

# *The* WITNESS

**10¢**  
A COPY

February 19, 1953



ROBERT T. MCCrackEN ON "WHAT CHRISTIANITY MEANS TO ME"

---

**FIRST OF THREE ARTICLES BY CHAD WALSH**

---

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

GRACE CHURCH, NEW YORK  
Thurs., and Holy Days, H.C. - 11:45  
Fri., Organ Recital - 12:30.

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.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH

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. Roeliff H. Brooks, S.T.D., Rector

Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.

Daily: 8:30 a.m., Holy Communion.

Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector

Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., 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.

### ST. MARY THE VIRGIN

46th Street, East of Times Square

New York City

The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street

New York City

The Rev. James A. Paul, Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; 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. I. Blair Larned, Bishop

The Very Rev. Sturgis Lee Riddle, Dean

"A Church for All Americans"

## The WITNESS

For Christ and His Church

### EDITORIAL BOARD

ROSCOE T. FOUST, EDITOR; WILLIAM B. SPOFFORD, MANAGING EDITOR; ALGER L. ADAMS, KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JAMES A. MITCHELL, PAUL MOORE JR., JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK Q. SHAFFER, Books.



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



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



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



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

## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tu-s., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. PAUL'S CATHEDRAL

SHELTON SQUARE

BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D. D., Dean

Canon Leslie D. Hallett;

Canon Mitchell Haddad

Sunday Services: 8, 9:30 and 11.

Daily: H. C. at 12:05 noon; also 7:30 a.m.

Tues. Healing Service, 12 noon, Wed.

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.,

Minister to the Hard of Hearing

H. Alexander Matthews, Mus. D., Organist

Sunday: 9 and 11 a.m., 7:30 p.m.

Weekdays: Tues., Wed., Thurs., Friday,

12:30 - 12:55 p.m.

Services of Spiritual Healing, Thursdays,

12:30 and 5:30 p.m.

Two hundred hearing aids available for every service.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 - 4:30

p.m. recitals.

Weekdays Holy Communion, Wednesday,

7:15; Thursday, 10:30.

Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Com

munion; 9:30, Church School; 11 a.m.

Morning Prayer; 8 p.m., Evening Prayer.

Weekdays: Holy Communion, Mon. 12

noon; Tues., Fri. and Sat., 8; Wed., 11;

Thurs., 9; Wed. Noonday Service, 12:11.

### CHRIST CHURCH

CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.

Weekdays: Wednesday, 8 and 11 a.m.

Thursday, 7:30 a.m.

### TRINITY CHURCH

MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a.m.

### CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle, Downtown

Rev. John P. Craine, D.D., Rector

Rev. Messrs. F. P. Williams, W. E.

Weldon, E. L. Conner.

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

OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean

Sunday: H.C. 8, 11 first S.; Church School,

10:50; M.P. 11

Weekday: Thurs. 10. Other services as

announced.

Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. Timothy Pickering, B.D., Assistant

Sun. 8 H.C.; 11 M.P.; 1st Sun. H.C.; Fri. 12N

H.C.; Evening, Weekday, Lenten Noon-Day,

Special services as announced.

### CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Peyton Randolph Williams

7:30 a.m., Holy Communion; 10 a.m., Fam-

ily Service and Church School; 11 a.m.,

Morning Prayer and Sermon; 5:30 p.m.,

Young People's Meetings.

Thursdays and Saints' Days: Holy Com-

munion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. William M. Baxter

Minister of Education

Sunday: 8:00, 9:25, 11 a.m.-High School.

5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market

Founded 1695 - Built 1727

Rev. E. A. de Bordenave, Rector

Rev. William Eckman, Assistant

Sunday Services 9 and 11.

Noonday Prayers Weekdays.

Church Open Daily 9 to 5.

### TRINITY CHURCH

Newport, Rhode Island

FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector

Rev. Peter Chase, Curate

Sunday: 8 H.C.; 11 M.P.

Wed. & Holy Days, H.C. 11

### WRITE FOR SPECIAL RATE

### FOR SERVICE NOTICES

### THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

# Appeal to World Christendom To Work for Peace

## **Church Leaders of North and South Korea Urge End of Korean War**

★ All pastors attending the People's Peace Congress that met in Vienna in December, signed an appeal to Christians throughout the world to do everything in their power to stop the war in Korea.

Returning to Hungary, Bishop Albert Bereczky, president of the Hungarian Reformed Church, made the following statement to the Hungarian Church Press, the January number of which has just reached the Witness.

"British pastors attending the People's Peace Congress informed their colleagues of all denominations at the Congress of the moving message, dated November 26, which was signed by sixty-five North and South Korean pastors and Church leaders.

"The Korean pastors appeal to the Churches of the world and to all Christians: that they do everything in their power for the immediate stopping of the Korean war which is being waged with horrible inhumanity.

"This two - thousand word message of the Korean Church leaders contains some awful revelations of the inhuman features and wickedness beyond all imagination which marks the war which is now being waged against the Korean people. I emphasize that the North and

South Korean Church leaders affixed their signatures to the statement, thereby making these data authentic beyond all doubt.

"The message says that on September 23, 1952, a whole formation of bombers attacked the Old People's Home in Kangudon, dropping forty bombs, and killing about a hundred men who waited in that peaceful house.

"On September 29 it was again an entire formation of bombers that destroyed an orphanage in Psengsan, killing forty-three children and maiming seventeen.

"The Korean people are being destroyed with a wild cruelty unknown in the history of warfare until now. The message of the North and South Korean pastors presents a heartrending picture of this situation. In the town of Sinyi 250 believers assembled in a church building were massacred to the greater glory of 'Christian civilization' under the flag of the United Nations Organization. Mention is also made of the monstrous atrocity that was perpetrated yet in the autumn of 1950, at the time of the temporary occupation of Phyengyang, when girls and women attending a service in a Christian church were forcefully carried away.

On the next day their corpses were found on the shore of the Tidongat River.

"When the pastors attending the Congress in Vienna read this authentic statement, formed the unanimous conviction that the representatives of the Churches present at the Congress must reply to the moving appeal of the Korean Christians.

"This reply was then actually sent off. The entire Congress listened with tense feeling to the speech and motion of the Anglican priest, Stanley Evans. On his motion, the pastors and religious leaders present signed an appeal to world Christianity, with the conviction that our Church service has at present no more urgent and important task than our action for the immediate stopping of the Korean war. That wild and inhuman destruction which kills old men and infants and would almost like to kill off entire peoples, is a projected shadow of what the world might expect in case this war and the horrible methods employed therein would be loosed upon mankind.

"For a Christian or a Christian Church, it is the denial of Christian calling to choose the service of prolonging this massacre instead of the service of peace.

