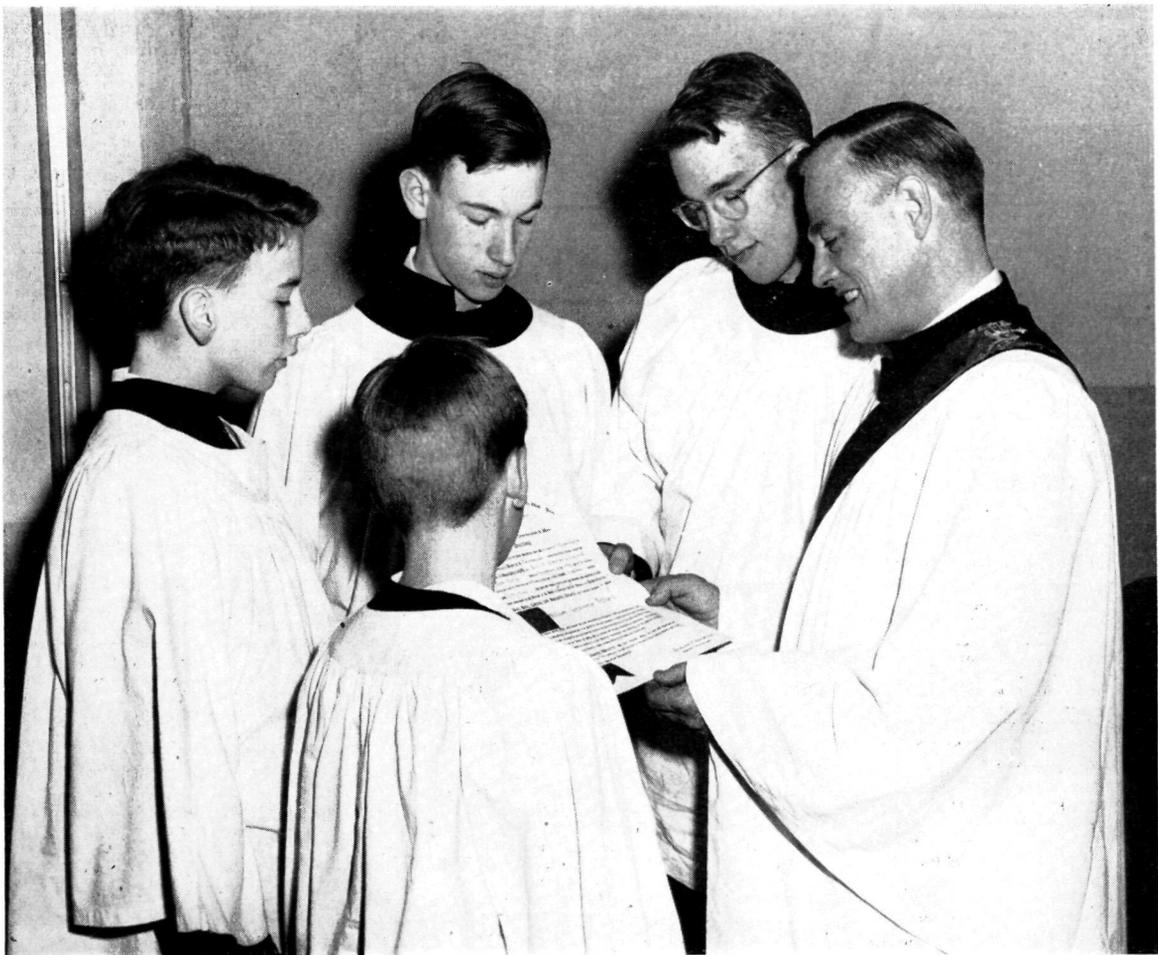


# The WITNESS

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A COPY

February 26, 1953



WILLIAM G. POLLARD

Director of the Oak Ridge Institute of Nuclear Studies, whose articles are featured this week and next, with his sons, reading clockwise, James, Lewis, Grosvenor with Frank back to camera. Picture was taken following the scientist's ordination as a deacon

FEBRUARY MEETING OF NATIONAL COUNCIL

## SERVICES During Lent

### 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.

### COLUMBIA UNIVERSITY ST. PAUL'S CHAPEL

The Rev. John M. Krumm, Ph.D., Chaplain  
Sundays: Holy Communion, 9 and 12:30. Morning Prayer and Sermon, 11. Wed.: 7:45, H. C. Daily (except Sat.) 12 noon. Tuesdays: "Dialogue on Theology", Professors G. W. Barrett and J. V. L. Casserley of General Seminary and the Chaplain.

