bed and slipped into the room of a homesick new arrival, demonstrated the spirit which is engendered by the staff. His own mother was trying to make a home for her

children, following the death of her husband. The boy was at Saint Barnabas House until this could be done. Once in his room for the night he was supposed to stay there, but no one criticized when he was heard talking in the room of the newcomer, and actually said, "Don't cry. Your mother is trying to make a home for you."

MODERN TITHING IN MICHIGAN

★ Modern tithing has caught on in Michigan with income up 33% in parishes which adopted the principle completely in conducting their canvasses last fall. As set forth by Bishop Emrich the modern tithe is 10% of income after taxes; 5% for charity and 5% for the Church.

BISHOPS TELEVISE GOOD FRIDAY

★ Bishop Peabody and Bishop Higley of Central New York were on television on Good Friday with a Holy Week message.

CATHEDRAL WILL BE REMODELED

★ St. John's Cathedral, Wilmington, has launched a \$250,000 program for the repair and remodeling of the plant. Plans have not been completed but they will probably include a larger auditorium and a new entrance.

B. I. BELL LECTURES AT UNIVERSITY

★ The Rev. Bernard Iddings Bell, representative of the Church at the University of Chicago, is to deliver the Merriek lectures at Ohio Wesleyan, April 20-22. His subject is "Crowd Culture and the Individual."

MODONNA AND CHILD PRESENTED

★ A painting of the Madonna and Child has been presented to St. Martin's, New York, and was blessed by the rector, the Rev. John W. Johnson, on Easter. It is a copy of Murillo's work which hangs in Florence, Italy.

NO ELECTION IN NEW YORK

★ Bishop Donegan, after consulting with the standing committee, has withdrawn his request for an additional Suffragan Bishop. Therefore there will be no election when the convention of New York meets on May 13th.

EVENING SERVICE GOOD FRIDAY

★ A second and shortened form of the preaching of the Passion was held at the Cathedral of St. John the Divine on Good Friday evening to accommodate those prevented from coming in the afternoon. It is the first time such a service was held. Dean Pike spoke at both, with Bishop Donegan taking the service in the afternoon.

WASHINGTON SERVICE TELEVISED

★ The Easter service at Washington Cathedral, at nine, was both broadcast and televised. Bishop Dun officiated with Canon Gardner Monks the annotator.

SERVICE JOBS IN SUMMER

★ One of the best ways for the Church to interest young people in working in the Church, and for young people to test their vocation, is to take a summer service job. This was the opinion of placement directors from twelve eastern colleges who attended a conference at Windham House, New York. They also agreed that a better job could be done of interesting girls in Church work if there was more cooperation from the clergy and if there was a centralized department from which they could receive information about opportunities.

The conference was planned by Helen Turnbull, head of Windham House, Ellen Gammack, personnel director of the national Auxiliary, Katherine Duffield, head of college work in the second province, Kathryn Snyder of the division of youth of the National Council.

EDITORIALS

Removing Barriers

Ecclesiastical nicknames, like most other nicknames, manage to express the plain realities about persons or things which official titles very rarely do. Our nickname for the First Sunday After Easter is a case in point. Low Sunday is our common term for it and "low" it certainly is,—for most of our lay people and for the average parson too. On Easter day we reached the peak of enthusiasm for and devotion to our holy religion,—and rightly too, for the divine event it celebrates is the climax in the drama of our world's redemption. So most of us just let down on Low Sunday; no one can expect to keep at concert-pitch continuously. The clergy are likely to give us warmed-over sermons from their Easter discourse of four or five years back; the choir "repeats the music of Easter," but does it lackadaisically,—and so it goes; this is "Low Sunday."

But however common and natural this state of mind is, it is not inevitable and it would never again dominate us once we realize that this day has its own tremendous significance and celebrates an even of momentous importance for the welfare of mankind. It is not merely the Octave Of Easter Day. The holy gospel for the day describes this event,—the commission to the embryo Church to forgive the sins of men. That this subject of the Great Commission has commonly been a source of bitter controversy in the Church is evidence that we have failed to realize at all clearly what forgiveness actually is. Too readily we have seemed to assume that forgiveness, human or divine, is a species of spiritual book-keeping. It is, of course, nothing of the sort.

Fact Of Sin

The fact of sin is simply the fact of an effective barrier raised between man and man or between man and God; the preventing of two lives from becoming one, that is, the denial of fellowship. As between man and man there is a double barrier; the sinned against and the sinner alike must act to break these partitions. As between man and God there is but one barrier, for God is always seeking entrance into man's life and character. The parable of the Prodigal Son is the perfect picture of this relationship. The Father "ran and fell on his neck and kissed

him" and the Prodigal repented utterly. The barrier was down. Effective forgiveness, then, is a dynamic power, not a crossing off of some debt on the books of heaven or earth. Two lives that have been sundered by sin come together again in a beginning of fellowship. Whether those two lives are yours and God's or yours and your neighbor's, the principle is the same; the only difference being the fact of two barriers needing removal between man and man. Is this much too simple an explanation? Is there no reparation required, no suffering involved in the sinner's life? Of course there must be reparation. Release from sin is inevitably a painful process and often a slow one. But reparation is not an arbitrary imposition by a just and severe Deity. It is a spiritual and psychological necessity in the rebuilding of a broken fellowship.

"Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained." This is the Great Commission given by the risen Christ to less than a dozen men who had been his intimates. To make it possible of fulfillment he poured out his Holy Spirit upon them. The Commission involved sound judgement as well as yearning love for sinners. In shepherding and feeding his sheep the disciples must have intimate knowledge of the lives and characters of those to whom they were to minister. Without such knowledge it would be impossible for the Holy Spirit to have a channel for his binding and loosing mission in the world of men and women, which is to say that no disciple with his Master's Commission could ever know whether the barriers erected between two lives had actually been removed unless he had intimate awareness of the mind and heart of the penitent one. So, for these first disciples and for their successors of the present day, the office of confessor and the office of pastor must be closely related. A negligent pastor is inevitably a poor confessor. The Holy Spirit cannot loose men from their sins through human personalities unless there be clear knowledge in that disciple's mind of the sinner's spiritual state. Pastor and priest must be one if absolution is to be a vital fact and not a pious fiction.