"From this point of view, the entire Hungarian Christendom was shocked by the news of Cardinal Spellman's well-known warmongering speech in Korea. A Hungarian Church leader of the Roman Catholic Church, Dr. Gudheil, canon of Veszprem, papal prelate, made this comment in the Roman Catholic weekly, Uj Ember, even on the



Cardinal's first Korean sojourn: 'We do not understand what business Cardinal Spellman has in the worst war hell in history, Korea. If he is on political mission, instead of healing wounds and holding back hands that spread death, let due respect be given to his purple, yet we are not proud of his high mission. Our mission is different: we are sent to the five thousand whom Jesus fed with bread in the desert and to the other five thousand and hundred-thousands, to our people'.

"We are convinced, and this is why we signed at the People's Peace Congress, almost with the blood of our hearts, the appeal to the Christians and Christian Churches, for we are bound to do this by our faith and love, that the Korean war be stopped at once, and let every question be discussed after the cease-fire.

"We are convinced that the peoples' demand for peace is growing in strength, and the word of God holds true also in regard to our fight for peace: 'Our labor is not in vain in the Lord.'"

### Described Congress

In the same number of the paper, Bishop Bereczky, described the Peace Congress.

"I am grateful for the privilege of attending, in the last month of this year, the Peoples' Peace Congress and of being strengthened, with shameful gratitude, in my hope with regard to mankind. As I was there the representatives of nearly a hundred peoples and of all kinds of cultures, languages and races, the vision of a new humanity was strengthened in me. I listened to the words of a brown-skinned Vietnam man, a representative of a people that has been fighting and suffering for years, as he expressed the determination of his people to achieve freedom and independence, and, at the same time, their

sincere love towards the French people and their full readiness to live in peace and harmony with France. And I saw that the French delegates rose and embraced this man.

"I listened to the words of a French Reformed pastor who, speaking for the best elements of France, appealed to those who are distrustful and cannot realize that the supreme task today is the re-establishment of peace. And I saw the representatives of Malaya, Viet-Nam, Laos and Cambodia surrounded him with gratitude and their shining eyes radiated the hope of a better future.

"I was present at a solemn night meeting when an Anglican pastor told us that no Christian can celebrate Christmas with good conscience unless he has done everything in his power in order that the Korean horror cease at once. And I saw how those pastors of all denominations were surrounded and acclaimed by 2,000 people as they gathered to sign the reply to the moving letter of the Korean pastors.

"We must say that the Peoples' Peace Congress was a token of the hope that we must have with regard to man and mankind.

"A former missionary to China, who spent more than twenty years in China, spoke the truth, when he was in Hungary on a short tour, that God did not choose us to be his children merely in order that we make mistakes. We are bound by our hope to be children of our Father who understands his present will in peacemaking.

"At last, I should say with special emphasis that the word means the great promise and command of love. And, in this respect too, what we heard and saw at the Peoples' Peace Congress was a warning and an en-

couragement to us. I have attended many international Church conferences, yet at no Church conference did I feel yet such an outpouring of love as at the Peoples' Peace Congress.

"When a Frenchman spoke, the Germans came forward and hugged him. The man who was formerly a missionary to China was welcomed warmly by the world-known leaders of the Chinese delegation. The representative of the suffering Koreans was warmly greeted by the Americans. The peoples of the world love each other. Yes, they are now learning to love each other. Contempt, pride, the exploitation and oppression of races and peoples other than our own has been now rendered impossible. I can sum up in a sentence what I sensed and experienced at this meeting of peoples from all parts of the earth: We are brethren. And we must accept this with a thanksgiving mingled with the feeling of shame, and with the obedience of our repentance, for this is our confession and we pray thus: "Our Father . . ."

"This has been a year of great events and accomplishments. We live in a new humanity which has the gigantic task of delivering this generation from the ravages of war and to save people from the threat of a new world war. The new year before us will mark the victory of peace, if our thanksgiving, hope and love will issue in faithful work. Let us therefore pray,—not with hypocrisy, but with sincere hearts—: 'Our Father . . . Thy will be done on earth as it is in heaven' The will of God is life and peace."

### CENTERVILLE PARISH CELEBRATES

★ St. Paul's Centerville, Maryland, observed the 313th anniversary of its founding on January 25th.



# NEW JERSEY CHURCHMEN URGE GUARDING OF LIBERTIES

★ A resolution upholding civil liberties as "the best safe guard against totalitarianism and other undemocratic philosophies" was adopted by the executive committee of the New Jersey Council of Churches.

The Council called for "eternal vigilance against any attempt to abrogate our principles of liberty and freedom in the interest of expediency or from a blinding fear of subversive forces."

"In every case where groups accused of subversive actions or individuals are suspected or accused of subversive actions or of acts of aggressive disloyalty," the Council said, "we believe that they should be handled according to the Constitutional principles of due process of law with the right of council and a hearing before an unprejudiced body of their peers."

"To permit this due process of law to be vitiated or abrogated in any way is to place our freedom as citizens in jeopardy to the extent that we may find ourselves submitting ultimately and unknowingly to a tyranny of our own making."

The resolution was prepared by the Council's department of social education and action. It urged all Christians and citizens to "become thoroughly familiar with the principles underlying and apparent in the Declaration of Independence and the Constitution of the United States of America with its amendments, since these are the instruments upon which our structure of government and freedom are built."

Copies of the resolution were sent to the Council's constituent Churches throughout New Jersey "as a guide to further discussion of this important subject."

Other copies were sent to Governor Alfred Driscoll and all New Jersey legislators as well as to President Eisenhower and leading officials of the federal government.

## CONSECRATION IN FOND DU LAC

★ The Rev. William H. Brady will be consecrated bishop coadjutor of Fond du Lac at St. Paul's Cathedral, that city, on February 24th. Bishop Sturtevant will be consecrator and Bishop Clough of Springfield and Bishop Ivins of Milwaukee the co-consecrators. Bishop Barnwell of Georgia will preach.

## ROMAN CATHOLIC PRESS GROWS

★ Roman Catholic newspapers and magazines have greater circulations and wider influence than ever before, according to one of their papers in announcing Catholic press month when a drive is on throughout the country to still further extend their circulations. The combined circulation of their papers, according to this statement has reached over fifteen million. A special effort, according to the editorial, is being made this year to reach non-Catholics.

## SEVEN DEADLY SINS FOR MINISTERS

★ A list of "seven deadly sins" for clergymen was given by Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley.

Dr. Harkness offered her list of "occupational hazards" at the fifth annual ministers convocation at the University of Southern California. They are: (1) spiritual pride; (2) feverish over-activity; (3) under-activity; (4) eagerness for praise;

(5) accepting material standards of success; (6) dark night of the soul; (7) double-mindedness—in which one wishes to please God but also wants to please himself.

Prof. Harkness said ministers want approval and promotion like anyone else and often let this desire unconsciously set their standards.

"A minister's pride often leads to restless activity without sufficient prayer or trust in God," she said. "He reacts by losing working efficiency and falls into spiritual frustration. For all these seven sins God has a corrective if one is humble, honest in self-examination, prayerful and trustful."