### 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.

### 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.

### ST. ANDREW'S CHURCH SOUTH ORANGE, N. J.

The Rev. H. Ross Greer, Rector  
Sunday: 8 a.m., 11 a.m.  
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

### 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

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## SERVICES During Lent

### 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.

### 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.

### 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.  
Noontday Prayers Weekdays.  
Church Open Daily 9 to 5.

## SERVICES During Lent

### 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, 12:15.

### GRACE CHURCH PROVIDENCE, R. I.

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

### 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 HC; 11 MP; 1st Sun. 11C; Fri. 12N HC; 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., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 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  
Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### 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.

### ST. MICHAEL'S AND ALL ANGELS BALTIMORE, MD.

20th and St. Paul  
The Rev. Don Frank Fenn, D.D.  
The Rev. Paul E. Leatherbury, B.A.  
Sunday: 7:30, 9:30, 11:00 a.m.  
Holy Eucharist and E.P. Daily  
Quiet Days: March 11th, 10:30-3:00 p.m.  
March 21st, 4:30 to 9:30 p.m.  
Holy Week: Preaching Daily, 8 p.m.

## STORY OF THE WEEK

## The National Council Approves Record-Breaking Budget

### Francis Sayre Presents Plan For Extending Church Work In Japan

★ The National Council closed its three day February meeting at Seabury House, Greenwich, by adopting the largest budget in the history of the Church, totalling \$5,546,566. Last year's budget was \$5,195,468. The budget for 1953 provides for an enlarged program of domestic and overseas missionary work, particularly in Japan. It also provides for an extension of work in American Colleges and universities, with special emphasis on faculty work.

Greatest departmental expansion was seen in the department of social relations, which now has had two new divisions added to it, the division of social education and community action, with the Rev. M. Moran Weston as the newly-appointed executive secretary, and the division of urban-industrial work, to which the Rev. G. Paul Muselman has been appointed executive secretary. Experimental work in the heavily populated urban and industrial areas of the Church will be undertaken to extend the mission of the Church more deeply into the nation's cities.

Largest items in the 1953 budget are \$2,195,153 for the division of domestic missions; \$291,038 for the department of education, and \$220,708 for the

department of promotion. In addition, a \$400,000 appropriation is included for world relief and Church cooperation. With this sum the Episcopal Church aids needy churches and people in the strife-torn areas of Europe, Africa and Asia.

#### Blanchard Reports

★ The Rev. Roger W. Blanchard, executive secretary of the division of college work, underscored the importance of spreading the work of the Church to include students in overseas universities, particularly in the Orient. Blanchard has just returned from a six weeks' trip to India, Japan, the Philippines, and Hawaii, to attend conferences of the World's Student Christian Federation, meeting in India, and to observe the religious situation among college students in these countries.

He reported on the wretched living conditions in India, and on the work which students are attempting to do to provide medical relief and educational work in the rural areas. Two weeks were spent at the Triennial meeting of the general assembly of the Federation, which was attended by 120 persons representing student movements in 38 countries.

The highlight of Blanchard's report was the presentation of

a proposal received by the Presiding Bishop from Francis B. Sayre, his personal representative in Japan, calling for the initiation of a college program in the great secular universities of Japan. This proposal was placed before the Council for its consideration. Sayre pointed out that the cream of Japan's intelligentsia, including its educational and political leaders, receive their education at the five former Imperial Universities, which are secular and which until now have been untouched by the Church's influence. "If Christianity is to dominate the life of Japan, where Christians today number less than half of one per cent of the population, it is imperative that strong Christian influences should be brought to bear upon Japanese university and college students, who not many years hence will be exercising leadership and shaping the policies of Japan. Yet today, apart from its activities at St. Paul's University and its general Church work, the Nippon Seikokai leaves almost untouched the entire student population of Japan."

"The challenges of secularism and communism come from these universities, not from the Christian ones," Dr. Sayre's proposal continued. "Because the Japanese student has a great reverence for the intellectual world, intellectual communism and secularism are capturing the student mind. If the Christian faith, through the Nippon Seikokai, is to combat these challenges, it must meet them on their home ground with their own weapons."

The proposal contained an outline of the plans approved by the house of Bishops of the Japanese Church in 1952, and now submitted for the approval of our National Council.

Student centers in each of these five universities are planned, each of which would serve as "a generating plant to spread a strong Christian and evangelizing influence upon the students of the university. . . Included in the program should be study groups, discussion meetings, counseling, devotional gatherings and evangelizing efforts. The center should inaugurate a definite program designed to make the Japanese aware of the challenges of secularism and communism, and ready to commit themselves to Christianity."