Your Vocation

Throughout the centuries since the Reformation, controversy has raged over the question of whether the Great Commission was given to an

official priesthood or to the body of the Church as a whole. To us this seems pretty much a vain strife of tongues. There are, obviously, those whose special vocation and ministry is to act as pastors and confessors. To them certainly the Great Commission is given. But there are also wise and holy souls, not of the Church's official priesthood, with a gift of devotion and understanding through whom the Holy Spirit may truly and effectively remove the barriers between lives. We should rejoice in this,—the actual "Priesthood of all believers." In our so-called secular life we recognize the principle readily enough. It is the vocation of the judges of our courts to discover and administer justice, but it is the business of the whole community also to do

justice in manifold affairs that never come before the courts. The analogy, we believe, is a true one between this and the Great Commission of our Lord given to his Church on Low Sunday. Honor the Church's priesthood. Look to your Priests confidently and freely for guidance, counsel and absolution; to bestow these spiritual gifts is their vocation, their duty and privilege. But claim for yourselves, whatever your bread-winning job may be, the difficult and rewarding task of exercising the "Priesthood of all believers,"—the opportunity, in your varied human relationships, of deeply understanding human souls and of making yourselves the channels of the Holy Spirit for loosing men and women from the bonds of their sins.

ASSISTING PEOPLE WITH FAMILY PROBLEMS

By
MURIEL LENTON

Director, Family Service New York Protestant Episcopal City Mission Society

Re-training is a long, hard road for adults who were skilled workers before their disability. Such a person, a woman with a fine record of over 15 years employment in one position, came to see us two years ago.

She was unable to work longer at the job for which she was trained. Her savings were gone and, being unwilling to face idleness, she talked with her rector who sent her to the family service

department of the New York Protestant Episcopal City Mission Society.

With the help of a New York State Bureau she was placed for training in a new, but related field of work and earned the highest marks in her class. She is now employed on a part-time basis and expects this spring to be able to hold a full-time position at a good salary.

Family Service assisted her, through the two year period of re-training, with clothes, car-fares, a special diet allowance and friendly counsel. The result . . . another self-reliant individual.

She was one of 570 individuals assisted in 1951. Almost 4,000 interviews were required to bring about a solution to their problems. Financial aid was necessary only in a minority of the problems presented, which included emotional, health, educational, family relationships and care of the aged and of children.

Here, we are concerned with giving individual help to those who find themselves bewildered, discouraged and sometimes beaten by circumstances in a city so large that it seems as though no one cares. We work primarily with people referred to us by the clergy of the diocese. Forty-one parishes, 7 chaplains, and 25 other agencies referred people for assistance last year.

Sometimes an extended service is given to an individual, as in the re-training of the woman mentioned earlier. In other instances brief service is given that requires our workers to have up-to-the-minute knowledge of available community resources and of the requirements necessary to be eligible to receive help from them.

Someone calls up to ask, "How can I get an

"THE BOY CAN STAY AT SAINT BARNABAS HOUSE UNTIL YOUR WIFE IS OUT OF THE HOSPITAL"



ambulance?" A wrong or delayed answer is no help. Another person asks, "Is there a school for a boy that steals?" The workers not only need to know the answer, but also to recognize that the real question is probably not being voiced. Real help may go much deeper than naming a school.

Our emphasis is always on keeping families together and on helping people to help themselves. We believe in the right of an individual to be helped on an individual basis and in complete confidence.

Helping Women Get New Start

By

ELIZABETH E. J. MYERS

N.Y. Episcopal City Mission Society's Social Worker at Westfield State Farm

It is an unhappy experience to be separated from everything that one loves and holds dear. When that separation is a result of one's own folly or disregard of law the distress is even more acute.

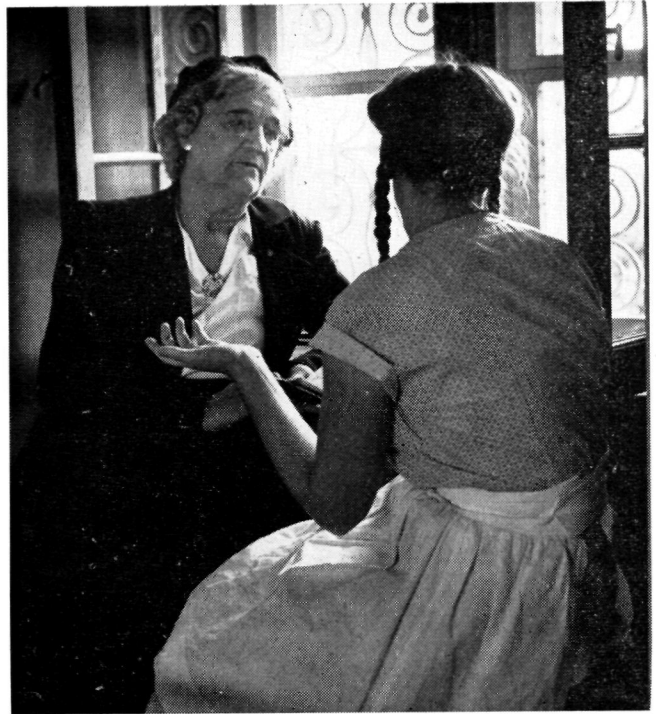
The 181 girls with whom the New York Protestant Episcopal City Mission Society worked at Westfield State Farm last year were in the latter category. They were serving sentences in the reformatory or prison.

Such problems as these were typical for them: loneliness and the desire to hear from estranged relatives and friends; anxiety over the welfare of a child left in the care of friends, personal property left at a former residence; a birth certificate needed, or a social security card, or a reference from a former employer; an unmarried, pregnant girl wants marriage with the father of her expected child.

Then there is the ever present concern over preparation for parole and the formulation of a plan that will be acceptable to the Parole Board. This involves securing of employment and a suitable residence well in advance of the girl's possible parole date.

We try to act as a liaison between the girl and the outside world—to do, or to get her friends and relatives to do the things that will ease her mind and bring her the realization that someone cares in spite of her mistakes. We help her plan and prepare for her future so that this confining experience will become a turning-point for something much better than she has known in the past.

Since a girl cannot leave the institution until



"—AND I DIDN'T THINK ABOUT THE CONSEQUENCES"

her parole plan is established, this is a matter which receives attention early in our contacts with her. We find out her desires and abilities in regard to employment. In addition to regular interviews with client, there are many conferences with institutional staff members and supervisors, in order to get an accurate picture of the girl's capabilities and personality. It is our desire to get the girl placed in the type of job for which she is best fitted and where there will be an opportunity for normal advancement and progress. Sometimes a change in institutional training assignment is desirable, in order that she may be placed in the type of work for which she has shown particular interest and aptitude.