## NATIONAL COUNCIL BUDGET

★ The budget of the National Council of Churches for this year is \$ 7,838,044. Education is down for \$1,398,855; foreign missions, \$938,005; home missions, \$453,685; life and work, \$401,239.

Church world service has \$1,968,900, whereas another major item is \$717,405 for the broadcasting and film commission.

Other allocations are \$414,891 for united Church women; \$491,911 for publication and distribution; \$156,456 for research and survey; \$236,500 for treasury and business management; \$130,463 for public relations and \$269,303 for administration.

## SHATTUCK ANNOUNCES SUMMER CAMPS

★ Shattuck School, Fari-bault, Minnesota, has announced its summer school-camp for boys, to be held June 22nd to August 1st. Besides the usual camp activities, courses are offered which give credits. Shattuck is one of the leading schools of the country.

---

# EDITORIALS

---

## The Temptation

THE TEMPTATION In The Wilderness, described in next Sunday's Gospel, has been the subject of many spectacular paintings by artists whose pictorial skill was not matched by any knowledge of religious problems nor by a recognition of man's age-long struggles with moral dilemmas. For this story of our Lord's temptation is a record of the intimate wrestling of the human soul with problems that have beset thinking men in all ages. The Master here was facing, as the perfect type of awakened humanity, the challenge of the ideal versus the practical. All three of the recorded temptations were variations in this same theme.

The third temptation is the culmination of them all. "The kingdoms of the world—all these things will I give thee if thou wilt fall down and worship me." Consent to the evil one's standards and make use of his methods and you—with the divine power that is yours—can accomplish untold good for the sons of men. Make yourself the world's beneficent dictator. Is not this, in principle, the problem and the challenge we all of us are facing constantly in our restricted spheres of living? We parents want good, well-educated, wholesomely disciplined children. Shall we take what seems a good short-cut and "break their wills,"—for their good, of course—or insist on the virtue of obedience by the menacing "or else," to scare them into goodness?

Many of us would like larger personal incomes, more money to spend for a variety of excellent things. A good many of us can be reasonably sure of getting more money for thoroughly good purposes if only we are not too fussy about the methods we take to secure it or too sensitive as to whose shoulders we climb on to reach the top, or yet about the moral quality of the business or profession in which we are engaged. "Fall down and worship me," you can do a lot of good in the world with what I shall give you. Our Lord said "no" to that. We may be sure that his word to us is; "Go and do thou likewise."

The present economic strength of our American republic started its spectacular growth a hundred years ago when the pioneers of industry made their choice between the ideal and the practical. They were shown "all the kingdoms of the world and the glory of them" and said "yes" to the tempter's offer. It was singularly easy to make that choice in those days; most of us would

probably have done likewise. The authority of science as well as the needs of a new, undeveloped country seemed to justify it. "Survival of the fittest" was generally accepted as law of progress for humanity and for the nations. The law and method of Jesus was scarcely considered. It was, of course, the antithesis of the biological method. Making the unfit to be fit was his way of life, shown clearly in all he did and said and the early Christian Church followed that way courageously in its great creative era and won the mastery of Europe from a corrupt Roman Empire which had attained its eminence on the principle—as yet unannounced—of "the survival of the fittest."

Today we are seeing and suffering from some of the results of our pioneers' choice of principle and method. Widespread corruption in government, a shockingly debased moral standard and a generally complacent attitude toward the atrocities of modern total war. "Though the mills of God grind slowly, yet they grind exceedingly small" and we are tasting of the grist of that grinding today.

So the America of 1953 is facing the same testing that our Lord met in the wilderness, — the practical or the ideal; the short-cut to wealth and power and world dominance with "survival of the fittest" as the motto or the longer road of making the unfit of the world to become fit by the sharing of our wealth and the restraining of our dominating power. Before the present year ends, we should have clear evidence of how the present generation of Americans is meeting the perennial testing; whether we continue to go full speed ahead for the "American Century," with a western colossus astride the world or whether our course is sharply changed and directed towards the attainment of a genuine fellowship of all peoples, implemented by freedom of trade throughout the world, self-determination and autonomy of states, the exercise of effective authority by the United Nations and, in the distance, shining as a beacon for all Christian folk, the realized vision of the kingdoms of this world having become the Kingdom of our Lord and of his Christ.

## Invaluable Regimen

TOO OFTEN LENT is thought of solely in terms of "sacrifice" and the word is bandied about in our pulpits as if that were the true meaning of this period. It is as if we are called upon to

do things (thank heavens for only forty days!) which we are most reluctant to do; give more time and thought and even substance to the "spiritual" things of life. In some cases that reluctance is overcome by a feeling that we have made a substantial deposit in the Celestial Bank for Spiritual Savings that some day we may want to draw on. Theologically, of course, this is a denial of the unescapable doctrine of justification by faith, which in essence means that anything done with the thought of reward or credit is futile. Practically, it reveals spiritual emptiness and immaturity.

Human nature being what it is, and we being rather careless in our habits, a regimen is often invaluable to enable us to recapture the health of body, mind or spirit that we have squandered. Such is Lent; it is wisely provided by the Church for just this purpose. If we do not come from it on Easter Day feeling delightfully refreshed we shall have missed all its possibilities. It is as much less a duty than a privilege as a cruise to

milder climes is to those who are fortunate enough to be able to escape the winter's rigours and so restore their vigor.

"Sacrifice"? Of what, pray, and to whom? Surely only in the etymological sense of the word: to make holy, to increase wholeness. In this connection we sometimes think of David Livingston. He left his security, his country, all the simple comforts most men enjoy. He was deserted, as was his Master, by his friends; time and again he saw his work almost fail. He was wracked by disease; he lost his beloved wife. It almost seemed as if fate were intent on destroying him and all that he valued. Yet at the end of his great career he could say, simply, "I have never made a sacrifice in my whole life"!

Few of us are Livingstons, but there is none among us who cannot learn from him. Perhaps if we approach Lent in his spirit we shall find that our forty days will be rich. And appreciate even more the spirit of a greater than Livingston of whom it was said, "For joy he endured the cross."

## WHAT CHRISTIANITY MEANS TO ME

By Robert T. McCracken

*Chancellor of Diocese of Pennsylvania*

I HAD RATHER that this topic had been phrased "What Christianity Means Most to Me." It means so many things. There are so many facets to it. And every one means something—means a good deal—to me.

It means great comfort in time of need. All of us have trouble. At times we suffer greatly—almost overwhelmingly. It is then that we feel that we must have someone to turn to, someone stronger than we are. Then it is that we call upon God. For many, this is the only time—or almost the only time. It is too bad that such is the case. God is there, all the time. It is right that he should be thanked for our blessings, as well as supplicated in our adversities. Yet the supplication is important. Without it, there is a possibility that we could not go on. For millions of people that is what Christianity means most.