After completing the reading of the proposal, which will be the subject of further study by the National Council, Blanchard concluded his report: "I hope you will see how important it is to capture the minds and hearts of those who someday may be the leaders of our missionary efforts in these lands and may well be the leaders in other government activities in these nations."

#### **Treasurer's Report**

The treasurer of the Council, Harry M. Addinsell, reported that the 1952 estimated expenditures were \$4,960,271.20, leaving a balance of \$358,681. remaining from the 1952 budget appropriation of \$5,195,468. The Council voted to apply \$169,912. of this to the 1953 budget of the armed forces division and to use \$75,000 of it as the 1953 advance to Seabury Press. The remaining \$113,769. is to be used as a reserve for contingencies.

He reported that as of December 1, 1952, trust funds amounted to \$17,399,000 with a return of 4.36%. During the

year 1952 a total of \$1,365,397 was received in legacies.

Addinsell announced that the 1953 missionary quota from all the dioceses and missionary districts was \$5,180,729 and that the expectations were \$4,731,375 or 91% of the quota. In 1952 the quota was \$4,938,405 the expectation \$4,344,314 and the actual total paid \$4,413,383. It was pointed out that this is more than twice the figure paid in 1946.

#### **Home Department**

Reporting on the rural work of the Church, the Rev. C. Gresham Marmion, Jr., described some of the present and future programs of the National Town-Country Rural Training Institute at Roanridge, Missouri. Included in the proposed program is the training of laymen for rural work and the setting up of conferences on the order of a rural college of preachers for clergymen already active in the rural field.

The Church urgently needs 40 chaplains, stated Bishop Loutitt, chairman of the armed forces division. One hundred and one Episcopal chaplains are now on active duty, but many more are needed. Attempts are being made to have chaplains speak at clergy conferences in various parts of the country so that more young men may be inspired to take up this work.

#### **Christian Social Relations**

Dean John C. Leffler, chairman of the division of health and welfare services, announced the election of Mrs. Roger L. Kingsland as vice chairman of the department and chairman of the interim committee.

Bishop Keeler, chairman of the department, spoke of the encouraging work being done by some diocesan departments of social relations, notably in the diocese of Florida, which has just formed a new department,

and in the diocese of Minnesota. In the latter diocese The Rev. Daisuke Kitagawa is carrying on work among Japanese Americans at Good Samaritan Mission in Minneapolis, and undertaking new work among the Indians who are streaming into the city from the rural areas, and who are falling prey to corruptive influences (Witness, Feb. 5).

#### **Promotion**

Bishop Hobson, chairman of the department of promotion, presented a resolution requesting approval for the production of a missionary film on urban church work, which was adopted.

Following Bishop Hobson's report, Robert D. Jordan, director of the department, described some of the plans for the 1953 laymen's training program. He announced that this year an attempt will be made to broaden the base of lay participation in the program by asking each provincial chairman of laymen's work to make all arrangements for his conference and to give the stewardship presentation, and encouraging an entirely new group of laymen to attend the conferences.

Following a proposal from the Rev. James W. Kennedy, of the division of radio and television, the council approved an appropriation of \$5,000 to further the experimental work being undertaken by the broadcasting and film commission of the National Council of Churches in the field of religious television.

#### **Christian Education**

After the Council had approved the appointment of five new officers of the department the Rev. David R. Hunter, director of the department, outlined some of the present and future plans of the leadership training division. He announced that this spring the division will lead

48 conferences with diocesan departments of education. This is to be followed in the summer with a two-week conference at Seabury-Western to train forty clergy in the new education methods.

In the fall, the mobile team approach will be continued, but to it will be added the "intensive weekend" program, whereby groups of leaders from a number of parishes will come together for intensive training. In October a concrete evaluation of the whole program will be made.

Reporting on the progress of the new curriculum, Hunter stated that three to five courses will be available in the spring of 1955 for use in the fall, and that the rest of the courses through the twelfth grade will be ready three years after that time.

#### World Relief

In 1952 the total expenditures for world relief and Church operations were \$501,870 reported the Rev. Almon R. Pepper. Fifty-five different appropriations were made, the largest single one being for service to refugees and immigration in the program of the World Council of Churches. Through Anglican Churches, overseas emergency aid was given to the diocese of Jamaica for hurricane relief, to the Church in Japan for educational and other work, and to other members of the Anglican Communion for building and repair of their churches.

Direct aid was given to St. Paul's Church, Bakersfield, California, for earthquake damage, and a number of scholarships were awarded to overseas students for study in the United States.

A large porportion of the money was used for helping the Old Catholic and Orthodox Churches of Germany and East-

ern Europe rebuild their churches and carry on their work, and for relief and resettlement of refugees in Europe, the Near East, and Asia.