It is difficult to secure desirable positions for these girls. They have the handicap of a penal history (of which the prospective employer must be informed) and the offenses are often such that they are apt to discourage confidence in the girl's ability to make a satisfactory come-back in civilian life. Many contacts are required before we can effect this kind of placement. For those who are not able to return to their own homes and are not going to residential employment, suitable residence must also be secured.

We always maintain the attitude of friendly advisor, helping the girl to make wise decisions in the formulation of her plans. There are many opportunities to endorse the Christian way of life and to help the girl establish a good relationship to her Church both in the institution and after she has been released.

Frequently we hear from some girl whom we have been able to help—a year ago—five years—even twenty. They are always most appreciative of what was done for them and often attribute their later success to that turning-point in their lives. One young woman wrote us just recently—"I am an entirely different woman—and so happy, thanks to you."

To be sure not all of our cases have such happy and successful endings—but a surprising number do, and it is worth the effort to assist in the reconstructing of some lives on a higher level and to know that some hearts are being made happier just because a friendly hand is being extended when it is most needed.

America's Best Foot Forward

By

ALICE G. PALMER

Social Worker at Ellis Island for the N.Y. Episcopal City Mission Society

It was a pretty card. A yellow-haired, child angel, trailing stars behind her, hovered over the earth. Anyone would have liked the card. It was different and appealing.

There was still another reason for appreciating it. Inside was written:

"God has given me a very nice present. I am going home for good. Thanks to God in the name of Jesus. Amen."

It had come from the mother of a little family that had spent dreary and anxious months in a camp in Europe waiting for their opportunity to come to America. When they arrived, the mother had tuberculosis. She was held at Ellis Island until arrangements could be made for at least three months in a hospital. Everything possible was done to ease the separation from her family. The card told us of the end of waiting and fear. She was well and reunited with her husband and two small children.

Ellis Island is a law-enforcing agency of the United States government. The processes and operation of the law often seem to be cold and impersonal even though their administrators try to be as helpful as possible within legal limits. It is to alleviate misfortunes arising from this and to give guidance where it is possible that one branch of our social service is here. Too much credit cannot be given to the diocesan Woman's Auxiliary for helping to make this possible.

Our work is with two groups. Those coming in—students, relatives of American citizens, returning residents and immigrants. They are sent



AID AND COUNSEL FOR NEWCOMERS TO AMERICA

to Ellis Island for medical reasons or for some further check-up on their documents. The second group is made up of those leaving the country—men who have either been left behind when their ships sailed or have deliberately left their ships, and some who are at Ellis Island for safe-keeping.

It is our responsibility to interview, counsel, encourage, contact friends and relatives as well as consulates and shipping lines. There are, also, essential papers to be filled out, needed clothing to be supplied, hearings to attend, special appeals to be made for worthy cases and letters written. One always manages to find a doll or toys for children stranded here.

Our task is to interpret with word and act the basic ideals of American life. Our country was founded by men of faith. It has grown great by building on high principles, and we do all we can to make these newcomers to America realize and appreciate that this is fundamentally a religious country.

A number of the religious services are conducted by the chaplains of the New York Protestant Episcopal City Mission Society. Choirs from churches in New York provide music at the services.

We worked with 2,105 persons in 1951. To achieve even a part of what we try to accomplish with these people at crucial turning-points in their lives gives aid and comfort to them, and potentially enriches America.

SUMMER CAMPS FOR NEEDY CHILDREN

By
CLARENCE G. NOYCE

Director, New York Protestant Episcopal City Mission Society's Camps

The strange, new world of queer noises, space and unfamiliar sights and smells somehow frightened him. George had never been out of New York City before.

The big chartered buses were headed down the country road, after leaving their loads of "city kids" at the Episcopal City Mission Camps in the Catskills. George watched this last familiar tie with New York disappear. He looked apprehensively across the open fields to the wood and the mountains.

He did not want to be seen—not even to be sensed by the nameless danger he felt. He tried to attract as little attention to himself as possible. He wondered if he could find his way back to New York, if he started right away—before it began to get dark.

George didn't know it, but a counselor had been observing him and had sized him up for just what he was—a scared youngster. The counselor was sure of it for the boy was acting just the way he himself had acted 10 years ago when he had first arrived as a camper.

The counselor walked casually toward George. "Hi, there," he said, "what's your name?" As he spoke he was trying to remember just what it

was that another counselor—10 years ago—had done for him that eased his fears. He couldn't recall exactly but he remembered that he had felt protected, that here was a friend. He remembered, too, that he hadn't wanted anyone to know he was scared and that this friend had never given any indication that he knew he was dealing with a boy who was afraid.

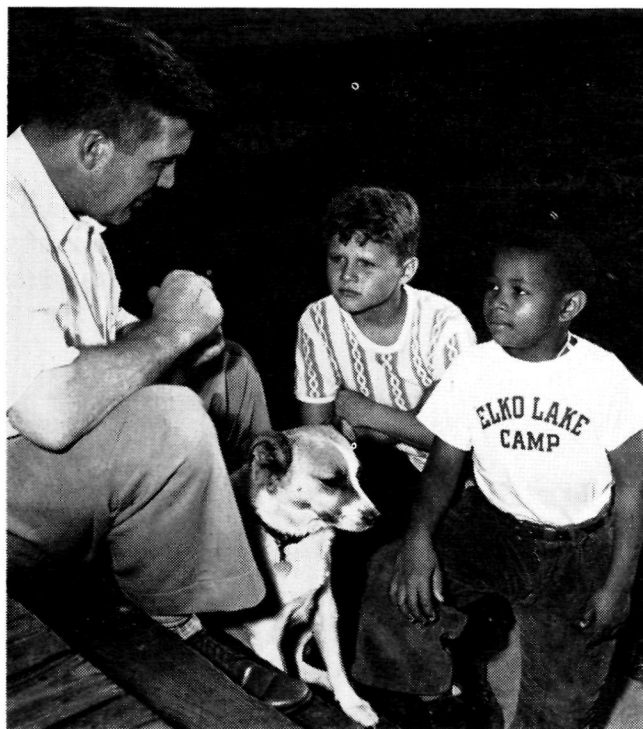
Now he passed along to another frightened boy the comradeship that had once been given to him. He casually identified sights and sounds—particularly sounds and especially after dark. He showed George how to use an ax and taught him bits of woodlore. Before the end of a week, George himself suggested that all the boys sleep under the stars without shelter. At the end of his two weeks, he was the leader in his group.

What brought this change in a bewildered, frightened boy?