Christianity embodies the supreme power of example. The realization, in all of our weaknesses and shortcomings, that a perfect man once walked the earth is helpful beyond expression. True, he was the Son of God. But he was also a man, and he loved to call himself the Son of Man. He was "in all points tempted like as we are, yet

without sin." Moreover, he did not believe that perfection was beyond human reach. He closed the Sermon on the Mount with the sublime admonition: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here, indeed is a difficult goal, but one which he did not deem impossible of attainment, for he attained it. Without his example, it would be an inconceivable goal. Yet the example is there, for all to follow. Many, through the centuries, have essayed to reach it, and some have well nigh succeeded. It is one of the loftiest peaks of the Christian religion.

### Element of Beauty

THE ELEMENT OF BEAUTY looms large in the concept and practice of Christianity. There is a profound reason for this. The Christian religion has its origin in the well-springs of the higher life. The Master himself was a lover of beauty. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that Solomon in all his glory was not arrayed like one of these." The author of the Battle Hymn of the Republic caught this vision when she wrote: "In the beauty of the lilies



Christ was born across the sea." Early in the life of the Church, this quality was apprehended. Altars were erected, in simple but graceful edifices; then came the cathedrals, the stained glass windows, the immortal frescoes and altar pieces, the great organs, the chants and the canticles. All of this has come down to us—it is a part of our heritage. It was not created by accident—it was the outward expression of an illimitable inward striving toward a higher life in this world and the next.

Remember Browning's bishop, who orders his tomb at St. Praxed's Church? It is to be

"Peach-blossom marble all, the rare, the ripe,  
As fresh poured red wine of a mighty pulse.

\* \* \* \*

And then how I shall lie through centuries,  
And hear the blessed mutter of the mass,  
And see God made and eaten all day long,  
And feel the steady candle-flame, and taste  
Good strong thick stupefying incense smoke!"

Sensuous, certainly, redolent of the lusty days of the Renaissance, yet expressive of the profound feeling for the glory of surroundings that bring one closer to God.

Beauty is an element that the Anglican Communion has never failed to regard. It means much in the thrilling uplift of worship.

### Joy of Giving

BUT CHRISTIANITY represents something else. It confers upon its followers the indescribable joy of giving. Have you ever noticed the faces of the people on the streets on the last few days before Christmas? There is something there not to be seen at any other time of the year. It is not the anticipation of receiving; it is the supreme delight in giving, in the assurance of the pleasure that is about to come to others. There is a sort of magic about it; it is in the air. Charles Dickens understood it. He expressed it better than it has ever been told before or since. That very joy, which he had to learn, the joy of conferring happiness upon others, transformed a hateful Scrooge into a lovable old man.

To my way of thinking, this is the sublime attribute of Christianity. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." What did St. Paul mean by the word "charity"? The exact translation is a little difficult. Some of the revisionists have substituted for it the term "love." Yet that word, at least in its present acceptation, does not express the exact meaning. Perhaps "sympathy" is nearer to the thought, or "benevolence." The apostle was undoubtedly thinking of the spirit of out-giving, of selflessness, of the preferment of others. He said that it is greater than faith and greater than

hope. Does not this mean that it is the greatest thing of all?

Perhaps it did not come into the world with the Christian religion. There may have been, there doubtless were, men and women who possessed it before the birth of Christ. Undoubtedly there are those of other religions, or of no religion, who are not without it. But the point I make is that Christianity has emphasized it as the loftiest of human attributes. "Then Peter said, 'Silver and gold have I none; but such as I have, give I thee'." And with that gift he healed the man lame from his birth. Consider the beautiful analysis someone has made of the miracle of the loaves and fishes. Part of the multitude had come provided with food—many had not. When the Master took the bread and fishes from the lad, blessed them and gave them to his disciples and the disciples to the multitude, everyone who had food, seeing the example, shared with his neighbor, and there was more than enough for all. This explanation may not appeal to some, it may be condemned as destroying belief in the miraculous increase. Yet the miracle remains—the miracle of transforming greed and grudging into sharing and generosity.

Of course, the noblest giver of all time was Jesus Christ. The word "give" was in the forefront of his vocabulary; the thought of giving always uppermost in his mind. Throughout his life he gave of himself freely, without stint, often to the uttermost limits of his strength. Finally, he gave himself, as the supreme sacrifice. The faith that he preached, the Church that he founded, were permeated with the essence of charity—as St. Paul used the term. It was this cult, new in the world, the cult of the love of one's fellow men, that imbued the early Church with its incredible vitality. When it has shrunk in significance, the growth of the Church has been retarded. When it has flourished with renewed vigor, Christianity and the Church have gone forward. A little more of it in the people and there would be no more war, no strife, no hatred. It is the most beautiful thing in the world, and the most precious. It is the soul of the Christian religion. It is what Christianity means to me.

## The Wages of Love

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

DID YOU EVER THINK of asking yourself what your love is worth? Of course you didn't. No one has a right to attempt such a calculation. Who would dare be so presumptuous as to set a

market price on a mother's love for her children? What would a young husband think if his bride were to try to tabulate the value of his love in terms of dollars and cents? Think how our Lord must have felt when he was confronted with the question: "Lo we have left all and followed thee. What shall we have therefore?" One does not follow the King of love and expect any other reward for doing it than to share the blessings of that love. But one must talk to people in their own language if there is to be any hope of raising their thinking to a higher level. So the disciples (not the laboring men) were given the "parable of the laborers" because they insisted on trying to evaluate divine love in terms of daily wages and rewards.

Life is still lived according to these two standards of values:—the economic and the devotional. We still tend at times to confuse the two. Yet when we are thinking clearly it is impossible to mistake the one for the other. No one has a right to give less than a just wage for work properly done. By the same token, no one has a right to put a price tag on a "labor of love."

I have seen a man labor for weeks building a model farm for his child. His finished work has no price, nor does he expect compensation in kind from his son. By the same token, when we see a person, as the result of his efforts in behalf of his religion, quitting because he hasn't received

proper recognition, or because this endeavor of his has not yielded its supposedly proper amount of good fortune, health, or business advantage, we know exactly what is wrong. This man's religion is not based on love for God. He has confused his values.

God's vineyard is the Christian life and fellowship. He seeks us to work for him. This is the greatest favor that has been conferred upon mortal man. This is the greatest work mankind has ever done. Our very lives (according to eternal worth) depend upon it. Those who go to work in early youth find the burden lighter; they can give it the freshness of the morning and their enthusiasm and vigor. Those who enter this vineyard at the noontide of life find the going more difficult. They must take the burden and heat of past mistakes, of human scorn, of their own arrogant desires. Those who come, seeking some hope in the later hours of life are at the point of greatest need and they know it. Theirs can only be the hope that his love still goes out to all his children, regardless of worthiness. How fortunate for all of us that God uses only a single standard by which to judge us—the standard of forgiving love! St. Augustine has given us an excellent mould for the shaping of our response to love, whether divine or human. "He that loveth considereth not the gift of the lover but the love of the giver." What shall we have therefore?