He announced that \$4,000 had just been sent to the Archbishop of Canterbury for flood relief, and that \$2,000 had just been sent to Archbishop Rinkel of the Old Catholic Church at Utrecht, Holland, for the same purpose.

#### Research Unit

The unit of research and field study, formerly under the overseas and home departments, is now an independent agency, serving the entire Council. It is now completing a study of Puerto Rico and the Virgin Islands, and is also making a survey of Alaska.

## Dean and President Exchange Letters Over Sewanee

★ Dean James Pike of New York has withdrawn as baccalaureate preacher for the University of the South and has declined a doctorate because of the institution's attitude on segregation. He did this after the president, Edward McCarty, announced the appointment of a new faculty to take the place of the group that resigned over the issue (Witness, Feb. 19).

The letter to the University authorities from the dean contains sharp barbs. "I could not in conscience receive a doctorate in the white divinity which Sewanee apparently is prepared to offer the Church hereafter" and then referring to declining to give the address he wrote; "Preaching is supposed to have some relevance to what is in people's minds, and hence I doubt if my words at the baccalaureate service would have contributed to the greatest harmony of the weekend."

Dealing with the legal phase of the issue, Dean Pike, writing

#### Appointments

Appointed to the division of curriculum development: Rev. Charles W. Sydnor Jr., formerly rector of St. Paul's, Waco, Texas, is executive secretary; the Rev. Francis W. Voelcker, on the faculty of Seabury-Western, is associate secretary; Miss Eleanor E. Sandt, former school teacher, and Virginia Wielandy, director of education at St. James, Grosse Ile, Michigan, are associate editors; Rev. Donald M. Brieland, a professor at the University of Minnesota, is consultant.

Resigning from the department are the Rev. Donald W. Crawford as executive assistant and the Rev. Walter Williams, head of the division of leadership training.

as a lawyer who teaches at Columbia Law School on Church-state relations, declares that if the law of Tennessee forbids Negroes at the university, its constitutionality should be challenged; two, seek the repeal of the law or, three, "failing these two, when an important Christian principle is at stake—disobey the law. The Church has never regarded the civil law as the final norm for the Christian conscience: 'We must obey God rather than men.' (Acts 5:29). The Church has often been healthiest when it was illegal; we got our start that way as a matter of fact. To follow the apostles and martyrs in this way would be very appropriate for a Church which makes much of apostolic succession. There is really very little danger that the administration and faculty would find itself in prison; but the picture of the theological faculty behind bars, instructing the students gathered on 'the

(Continued on Page Thirteen)

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# EDITORIALS

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## Sewanee Again

**A**NOTHER factor has come into the Sewanee situation. We were ashamed of our Church when we first heard that the policy at Sewanee was not to be changed to allow the entry of Negro students. We became more upset when the administration remained adamant despite the resignation of the faculty and the cry of protest that went up all over the country. Now the moral blindness of the board of trustees is even more horrifying; without any change in their stand, the board has appointed another faculty to take the place of those who courageously resigned. As if this were not enough, they were able to find, within our Church, priests who are willing to accept such appointment.

In any situation involving ethical conduct within the Church, one must exercise the greatest charity, especially when clergy of high integrity are party to the action criticized. Of course, one must make allowances for the emotional climate of the South. We also have a deep personal admiration for individual members of the new faculty. Despite all this, we must speak out, to censure our brother clergy for their acceptance of the offer to teach at Sewanee. Even if they did not agree with the point of view of the resigning faculty, they might have had respect for a hard choice made after deep searching of conscience and at some sacrifice. Even if all of them had been brought up in the South and had had loyalty to the University of the South, they might have allowed the stand of their predecessors to remain as a signal of danger, a sound of alarm to the Church in the twentieth century. They might have let the forces of progress and reaction play out their conflict, that at least a sober rethinking of policy might have been forced upon the board. The ethics of the labor union prohibits the practice of accepting employment after a strike has been called. Are the ethics of the Church less demanding?

One need not dwell on the obvious importance in the world to-day of any racial question nor on the moral tepidity of the Christian Church concerning an issue so easily and clearly seen. But we felt assured that when a case came to as critical a stage as this one we could trust in the innate moral fibre of churchmen, from whatever

section of the country, to effect a Christian solution. Our trust, our faith, has been shattered. We can only ask "why"?

Perhaps the answer lies deeper than "the race question." This very moral fibre has atrophied during the years with no one the wiser because issues and questions have been assiduously avoided by the Church for years which would uncover our absence of moral strength.