Primarily, the conviction that lies back of all the work of the New York Protestant Episcopal City Mission Society—that personal trouble is a time of opportunity, a turning-point at which a new and better direction can be taken.

This time the conviction was vitalized by a camp counselor who gave comradeship when strangeness was filling a boy with fears. This is not an unusual occurrence in our camps nor was it unusual that the counselor had himself been a needy boy whom we had sent to camp.

THE CAMP DIRECTOR ALWAYS HAS TIME TO TALK THINGS OVER



THEY WILL BE HAPPIER AND HEALTHIER FOR HAVING BEEN AT CAMP



New Jersey. 971 boys and girls, age nine to fifteen, roamed our thousand acres of field and woods and the fifty-four acre lake at Parksville, New York.

Not every child, of course, finds his life direction so immediately changed as George did. Years later, at some more marked turning-point, the memory of this wholesome experience may be the nudge that sets an adolescent's feet on the right path. We work for that.

Any camp for needy children, in my opinion, is not worth running unless it can produce a good share of its own leadership over the years. This past summer, 20 staff members were young men and women who had started their experience as campers in our camps.

1330 children had two or more weeks of respite from the city streets in 1951. 395 five to eight year olds felt the grass between their toes and breathed fresh air at The Creche in Englewood,

Religion And The Mind

By
CLINTON J. KEW

FATHERS ARE IMPORTANT

MY husband tells me that it is my job to bring up the children. Doesn't a father have a share in training his children? Shouldn't he do more than earn the money?"

This mother has asked a question which is very important in the lives of mothers and children today. Some fathers feel that their wives should take the greater responsibility of raising the children. It is true that the father's role is not as important for the first year or two of the child's life. Many fathers feel like bored spectators and resent being assistant nurse maids during these years.

Mother's responsibilities begin when the curtain rises upon the nativity. She is given the most important role in American society together with the most prestige, but at the same time she carries most of the care and the burden.

Fathers should make their wives feel economically secure, to be at hand whenever they are not away at work, instead of being down the street loafing or on the golf course with their friends. But most important of all, fathers should give their wives emotional and moral support at all times. Harmony should reign in the home. Home should be as sacred to the child as a church should be to an adult.

When the child begins to use language, the father becomes more and more important, for the child will turn his attention to him. The father's subordinate role now takes on more meaning. A young woman of twenty-three, married, and suffering with a depression, remarked, "I never felt close to my father, he was away most of the time. That is the reason why I can't understand my husband."

Fathers must be warned that they should

never allow themselves to be placed in the embarrassing position of being the sole disciplinarian of the family. "Wait until your father comes home, he will punish you," should never be uttered by the mother. A brilliant school teacher of thirty-two implied this when she said, "I hated my father. I fought him constantly. My mother would give him long accounts of my behavior each evening at supper time. When I get rid of my hostility, perhaps I'll not be too old to marry."

On the other hand, the father should never think of himself as a big, strong man who frequently criticizes his wife for being too lax and easy with the children. Those who believe that they must be tough with their children will be exposing them to situations which are frightening and often traumatic. These experiences will not give the child courage, but will produce the opposite effect, that of timidity. Twin sisters, aged twenty-two, came to the clinic one day and said they were unhappy. They said their priest and the psychiatrist were weak and therefore couldn't deal with their case. We discovered that they associate sternness and domination with men. Because the priest and the psychiatrist were kind the girls felt they were weak. One sister told us, "Our father would fly into a rage, he would beat us with his belt. He did this until the day we ran away from home at twenty-one." These girls are still suffering with the emotional scares which they received at the hands of their father.

Strict training by the father (or the mother) will lay the ground work for a neurosis later in life. "My home was a prison," said the daughter of a coal miner. Her ethical confusion had its beginning in her childhood where the training was too rigid and strict. "I never felt free to make any decisions, they were always made for me," said a young man of twenty-eight.

If we want our children to be strong and courageous, we must give them assurance, and

protect them from harsh treatment and dangerous situations.

A father must never ask a child to do anything the child is unable to accomplish or feels uncertain about. The father must give him confidence by doing it with him.

Fathers must not create anxiety in the home by being away too often, or by sleeping when they are at home. Anxiety is infectious, it is transmitted like disease. Fathers should provide wholesome opportunities for their children (particularly the boys) to identify with them. This is very important. If the father is indulgent or a milquetoast, the son cannot identify with him. He might as well be without a father. Who wants to hero worship a weakling?

On the other hand, if the father is domineering, the son will be unable to identify with him because is too stern and harsh. Most of the children who are taken to the juvenile courts were either brought up in strict, harsh homes, or were raised in homes where there was little or no guidance.

Fathers who are over-protective prevent their children from growing emotionally and from using their creative endowments.

And lastly, fathers should take their children to church and worship with them on Sundays. Religion is real, it is meant for the whole family, not the mother and the children. Those children, who have a kind and loving relationship with their fathers, find it more easy to accept a kind and loving heavenly Father.

The Two Per Cents

By

IRVING P. JOHNSON

Founder and First Editor of The Witness

LET us study the law of averages for a few minutes; it may help us to solve the problem of life. Let us suppose that there are one hundred million humans in the United States. That is a lot of people. But the Creator has always been prodigal of quantity.

He has made so many planets that the mind of man cannot count them. What then is a mere planet to the Creator? It is no more than a nickel is to a millionaire. On one of these planets which we call the world, he has manufactured things of innumerable kinds in such proportion that figures would cease to mean anything if they were counted.

Among these countless things he has made men, and made them by the billion, of all colors, shapes and fashions. You and I are each one of these insignificant creatures, so insignificant that if you were to express the insignificance by a fraction, it would look something like this $1/500,000,000,000$, which to say the least isn't much to get excited over.

You can dress up this numerator in silks or uniforms, or you can clothe it in rags and it doesn't materially affect the terms of the fraction.

Perhaps the marvel is simply this—that there should be so many of these minute atoms and that I should be one of them.

Viewed merely as things, the universe has about as much cohesion as the catalogue of a mail-order house.

It is inconceivable that the mind which could create such an enormous quantity of multitudinous things should have had no moral purpose in it all.

This would be to imply that the Creator is a talented lunatic which is also inconceivable.

True it is, that there are certain of these innumerable numerators who tell you with a profound pity for your invincible ignorance that they are searching for the purpose of it all, by finding the origin of it all.

Man's Destiny

PERSONALLY, I am exceedingly dumb, I admit it. I don't see for the life of me, how we are going to answer the question, "What for?" by solving the question, "Where from?"

Supposing that we all started from a monkey, a clam or a pumpkin seed; that doesn't throw any light upon our destiny.