## WISHES AND FULFILLMENTS

By Chad Walsh

*Professor at Beloit College*

IF MOST religions are man's attempt to locate the cosmic broadcaster, the question remains—is there any broadcaster to be located? The favorite attack on religion is to say that God didn't create man; instead, man created God—in his own image. Religion is a childish thing—a crutch for the bewildered and feeble, but not needed by a strong man. It may have been a useful illusion in the infancy of the race, and it is natural in a young child, but it ought to be put away with other childish things. Here is the way three students sum it up:

ONE, religion, to me, is a pleasant repetition from childhood. I like the sameness of the ceremony, the choir droning, the preaching droning, the drone of the crowd as it enters and leaves, the familiar tinkle of the coins dropping in the collection box, the feeling of participation I achieve when I put my small hand and small contribution

with the others. Religion to me is a series of sounds and participation patterns which are reminiscent of my childhood.

TWO, I would like to believe that there is a heaven to go to when I die. I would also like to believe that there is an all powerful being that rules the universe. This seems to be the easy way out. In other words, I feel it's easier on yourself to believe that everything will be roses when you die.

THREE, I suppose that some day, when I am older and my mind is too tired to ask "why?" and when I am weak enough to submit, I shall accept Christianity in the weakness of old age as I did in the innocence of childhood.

How did religion first start? The explanation that you hear most often runs something like this: The shaggy caveman looked with wonder and

\* A chapter from *Campus Gods on Trial*, copyright 1953 by the Macmillan Company. To be published in March.

terror at the vast wilderness about him, and invented gods and spirits both to explain what he could not understand, and to protect him from his fears. At a later stage he sometimes combined the assorted divinities into one all-embracing God, who was a composite of the earlier gods.

\* The theory that man's earliest religion was polytheism—many gods—is the one that creeps up most often in casual discussions. Its credentials are somewhat shaky. Some authorities suspect that polytheism was preceded by pantheism—the universe as God. No one can be certain. But whatever the ultimate origins, the progression from polytheism to monotheism—one God—can be traced in a number of religions.

Now this theory may or may not be true. There is no earthly way of finding out. The caveman is long since extinct, and we cannot interview him about his faith. Primitive societies that still exist are no safe guide; their religion may have evolved from the caveman days.

But assume that the common theory is on the right track. It still proves nothing either way about the truth of religion. The caveman's confused gropings toward God probably involved a great deal of fear or superstition. But at least they were gropings. There is nothing odd in the idea that God might seize on the most primitive impulses toward him, and guide them in the direction he wanted them to develop. If he found the caveman worshipping a multitude of spirits, he could whisper, "one is better than many." And after the one had absorbed the many, he would set himself to the task of giving the caveman a clearer and clearer idea of this one diety, and how men ought to respond to it.

Something of this sort happened in the history of the Hebrews. At first, they apparently regarded Yahweh as a tribal God, but other tribes had other gods. Only gradually did the other divinities fade away, leaving Yahweh as the only God there is—the God of all mankind.

But this is a rather futile and useless thing to speculate about. No matter what the origin of religion may be, it's the finished product that counts, not the crude beginnings. Modern astronomy grew out of astrology, but you would not ask your professor of astronomy to read your horoscope. Chemistry grew out of the alchemist's quest for a way to turn base metals into gold, but does that make chemistry any less of a science? There is a time when every fetus passes through a fish-like stage, but you cannot understand your fraternity brothers by studying ichthyology.

### Father Complex

MOST often, however, the wish-fulfillment theory is presented in terms of the "father complex." The name of Freud is especially associated with this, but a number of other psychologists concur.

My discussion of this has been partly shaped by John Pitt's excellent book, *Religion and the New Paganism*, Independent Press Ltd., London, 1950.

According to this way of explaining God, the father of early childhood seems more majestic and powerful and protective than he actually is. When you reach years of maturity and see dad objectively—getting bald, and asking nothing better of life than a chance to read the evening paper in peace—you are disillusioned. An aching void is left in your heart. You are exposed to all the coldness and terror of a hostile universe. You still want a protective father. So you turn to an imaginary one in heaven, who is created in the image of your childhood father.

God therefore belongs in the same class as the imaginary playmates that lonely children sometimes invent for themselves. People cling to the illusion because they aren't man enough to face the universe with their own puny strength.

Note first of all that this theory is firmly bedded on the psychoanalyst's couch. Freud seldom had reason to examine the psyche of anyone who was getting along all right. His patients were mixed up in every possible way, including their religion. To some of them, God may very well have been a substitute for the father of childhood. But this does not prove that God is a substitute father in the case of reasonably normal people.

In the second place, this kind of explaining can be used to explain everything away. A young man may become a Communist because he hates his rich father. A Don Juan may act that way because sexual escapades are a means of overcoming an inferiority complex. But if some people embrace the cause of the masses or indulge in amorous exploits for reasons that have no connection with love of the masses or just plain lust, that still doesn't mean that Communism and lust are mere shadowy projections of the ego. Sometimes men turn to real things for the wrong reasons.

The truth is that people keep busy explaining God away because there is no place for him in their private picture of the universe. If you are convinced that the only kind of reality is the sort you can bang your fist against, then God does not, cannot exist. But to settle the argument in this summary fashion is begging the question; it is shoddy science and infantile philosophy. The first thing to be decided is whether reality is all of the bang-your-fist kind.

### Begging the Question

THE BEST way to deal with this question is to study the men and women who claim to have met another kind of reality. Take the Gandhis and the Schweitzers. They are the Shakespeares and Beethovens of religion. It is difficult to believe that a man who singlehandedly challenged



the might of the British Empire or one who gave up three or four brilliant careers in Europe to serve the Congo natives is hiding away from the stark realities of existence. Such men are magnificently alive, and ready to brave all the terrors of the universe. If they are victims of a childish illusion, then the rest of us are still in the illusions of prenatal life.

Now back for a moment to the overrated father of babyhood and the invisible Father in heaven. If you grant that invisible kinds of reality (such as God) may possibly exist, then Freud's theory can be plausibly set on its head. The Father in heaven is the really solid one. The earthly father is a shadow or symbol of him. The small baby, who is taken for walks by his father, protected from barking dogs, and treated with tender affection, falls into an innocent kind of idolatry. The father by his crib seems God enough for him. But when he grows up he discovers that his father is another man like himself. At this point he quite reasonably goes looking for the real and eternal Father—and finds him.