Let us suppose that the Creator has an appreciation for quality as well as for quantity.

There are reasons for supposing that this has something to do with the problem.

Let us take the simple art of making money. Ninety-eight per cent of the wealth of this country, if it came to a show down, is controlled by about two per cent of the population.

If that two per cent should die tomorrow and take their wealth with them to heaven, or elsewhere, the United States would become an enormous poor farm.

Something like that happened in Russia. All the wealth in Russia was either impounded or dispersed by a little group of self-constituted financiers, and people find that there is mighty little to eat. Of course the theory is the other way. Most theories are, but theories are poor cooks as a rule.

The ninety-eight per cent have an idea that if somehow they could sandbag the two per cent,

then the desert would blossom as the rose. Nothing like it.

We could have another two per cent, a little less intelligent and far less bountiful than the present two per cent.

That is a law of averages which is as accurate as the mortality tables of an insurance company.

You can legislate away the tables, but you will forfeit your insurance when your family needs it.

Social Vanity

MOREOVER it is not an accident that the two per cent who control the money should be the same two per cent, roughly speaking, who set the pace in society; so-called because it isn't very sociable. In the first place they have the money to pay the bills of social vanity, and in the second place they actually have what most of the 98 per cent want, and so they have the respect of desire. They are as much of an American nobility as money can make for that which is noble. Society is dull, not because it needs to be dull, but because people who are financially sharp are apt to be dull along other lines—not individually of course, but the heavier the millionaire the more weight he carries.

Now there is another two per cent to consider. Possibly there are two million people in the United States who really think.

Civilization is that state of society in which each man does one thing and hires the rest done for him.

This is as true of thinking as it is of shoe-making. As one person has well put it, the rest do not think, they merely think that they are thinking and some others refuse to think at all.

Sheep do not think. Others think for them and pull the wool over their eyes, and it is just as well that they do, for otherwise the sheep would either lose both the wool and the eyes, or else go off and live in some isolated mountains, where nobody else could live or wanted to.

As long as sheep herd in green pastures they require shepherds, which same is much harder on the shepherd than on the sheep; for while the sheep live they have plenty to eat and grow fat, but the shepherd is apt to grow crazy.

Of course this isn't complimentary to the human race and it irritates those who advocate the rights of man. I am not advocating it as a program; merely calling attention to it as the law of averages.

Who Gets the Wool

NOW do not think that these thinking shepherds get the wool. No! the wool goes to those who own the sheep. The shepherds get a salary as a rule. I was told the other day by a man whose

knowledge of finance is profound, (mine is not—I have never had the chance to develop it); that most wealthy men owe their wealth to the intelligence of their subordinates. That is what he called them, not I.

In other words the two per cent classes do not necessarily consist of the same persons. Then there is another two per cent of American humans who are virtuous.

I do not mean those whose virtues require the lime-light. I mean those who practice virtue because they have to live with themselves and prefer to move in decent society.

Or perhaps better, those who love Jesus Christ, have a profound impression that he knows what is in man, and are desirous that he find nothing in them that he would refuse to associate with.

Other Two Per Centers

AND so we might ramble on with our two per cents. There are these in art, music, baseball, pugilism, handling horses, playing politics, doing the work of the Church, practicing medicine or patriotism. About two per cent in each class.

Now what has all this to do with God's world?

Much the same as it has to do with a college education. Here too we have great quantities of young men who shine socially, athletically, lethargically, but the college couldn't justify its existence if it wasn't for the two per cent who study.

I am inclined to think that you will find God's reason for the world, not in some antique protoplasm from which it starts, but rather in the two per cent (if that is the percentage) who seek God's purpose and find it. Whether you care to belong to this particular two per cent will depend upon your treasure, for where your treasure is, there will your heart be also.

We are a quantitative people. We love to have the biggest Church, or theater, or population or bank deposits of any city in the world. That completes our happiness.

But I fancy God isn't interested in our bigness.

It is not the bigness of the mountain but the purity of the gem which the mountain conceals that delights the Creator.

Mere obesity isn't a virtue.

Mere quantity of things cannot make a mean man anything but a mean man.

If you really want to change this fraction, don't fuss much with the numerator. That will remain about as it is.

Seek a smaller denominator and you will have a much larger fraction.

Better be numbered with the qualitative few than with the quantitative multitude.

Can THIS APPLY TO YOU?

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New York Protestant Episcopal City Mission Society
38 Bleecker Street, New York 12, N. Y. - DIsky 9-0633

Dear Jim: It was good to see you again and talk as we did last night. Forgive me if I went on at too great length about Saint Barnabas House and the Society. Your interest in such things really got me wound up.

I always knew you were generous but hadn't realized the careful thought you give to dividing up that 15% you put into charitable contributions. When you plan your contributions this year give serious consideration to the N. Y. Protestant Episcopal City Mission Society, will you?

As you well know after last night, I think they're doing a great job.

Yours,

Red

Walter Barber
Sports Director,
Columbia Broadcasting System

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EPISCOPAL CHURCH BRIEFS

ST. JOHN'S, Thibodaux., La., is taking on some of the fresh beauty with which it was endowed by its founder, "Fighting Bishop Polk." Built in 1941, the stately structure is being repainted inside and out. Membership has increased since George F. Wharton became rector in 1950 from 41 to 102. Redecoration and repair are planned also for Christ Church, Napoleonville, said to be a "perfect example of 13th century English Gothic," where Wharton is also rector.

DELAWARE is succeeding in the effort to raise \$250,000 for advance work, with \$222,000 in hand. The money is loaned for repairs etc. at a low interest rate. The diocese also has received several gifts toward the \$150,000 sought for a disabled clergy fund.

OLIVER N. JOHNSON, staff member of the department of finance at National Council headquarters, has gone to Liberia where he will be acting treasurer of the district during the absence of Bishop Harris, who is coming to the States on Church matters and will remain through General Convention.

ELMORE MCKEE, once rector of St. Georges, New York, is the originator of the popular radio network program, "The People Act," which starting with 125 stations has this year has been greatly expanded. The series relates the adventures of typical Americans who have solved crucial everyday problems of community living.

SIGN LANGUAGE was used in the prayer which opened the US Senate the other day. The Rev. Robert C. Fletcher, rector of St. John's for the Deaf, Birmingham, Ala., delivered the prayer in a series of fluid, silent gestures. His prayer was an abbreviation of the one in the Prayer Book: "We commend this world and especially this nation to thy merciful care—bless our land with honorable industry, defend our liberties, preserve our unity."

ST. MARKS CATHEDRAL, Seattle, had an evening service on Good Friday in addition to the Three Hour Service. The day is not recognized in the city the way it is increasingly in other places, with stores closing for the three hours, so this added service was for those unable to attend the afternoon service.

BISHOP DANDRIDGE was the preacher Monday through Thursday in Holy Week at Christ Church, Nashville. He also addressed the

luncheon of men on Thursday, which has been a feature of the Lenten program each week.

TORNADOS in the midwest last month did practically no harm to any property of the Church, due chiefly to the fact that we have no churches in the areas that were hit. Bishop Mitchell of Arkansas reports that several of the clergy and laymen near the disaster went to areas that were struck and worked valiantly all night. Bishop Litchtenberger of Missouri says that the tornado hit only two or three towns in the southeastern part of the state where we have no work. Bishop Clingman of Kentucky, Bishop Dandridge of Tennessee and Bishop Carpenter of Alabama report no damage to church property. Bishop Gray of Mississippi writes "The storm struck Mississippi with force at only one spot, near the Tennessee line, and "I am sure our Church folk at Holly Springs are on the job."

BISHOP KENNEDY of Honolulu, who is also charged with visitations to chaplains in the Pacific area, left April 15 for stops at Guam, Philippines, Hong Kong, Japan, Korea and Okinawa. He will return to Honolulu about May 10.

BISHOP PAUL K. UEDA of Hokkaido, Japan, recently confirmed a number of American servicemen.

LINDLEY HARTWELL of Burlington, Vt., junior at General Seminary, is one of sixteen delegates who will represent the U.S. at the world conference of Christian youth, scheduled to meet December 11-25 at Trancore, India.

SAMUEL J. WYLIE, former Presbyterian minister and councillor to Protestant students at Columbia University, was ordained deacon by Bishop Donegan recently and is now working with Episcopal students at the University of Virginia.

SPENCER MILLER JR., layman of Springfield, Mass., told the men of the diocese of East Carolina at their annual meeting that the Church today faces its greatest opportunity "amidst a world of pagan and secular forces, only one of which is Communism." He listed three ways for laymen to witness; make a systematic study of their faith; be Christian in daily work; pray and apply the prayers since "Christianity essentially is not a philosophy of quietism but of activity."

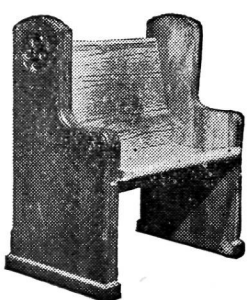
MAXFIELD DOWELL was honored when a great company of friends jammed the two dining rooms of Christ Church, Shaker Heights, Ohio, to honor him on the tenth anniversary of his rectorship. He was greeting ten years ago with a congregation of about 125 persons. Today the parish is so large that duplicate services have to be held and the Church school is the largest in the diocese and one of the ten largest in the country.

THE EPIPHANY, New York, where the Rev. Hugh McCandless is rector, issued an unusual parish paper in Holy Week in which there were brief reports of the fifteen organizations of the parish, in addition to the rector's Easter message and the announcement of Holy Week and Easter Services.

VACATION SCHOOLS are back at the news: a training conference, sponsored by the Missouri council of churches for Platte County, was held at Roanridge, April 1. It was not only for vacation schools but also for Sunday school teachers and for parents.

ST. JOHN'S Church, Versailles, Ky., has \$750 that it did not expect due to the will of the late William S. Steele, a crippled Negro peddler who died recently at the age of 82. He provided that all of the thirteen churches in the community, ten white and three Negro, should share the \$9,000 he accumulated during his life.

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CHURCHES OVERSEAS

STANLEY JONES ADDRESSES INDIAN COMMUNISTS

Talks on Christianity in South India by Stanley Jones attracted large number of Communists. He stated that at Maramon, province of Travancore, a crowd of 30,000 turned out instead of the usual 10,000, with large numbers of them Communists, including all of the party officials. At Alleppy, center of Communists influence, he drew a crowd exceeded only by the one that came to hear Nehru.

CHURCH SPONSORS HOUSING UNITS

More than 8,600 housing units were completed by the end of last year under the social construction program of the German Evangelical Church.

NEW CHURCH OFFICIALS IN MORAVIA

A new vicar-general and five canons were installed March 31 at the R. C. cathedral at Olomouc, Moravia, in the presence of the archbishop and high ranking government officials. All of them are so-called "patriotic priests" who support the government of Czechoslovakia. Olomouc diocese is one of the largest in the country with 644 parishes and over 1,700,000 members.

ARCHEOLOGICAL DISCOVERIES MADE IN JUDEA

Two twin copper sheets, rolled scroll-wise, and apparently containing statutes and laws of the Essenes, were unearthed in a cave in Judea by the director of the Dominican archeological school. Also discovered were coins dating from the second Jewish revolt of 135 A.D.

TO FILM THE LIFE OF SCHWEITZER

Reports in Paris are that Albert Schweitzer, missionary, theologian and musician, has authorized a film company to make a movie of a portion of his life. Similar requests from

Hollywood have been turned down. The producers have agreed, according to the report, to turn part of the proceeds over to aid Schweitzer's leper colony and hospital in Africa.

HUNGARIAN BISHOPS ISSUE PASTORAL

An appeal that Roman Catholics shun "materialistic views of life" was

voiced by the bishops of Hungary in a Lenten pastoral which was read in the churches on March 30. It was the first to be issued in several years.

URGES POLITICAL UNION OF CHRISTAINS

Partnership between Protestants and Roman Catholics in the Christian Democratic Union, political party of West Germany, was urged by Hermann Ehlers, president of the lower house of Parliament. He told a conference of Evangelicals that "Protestants must rid themselves of their anti-Catholic complex."

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ANNOUNCES

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The Seminar will be held Monday through Saturday, June 9th-14th, 1952, at the General Theological Seminary, 175 Ninth Avenue, New York City. Classes from 9:30 to 12 and from 2:00 to 4:00 with optional evening sessions.

Subjects will include the psychodynamics of personality from infancy to maturity; the techniques of counseling; the developmental life of the individual in relation to Baptism, Confirmation, Holy Matrimony; dealing with the sick, the dying and the bereaved; the application of these principles; resources available to the minister; group psychotherapy and the organization of groups within the church.