The "Father-complex" theory is the most specific type of explaining away, and, as we have seen, it really begs the question. But sometimes the idea of religion as "wish-fulfillment" is put in more general terms: faith is simply a kind of cotton padding, to keep you from getting bruised as you jounce over the rough road of life. In particular, belief in a heavenly after life is a symptom of "failure of nerve." You can't take it when the going is rough, so you dream up pie in the sky when you die.

If anyone wanted to, he could devise a religion that would actually meet the specifications for wish fulfillment. Suppose a committee interviewed a cross-section of the population, and questioned them about their longings. Then, on the basis of the questionnaire is could construct a faith that would give the customers exactly what they want. I imagine it would include a rather senile Father in heaven (who knows when to look the other way) and that everybody would automatically be destined for an after-life combining the best features of a country club and an expensive resort hotel.

But Christianity isn't like that. Once you really begin to look it in the face, you find it a fabric of terrors as well as delights. It has a father in heaven, but he is not in his dotage. He knows what is going on. He makes very tough demands on people—love, as God demands it, takes all one's strength. He offers a heaven, it is true, but this heaven does not resemble a country club. It is a place or state of being where the individual's pre-

cious ego becomes translucent in God's radiance, and is no longer important. To the average person, this kind of heaven is a second edition of hell; it is no comfort to the pitiful misfits who need cotton padding. And then there is hell—alienation from God, bleak, lonely, the ultimate idiocy, and a live possibility for everyone.

It would take a committee of madmen to create such a religion in the hope of giving the customers what they want. Christianity is no bed of roses—there are thorns a-plenty. We all like some things in it, but only the greatest saints like everything in it. It was not invented by consulting a Gallup Poll.

And this is the real answer to people who are busy trying to explain Christianity away. One can use Christianity (like art, Communism, love, or anything else) as cotton padding to keep from getting bruised by life, but this is possible only by closing your eyes to the real implications of Christianity. Real Christianity—and that's all we need to bother with—is tough and tender, alluring and frightening, comforting and impossibly difficult.

*(This is the first of three articles)*

## Parable for Investigators

By William B. Spofford, Jr.

ON THE FEAST of the conversion of St. Paul, a parable was enacted in the country-side around Roanridge, site of the National Town-Country Church Institute.

As service was starting in the Chapel of the Redeemer there, trucks and cars, loaded with men, pulled up outside of the building. Out poured approximately 180 men, dressed in brown, wearing red caps and carrying shot-guns.

This was a "wolf-hunt," organized by the American Legion. In Missouri, small coyotes are called wolves and, because they destroy chickens and some sheep, the state has put a bounty of between twenty and thirty dollars on their skins.

Throughout the service, and during the rest of the day, these men beat the bushes for the wolves. At the end of the day, the tally was made:

One man had received some buck-shot in his neck and two Pogo-like owls, as blind as St. Paul on the road to Damascus, had been blasted off of tree-branches.

Everyone went home feeling somewhat disappointed but, also, feeling very virtuous and manly.

Missouri has no bounty on owls since, actually, they are very useful creatures, destroying rodents and other pests.

## HOME FOR AGED IN SAN DIEGO

★ Formative plans for the proposed home for the aged in San Diego, California, got under way at the annual meeting of the Episcopal City and County Mission Society.

Reporting as chairman of the investigating committee, the Rev. Harold Robinson, rector of St Paul's, San Diego, outlined the committee's investigation of a plant now for sale in the area and explained the problems of financing, remodeling, meeting the state welfare personnel.

In planning the home the committee is thinking in terms of people with small savings and low income, Robinson said, and favors an entrance fee as low as is consistent with sound financing, with monthly payments low enough to be met by pensioners.

The Rev. Arthur T. Reasoner, senior chaplain of the Alhambra home, outlined its policies and

administration in his address at the meeting. He also sketched the history of the home, which began, he said, "with a dream, a hope and a prayer by Deaconess Sophie Miller, who started collecting money in dime folders which she handed out to all who would take them."

William G. Daniels, treasurer of the society, announced that the home for the aged account now totals more than \$3,000, a figure which is to be matched by an anonymous giver so that the fund will presently stand at over \$6,000.

Announcement was also made that the Women's Auxiliaries of the Convocation have collected more than \$2,700 in a trust fund for support of a full time chaplain for the society.

## CHRISTIANS APPEAL TO MALAN

★ The Christian Council of South Africa has appealed to

Daniel Malan, prime minister of South Africa, to initiate consultations with non-Europeans on racial tensions. At the same time, the Council urges Negroes, Coloreds and Indians, many of whom have been protesting the country's segregation laws through civil disobedience, to obey the law.

The statement was drafted at a meeting held in Capetown presided over by Archbishop Geoffrey Clayton, head of the Church of South Africa.

**RAMBUSCH**  
for  
**PAINTING  
DECORATING  
ALTARS  
LIGHTING FIXTURES  
STAINED GLASS**

**RAMBUSCH**  
40 W. 13th St. ~ New York 11, N. Y.

# THE CHURCH PENSION FUND

and its subsidiaries  
administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

**Publishers of** The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

## CHURCH LIFE INSURANCE CORPORATION

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

## THE CHURCH FIRE INSURANCE CORPORATION

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

Further information available by addressing any of the above at

**20 EXCHANGE PLACE**

**NEW YORK 5, N. Y.**

## MOLLEGEN SPEAKS IN NEWARK

★ Prof. A. T. Mollegen of the Virginia Seminary was the speaker at the meeting of the Auxiliary of Newark, meeting February 4th. His subject was "Citizenship: a Christian Responsibility." The first and greatest responsibility of women, he said, is to make Christian homes, since a country of Christian homes will be a country of good citizens. He also stressed the need to be intelligent on world affairs as a part of our Christian duty. He stated that after world war two the United States inherited responsibility for

maintaining and fostering western civilization which is shot through with Christian virtues. We should gladly make sacrifices as Christians as the United States takes up its destiny and God gives us the responsibility of the whole world to preserve the Christian heritage. Nowhere, he concluded, except in the presence of God, will we find the stamina to carry on this role which we must assume with deep humility and justice.

## HICKORY CHURCH CONSECRATED

★ The Ascension, Hickory, N. C. was consecrated on February 8th. The Witness a couple of years ago devoted a number largely to this parish which has had remarkable growth under the leadership of the Rev. Robert Campbell

## CONSECRATION IS BROADCAST

★ A feature of the consecration of Bishop John S. Higgins as coadjutor of Rhode Island was the radio coverage. A full hour of the service was described for a broadcast covering the whole diocese. One station carried the service as a live broadcast in the morning and two others, rebroadcast the service in the evening. The Rev.

Dana F. Kennedy, rector of St. James, Woonsocket, was the narrator.

The Woman's Auxiliary of St. Martin's Church, Providence, of which Bishop Higgins has been the rector, gave a reception and luncheon for Bishop and Mrs. Higgins immediately following the service. In the reception line were Bishop Bennett of Rhode Island, Bishop Higgins, Mrs. Higgins, Mrs. Bennett and Presiding Bishop Henry Knox Sherrill.