Tuition: \$20.00 for the week's course. Rooms may be secured at the General Seminary for \$4.00 per week. Meals may be obtained in the vicinity at moderate prices.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Health and Salvation By Wallace E. Conkling Morehouse-Gorham. \$75

Amidst the profusion of popular "inspirational" volumes on spiritual healing, this provocative booklet stands like a giant in stature, simply because of its sound theological approach (which is stated with disarming and commendable simplicity.) Bishop Conkling's thesis is based on the scriptural fact that "salvation" means "wholeness" of personality. He does not anywhere minimize the signal possibilities of physical cure, but that comes almost as a blessed by-product. His chief insistence—and rightly so—is to bring into sharp focus the power of spiritual blessing, along with the means whereby such strengthening of man's broken spirit may be sacramentally achieved.

—John Ellis Large

The Prayer Manual By F. B. Macnutt Morehouse - Gorham (Mowbray) \$1.50

Morning and Evening Prayer can be effectively made dull by the simple and lazy expedient of using always the selection of prayers on pages 18-20 of the Prayer Book. The rubric allows prayers from other parts of the book, which, if chosen with thought, will give variety and some timeliness. For liturgical relevance to current life, however, a conscientious parson is tempted to break the rubric. Bishops could remove the illegality by allowing prayers from Suter's most reliable "English Collects" and other books such as this excellent one, which contains over eight hundred prayers, which are as suitable for public services as for private devotions. A foreword by the Archbishop of Canterbury testifies to the compiler's fitness and the book bears out his recommendation.

John Bull Considers His Church By T. Dilworth Harrison. Longmans, Green. \$75

This book is written for Schools of Religion but should bring help to all in studying the doctrine and history of the Church. It falls into two parts: First, "The Structure" which gives a history of the Anglican Communion from 300 A.D. to modern times and shows the church's life goes on through every conceivable disaster. The foe today is indifference, not hostility. The second part, "The Foundations" is a discussion of the Word and the Sacraments. There are many Means of Grace but the Sacra-

ments are factual, independent of feelings or fancies. Through them the redeeming Life of our Lord is made available to us as individuals. God's infinite patience with His Church is reflected in His infinite patience with us.

A "simple book for simple people." It contains much information in a small space.

C. L. C.

Prayers For Students, compiled by John W. Dobertstein. Muhlenberg Press. \$75

A fine book to give a college student, or a teacher, compiled by a Lutheran college chaplain who is in touch with the ideas of the young, and sympathetic in every way. It contains a number of arresting ejaculatory prayers, many of which are gems, and any of which would make an unprayerful young person stop and think. Unfortunately, either the research on the book, or its editing, was somewhat careless: one short prayer is printed several times in the book; variously attributed to no one, to Dean Vaughan, and to Abraham Lincoln!

Signposts on the King's Highway By Frank D. Gifford. Morehouse-Gorham. \$2.50

This book, by the Dean of the Philadelphia Seminary, is intended primarily to give lay readers sermon material, and will serve that purpose very well. Many of the sermons are good introductions to Church Symbolism.

Christ In Poetry, ed. by Thos. C. and Hazela D. Clark Association Press. \$3.49

A collection of poems, mostly modern but all intelligible. Their very intelligibility puts them in the class of "inspirational" verse, rather than inspired verse—church magazine poetry rather than book poetry. Some preachers might find them useful. Others will merely be pleased to see so much acceptable theology coming out these days in the form of fluent minor verse.

Communism and Christ. By Charles W. Lowry. Morehouse - Gorham Co. \$2.50

For everyone interested in the rise, growth and progress of Communism, especially those interested in seeing that it is prevented from spreading further in the world. There are brief, vivid portraits of the "leading exponents of Communism"—Marx, Hitler and Stalin. Communistic ideology is presented suc-

cinctly, with infinite care to make felt the hideousness of its effect upon human life and thought. In the author's estimation, the doctrines and teaching of Communism must be considered as those of a religion. The author reviews, briefly, the various great religions of the world and shows how ineffective they are to oppose the doctrines and tenets of a materialistic belief of another type. He shows that the weapons qualified to overcome the evils of Communism are to be found only in the Christian religion. An interesting feature of the book is a chart paralleling Christian and Communist dogma and showing how dissimilar at every point they are.

L.S. deP.

The Puritan Heritage. By George M. Stephenson. Macmillan Company. \$3.50

The present moral awakening in public life and evidence in the educational world of a renewed interest in religion, make opportune the publication of this book. The author's theme is the establishment of the Puritan Commonwealth in the seventeenth century, emancipation of religion from ceremonial and legalism and emphasis on sincerity of belief and the right of private judgment.

The European background of the Reformation, especially in its later phase of Calvinism is shown to be the basis of the New England character.

There are chapters on the Great Awakening of 1740, on the Rise of Methodism, Revivalism, on the great men of the times who were the Great Preachers.

Not only New England in the seventeenth century, but the Mississippi valley—the great western experiment in the nineteenth—felt the Puritan influence through missionary and tract societies.

Eight Decisive Books. By F. R. Hoare. Sheed and Ward. \$4.00.

Everyone interested, even mildly, in the problems of Church and State will be interested in these essays on eight books that influenced history by their political ideas. They were to have been part of a series of twenty-five ending with "Das Kapital," but the death of the author prevented this. Not so much digests on the books under study, as essays on their ideas and influence.



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NEWS OF OTHER CHURCHES

COLUMBUS CLERGYMEN ARE ATTACKED

Five clergymen of Columbus, Ohio, were named as aiding peace group said to be dominated by Communists, by an under-cover agent in testimony before the state Un-American Activities Committee. The groups, also said to be aided by the League of Women Shoppers and the Workers Alliance, were organized in churches. None of the five clergymen could be reached for comment but the Rev. Donald Timmerman of the Council of Churches said: "It is absurd and ridiculous to even think of those men having any type of Communist association. They have made outstanding contributions to our community. They are not Communists and have never engaged in any subversive act."

WAR HYSTERIA HIT BY QUAKERS

The peace committee of the Philadelphia Society of Friends has expressed concern over "new and disturbing attitudes of government in this time of war hysteria," and said it was preparing a statement on penal reforms and abolition of the death penalty. It recently drafted a letter to President Truman deploring the extension of the field of crimes punishable by death to include for the first time in an era of peace those convicted of being spies for other countries. The bar association of Philadelphia was also commended for planning to introduce legislation in the state eliminating capital punishment.

Declaring that members are veering away from absolute pacifism, the committee estimated that "two-thirds hold instead a combination of pure pacifism and applied pacifism that seeks peace-making through world government, disarmament and reconstruction."

HOW TO IMPROVE YOUR SERMONS

Religious editor of a New York daily says that careful reading of newspapers can help a minister preach better sermons. They should emulate news writers in putting things in simple terms, and said that it would be a good thing if candidates for the ministry got jobs with newspapers while students in seminary and college.

CHURCHMEN DRAFT CODE FOR OFFICIALS

A citizenship code for public officials has been drawn up by more than 1,000 churchmen from 200 churches in Chicago, meeting in a city-wide con-

ference. They ask that political parties disclose where they get their money; that officials and political organizations repudiate "anyone known to engage in illegal or criminal activities." The delegates also urged church people to take a pledge of good citizenship and live up to it; and called upon local churches to set up committees to co-operate with other groups in keeping alive the fight for decency in government.

COUNSELING SERVICE IN TULSA

Persons brought before the municipal court in Tulsa can have the advice of minister if he wants it. Under a plan similar to one in Louisville, Ky., a minister will be in court each day to be available to any prisoner desiring counseling.

SLUR OF PUERTO RICANS AROUSES CLERGY

Religious leaders on Youngstown, Ohio, jumped to the defense of the more than 1,000 Puerto Ricans now living in the city when they were denounced by a councilman. The officer said they live "like rats and animals" and called upon the mayor to drive them out of town. The Puerto Ricans came to the city last fall seeking work in steel mills and were forced to live in overcrowded rooms, attics and cellars. Clergymen described them as people seeking to improve themselves and said they were "family-loving men and women."

EAST-WEST ACCORD IS STRESSED

Accord between East and West "must come through understanding the point of view of those who differ with us and not forcing ours on them," Bishop G. W. Ahr of Trenton told delegates attending a conference on liturgies held by the R. C. Church in New York.

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PEOPLE

CLERGY CHANGES:

HAROLD J. WEAVER, formerly in charge of churches at Torrington and Lusk, Wyo., is now rector of St. Thomas, Rawlins, Wyo.

EDWARD H. EHART, formerly associate rector of St. Andrew's, Wilmington, Del., becomes rector of Grace, Norwalk, Conn., May 1.

EDWARD K. THURLOW, formerly of Christ Church, Sheffield, Mass., is now in charge of All Saints, West Newbury, Mass.

JULIAN F. DOZIER, formerly vicar of St. Gerald's, Harrisburg, Pa., is now vicar of St. Simon's, Springfield, Mass.

JOSEPH L. BROWN, formerly rector of St. Marks, Richmond, Va., is now rector of St. Lukes, San Antonio, Texas.

JAMES L. ODELL, formerly rector of St. John's, Corbin, Ky., is now rector of Trinity, Milford, Mass.

GEORGE F. DEMPSIE is now rector of St. James, South Groveland, Mass., in addition to being rector of All Saints, West Newbury and in charge of All Saints, Georgetown.

GEORGE W. R. MacCray, for the past year on the staff of a parish in England, is now assistant to the National Council's committee on laymen's work.

PERRY GILFILLAN, formerly rector of St. Mark's, Waterloo, Iowa, becomes chaplain of St. Barnabas Hospital, Minneapolis, April 30. He will also be chaplain of Sheltering Arms Hospital for polio victims.

HONORS:

BISHOP SHERRILL and RANKIN BARNES, secretary of the House of Deputies, have been elected vice-presidents of the Society for the Propagation of the Gospel, Church of England

INSTITUTIONS:

HERBERT M. BARRALL was instituted rector of Grace Church, Middletown, N.Y. by Bishop Donegan on March 23rd.

DONALD READ was instituted rector of St. John's, Auburn, N.Y. by Bishop Peabody on March 18.

MARK E. WALDO was ordained priest March 25 by Bishop Barnwell at St. Andrew's, Douglas, Ga., where he is in charge. He is also in charge of St. Matthew's, Fitzgerald.

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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.

EDWARD L. PARSONS
Bishop, retired of Calif.

In your editorial of March 20 you emphasize the fact that it would be very desirable for believers in the American tradition of freedom to write to Washington concerning this dreadful concentration camp business. You say however that you do not expect any of your readers to write letters of protest because "that would put them on the spot." This is a brief note from one of them to say that he is more than happy to put himself on the spot in connection with a matter of this kind. He has not unfortunately up to this moment done anything about the concentration camps, having been very much concerned with innumerable other aspects of our civil liberties and our American tradition. But he is ready now to help as he can.

I do know how widely spread is this fear of being "put on the spot" by taking an unpopular position, but I take courage from the fact that I know so many people who are not afraid and who are working hard. Here in California we have had to struggle with our own Un-American Activities Committee which follows loyally the example of its national predecessor. We have had loyalty oaths. We have had some outbursts of racial bitterness. We have had a constant succession of men and women dismissed for so-called security reason without knowing their accusers, or having opportunity for defense. We have had samples of pretty nearly all things which forecast Fascism. But in spite of it all we have a great number of people young and old who are loyal, earnest true Americans, determined to do what they can to counter the hysteria which is disgracing the nation today.

This is not a boost for California. It is only a reminder that God still rules, and that there are countless numbers of his children who are loyal to the freedoms which are surely his will for us.

ANDREW JACKSON READ
Layman of Melrose, Mass.

Referring to the appointment of an ambassador to the Vatican City state: The so-called Vatican City state is a child of Mussolini. To settle the dispute between Italy and the Vatican, Mussolini gave extraterritoriality to this small area within the city of Rome, thus giving the Pope a token of his lost temporal power

when United Italy took over the city of Rome and territory of the Papal states.

The Vatican City state is simply the international headquarters of the Roman Church. Its inhabitants are employees of the Church, have no vote and no tax to pay. There is no civil government or civil courts. It is a church organization and canon law prevails, whereas the United States is strictly a lay state.

The Vatican has no political, commercial, or economic advantages to exchange with the United States, so why an ambassador?

Another important question to take into consideration is this: When Mussolini negotiated the Lateran treaty and concordat with the Vatican, he pointed out that the treaty forever barred Count di Cavour's famous liberal formula of "a free Church in a free state" because it was contrary to the doctrine of the (Roman) Catholic Church.

It is plain to see that an exchange of ambassadors by a lay government like the United States with the head of such an authoritarian organization as the Vatican would jeopardize our standing as a democracy with liberty for all.

The "listening post" is out. In its issue of Nov. 5, Time pointed out that the effectiveness of the Vatican as a listening post has been greatly exaggerated for many years. The same position has been taken by the London Times. In fact Iron Curtain governments have broken Vatican communications.

A stand must be made now against diplomatic relations with a Church.



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