## KIRCHHOFFER VISITS LOS ANGELES

★ It was like a trip home for Bishop Kirchhoffer of Indianapolis to go to Los Angeles to address the diocesan convention and Auxiliary meeting. He is a graduate of the University of Southern California and was later the rector of All Saints, Riverside, where he served as a boy as acolyte.

## LENTEN SPEAKERS IN NASHVILLE

★ Lenten noonday services are being held commencing February 23rd at Christ Church Nashville, Tennessee, where the Rev. Peyton R. Williams is rector. The preachers are Dean C. E. Riley of Toronto; Bishop Campbell of West Virginia; Bishop Carruthers of South Carolina; the Rev. Philip Jensen of Owings Mills, Md.; the Rev. Donald Henning of Memphis; the Rev. Fred Gates Jr. of Columbia, Tennessee.

## DON FRANK FENN HAS MISSION

★ The Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, conducted a mission at St. Andrew's Princess Anne, Maryland, February 8-13. Preparations for it started last fall under the direction of the rector, the Rev. J. Randolph Field.

## The CORONATION SERVICE

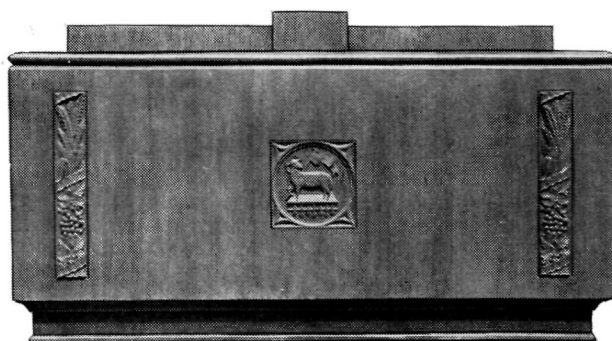
By  
FRANCIS C. EELES

With a frontispiece of Queen Elizabeth II, plus eight additional illustrations, here is an illustrative commentary for the general reader, written both from the historical and liturgical points of view, which emphasizes the truly religious character of the Coronation.

### Morehouse-Gorham Co.

14 E. 41st Street, New York 17  
29 E. Madison Street, Chicago 2  
261 Golden Gate Ave., San Francisco 2

## AGELESS TRADITION — THROUGH MODERN DESIGN



Expert Installation — Fast Delivery

PEWS — ALTARS — PULPITS — WOOD CARVING  
LECTERNS — RAILS

The beautiful hand-carvings of L.L. Sams' Craftsmen assure you of quality and character of the highest type.



River at LaSalle  
Waco, Texas

Write for catalog and  
Full Information



# Bishop Dandridge Accepts Deanship At Sewanee Seminary

★ Bishop Dandridge of Tennessee was elected dean of the School of Theology at the University of the South by the board of regents on February 6th. He is to retire as Bishop on September 5th, his seventy-second birthday.

He will head a faculty that replaces the present one, headed by Craighill Brown, that resigned when the university authorities refused to allow Negroes to enter the seminary.

The other new faculty members will be the Rev. Vesper O. Ward, formerly with the National Council's department of education; the Rev. Wilford O. Cross who recently resigned as president of Daniel Baker College, which has since closed due to financial difficulties; the Rev. M. Bowyer Stewart who retired as a professor at General Seminary last year.

Remaining on the seminary faculty are the Rev. H. Bayard Jones and the Rev. George B.

Myers who retired in 1951 but will continue to teach an elective course.

Two faculty positions remain to be filled, with Edward McCrady, vice-chancellor of the university, announcing that those named for these positions can be expected within two weeks.

A special committee of the governing board of trustees, headed by Bishop Edwin A. Penick of North Carolina, was appointed last summer by Bishop R. Bland Mitchell of Arkansas, university chancellor, to make a report on the entire matter of possible admission of Negroes to the seminary. The committee is now studying the issue and will have its next meeting in Atlanta on April 17 before making its report to the trustees.

## CASSOCKS

Surplices — Choir Vestments  
Eucharistic Vestments  
Altar Hangings and Linens  
All Embroidery Is Hand Done

**J. M. HALL, INC.**  
14 W. 40th St., New York 18, N. Y.  
Tel. CH 4-3806

## CHURCH LINENS

Fine Irish Linens, Nylon, Transfers, Patterns, Samples free. Write

**Mary Fawcett Company**  
Box 325 W. Marblehead, Mass.

## ALTAR LINENS BY THE YARD

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

**MARY MOORE**

Box 394-W

Davenport, Iowa

## CATHEDRAL STUDIOS

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

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

## SUNFLOWER DISH CLOTHS

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

## SANGAMON MILLS

Established 1915

Cohoes, N. Y.

## THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

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

PEW SIZE

The Book of Common Prayer  
The Church Hymnal (words only)

Apply To: **REV. ALLEN EVANS, D.D., S.T.D., Sec.**

319 Lombard St., Philadelphia 47, Pa.

Endorsement of Bishop must accompany request

## Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

For catalogue, apply to

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

## CENTRAL SCHOOL OF RELIGION

(A Correspondence Institution)

6030 Lowell Ave., Indianapolis 19, Ind.  
College level courses since 1896. Bible, Theology of O. & N. T., Pastoral Psychology, Church Publicity, Religious Education, etc. Complete interrupted studies at home. Excellent faculty. Reasonable. Write to Secretary for further information NOW.

## St. Augustine's College

RALEIGH, NORTH CAROLINA  
1867 - 1951

Accredited Four-Year College for Negro Youth. Co educational. Music, Pre-Medical, Health and Physical Education, High School Teacher Training, Business, Pre-Social Work, Nursing Education in co-operation with St. Agnes Hospital.

**HAROLD L. TRIGG, President**

## GENERAL STAFF NURSE

144 bed hospital located in Southern Colorado near mountain resorts. 44 hour duty, liberal personnel policies including social security. For information write, Director of Nurses, Parkview Episcopal Hospital, Pueblo, Colorado.

## DeVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address The Headmaster, Box "A."

## STRAHNER CORPORATION

306-L Boyce-Greeley Building  
SIOUX FALLS, SO. DAKOTA

## MONEY FOR CHURCH GROUPS

Money-raising problems are easy with the **GIFTOLOG**. This superior 108-page record book, bound in padded imitation-leather, provides 5-year records of gifts given for Weddings, Birthdays, Graduation, Christmas and other occasions. Diary space for Christmas Holiday experiences, and other memoranda. Ideal gift to women. Price, \$2.00. Liberal discount to Church Groups assures unusual profit. Send \$1.10 for sample and details of money-raising plan.



## LEARN AT HOME

TO HELP THE SICK

There's always a demand—at high pay—for those skilled in caring for the sick. You can learn in spare time to be a nurse's aide, practical nurse or infant nurse. Men and women, 18-60. High school not required! Physicians endorse course; graduates get jobs quickly. Easy payments; earn as you learn. Trial plan. 54th year.

**CHICAGO SCHOOL OF NURSING**

202, 41 East Pearson Street, Chicago 11, Ill.

Please send me free booklet and 16 sample lesson pages.

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Age \_\_\_\_\_

# 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.

JOHN M. KRUMM

Chaplain of Columbia University

The list of names of the new faculty of the School of Theology of the University of the South, is one that would normally cause universal rejoicing in the Church and enthusiastic congratulations to the men designated and to the University for the excellence of the choice. These men are widely known and many of us will vouch for their competence. But as their friends we must explain why many of us are rather dismayed than exultant and why the news of their acceptance has disappointed us.

Whatever their motives, they will inevitably appear to many of us to be taking unfair advantage of the courage and fortitude of their predecessors and compromising their own Christian witness by failing to satisfy themselves that the issues at Sewanee are to have a Christian resolution. The Church in the South, speaking through the synod of the province of Sewanee, raised the issue of admission of Negroes in the first place by the passage of a resolution looking toward the abolition of racial segregation in the Church's seminaries. The retiring faculty bravely called the attention of a timid and reluctant board of trustees to their obligation under this resolution.

Are they now to be allowed to leave their posts under fire (and the rumors of the fire to which they have been subjected at Sewanee persist and cause grave concern about that institution)? Why has the request of the bishops of the province for a meeting of the board of trustees in Febru-

ary been ignored? The impression is unmistakable that the desire is to have the present faculty well out of the way before this issue is faced and a new faculty already secured, committed apparently in advance to whatever policy the trustees may decide to follow. In the opinion of many of us, no priest ought to accept any position on the faculty at Sewanee until the Perick committee has reported and the response of the trustees to their recommendations has been ascertained.

In the ranks of union labor there is an ugly word for those who in a strike situation capitalize on the bravery and courage of others who fight for the workers' welfare. The word is "scab", and it has an uncomfortable relevance to the new situation at Sewanee.

## ST. LUKE'S HOSPITAL SCHOOL OF NURSING

New York City

Offers an accredited 3-year program in basic professional nursing. Classes enter in September and February. Write or visit (Saturdays at 10 A. M.)

The Registrar

119 W. 114th St., New York 25, N.Y.

## The Church Home and Hospital

SCHOOL OF NURSING  
Baltimore 31, Maryland

A three year course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply to Director of Nursing

## LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster  
Lenox, Massachusetts



FOUNDED 1858  
The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

REV. SIDNEY W. GOLDSMITH, JR.

Rector and Headmaster

257 Shumway Hall

Shattuck School

Faribault, Minnesota

## CATHEDRAL CHOIR SCHOOL

New York

(Choir Membership not required)

Organized by Bishop Henry C. Potter in 1901 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department restricted to choir boys. Day students not being required to sing. Total charge for boarders, including tuition, \$450. Total charge for non-singing day students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to Curriculum and examinations.

The Rev. Darby W. Betts, S.T.M.

Head Master

Cathedral Choir School

Cathedral Heights, N. Y. City 25

## CARLETON COLLEGE

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

Address: Director of Admissions

Carleton College

Northfield

Minnesota

## HOLDERNESS

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

DONALD C. FLAGGERMAN, Headmaster  
Plymouth New Hampshire

## FORK UNION MILITARY ACADEMY

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

## KEMPER HALL

Kenosha, Wisconsin

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

FOR CATALOG, ADDRESS, BOX WT

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

Episcopal college preparatory boarding school for 60 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Arts. Skiing, other sports. Catalogue.

Mary Harley Jenks M. A., Principal

LITTLETON (White Mountains),

NEW HAMPSHIRE

## ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. MISS BLANCHIE FITTMAN, Albany

CHOOSE A CAREER AS AN **INFANT NURSE**

**GOOD PAY, BIG DEMAND FIELD**

Over 1,250,000 more births in U.S. each year than 10 years ago. Help fill this growing demand for nurses in this pleasant, well-paid work. Prepare at home in spare time. Classes supervised by REGISTERED NURSES. Simplified, practical course; modern methods. High School diploma not needed. Write now for FREE booklet of sample lesson pages. No obligation.

**Wayne School of Practical Nursing**  
7525 Sheffield, Dept. 61-5, CHICAGO 14, ILL.

**FREE Book!**  
Lesson Pages



## ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices. Catalog, samples on request. Mention items needed.

DeMOULIN BROS. & CO.  
1188 S. 4th St., Greenville, Ill.

# Buy a HARPER BOOK OF COMMON PRAYER

*Because:*

**The HARPER reputation  
for fine Prayer Books has been earned  
through the years for many reasons!**

**1. "Micropake" India paper:**

Harper developed the ONLY American-made India paper that is the equal of the thinnest, strongest, most opaque India paper to be found anywhere in the world.

**2. "Flextex" paper linings:**

First introduced by Harper! The paper lining is handled exactly as in a full leather-lined book for added attractiveness, at no extra cost.

**3. "Web-Bak" reinforcement:**

Developed to give Harper Prayer Books the strongest backs ever known!

**4. 3-Piece "Gift-Pak":**

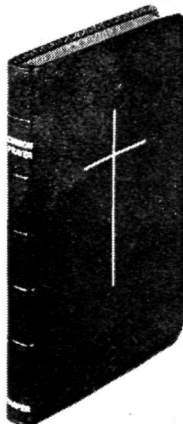
Another Harper first! Outer lid can be thrown away after purchase, giving you a clean gift box in white or gold.

**5. The Harper Guarantee:**

Any Harper Prayer Book that does not give satisfactory service is automatically replaced on request.

**Here is a partial list of Harper 32 MO Prayer Books**

According to the use of the Protestant  
Episcopal Church in the United States of America  
Medium Size, 3 $\frac{3}{8}$  x 5 $\frac{3}{8}$ "



**Printed on Bible Paper:**

- H210** — Black cloth, stained edges, gold cross..... **\$2.25**  
**H213** — Fabrikoid, stained edges, gold cross..... **3.25**

**"Micropake" India Paper — only 1/4" thick**

- H217x**—Genuine leather, paper-lined to edge, red under gold edges, gold cross, Gift-Pak ..... **6.00**  
**H230x**—White genuine leather, washable, paper-lined to edge, Orange Blossom gold roll, Marriage Certificate, gold edges, gold cross, Gift-Pak ..... **7.75**  
**H237x**—Black Morocco, fine grain, paper-lined to edge, gold edges, gold cross, trefoil gold roll, Gift-Pak ..... **7.50**  
**H238x** in Red; **H239x** in Blue ..... ea. **8.00**

At Your Local Bookstore

**HARPER & BROTHERS, Publishers • New York 16, N. Y.**

100  
ast earson  
e free booklet ?