We must go one step further and ask ourselves wherever we may live, if our consciences are clean; we who have built walls around Harlems and ghettos to protect our Episcopal suburbs from some of our Christian brethren.

When all is said and done, doubtless the question which should be on our lips is; "Lord, is it I?"

## Free Lenterprise

**N**OTHING is more stifling to the cause of freedom than to pretend that it already exists. Such phrases as "the free world," "free men," or "free enterprise" are parroted around either in ignorance of the real meaning of freedom or they would seem to be used deliberately for the purpose of deluding people that freedom is realized simply by the periodic manipulation of a voting machine.

To be completely free would mean that a person could do anything. In this sense not even God is so free that he could act in a way that would be contrary to his own nature. Men are even less free, due first to the necessary limitations of human nature both externally in the spatio-temporal order in which he finds himself and internally of the demands of his own nature. In other words, we are born either male or female, black or white, and we can never live as if we had not been born male or female, black or white, as the case may be. Also, we are not free to starve, even if we think we are because that would be due to a pathological state of mind.

Men are even less free than they need be because of sin. They have rebelled against God and so against their own true nature which God had willed for them. The result is confusion and chaos without and inhibition and perversion within. We are, in other words, tied and bound by our sins.

Freedom, therefore, is not something that we already possess in profusion but is a prize to be

gained by the overcoming of stubborn obstacles. Order must be restored in the world and discipline in ourselves. Lent is the time when we are given both the opportunity and the stimulus for doing something in this direction. The purpose, therefore, of a Lenten rule is to fight for freedom. Personal discipline in Lent gives the lie to the spacious definitions of freedom that are preached around us. It is not easy, especially when it comes to saying no. We can only learn to do this by practicing and Lent is the time to go into training with little things that we may be able to handle bigger situations when they arise.

In the Episcopal Church we are weak on discipline and so as a group we are ineffectual. Yet we pride ourselves on our freedom. Do we really have it? Perhaps we do what we like because of our early parental control or our class situation as the economic elite. Surely, it is our pride that makes us keep to our particular partisanship. Few of us can ever discuss anything today on a rational basis. It is all emotional. And is there any freedom there? The answer is in trying to keep a good Lent, by knowing why we are doing what we are doing, what we are going to do afterwards, and then trying to spread this discipline as the only means of achieving real freedom.

## Outward - Inward

EVERY thought creates. If we permit ourselves to think hostile, unkind, pessimistic thoughts we become what we think. Someone said we are what we eat, but we are not only what we eat, we are what we think. If anger, greed and jealousy occupy our thoughts we become sour, sickly and fear ridden souls. On the other hand, if we think on those things which are beautiful and good and true, we tend to become intergrated, poised and helpful persons. What we are inwardly we show forth outwardly. St Paul said: "With his heart man believes and is justified, with his mouth he confesses and is saved."

Certainly the inward-outward relationship is basic to the teaching of Jesus. A tree is known by it's fruits. "A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh."

Early in Lent we are reminded of this great truth. The collect for the second Sunday in Lent brings this truth home to us. Great advances have been made in psychiatry and in psychoso-

matic medicine. These advances make it abundantly clear that the Son of Man had deep insight into the operation of the minds of men. Many of the things which are wrong with ourselves and with our world can be traced to the outward-inward relationship. The Church has stressed this from the beginning. To quote St. Paul again: "Let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly. Then God who gives Peace will be with you."

## God's To God

By Philip H. Steinmetz

I HAVE heard Our Lord's words "Render unto Caesar the things that are Caesar's and to God the things that are God's" quoted with all the emphasis on the first clause. Actually the second clause is the key to the whole saying.

For think for a minute of what, if anything, there is which belongs to Caesar which does not also belong to God.

You remember that in talking to Pilate, Caesar's agent, Jesus says: "You would have no power over me unless it had been given you from above. . ." which would seem to indicate that even the power to punish and kill does not belong to the state in its own right, but is derived from God.

Far from justifying all kinds of evil doing because "Caesar" commands or allows them, this statement is a challenge to both citizen and government to remember that all that we have and are belongs to God and must be held in trust and used according to his terms.

It is very convenient to think we can divide our lives, giving the government its due and God his and having a lot left which is entirely our own. But any such line of thought is wholly foreign to the teaching of the Bible. Which of the two parts of our Lord's saying you stress will show where your first loyalty lies, whether you think God depends on Caesar for protection or Caesar depends on God for his very existence.

## THE PRAYER BOOK Its History and Purpose

By

IRVING PEAKE JOHNSON  
Founder and First Editor of The Witness

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The WITNESS

Tunkhannock

Pennsylvania

# WHAT CHRISTIANITY MEANS TO ME

## IN THIS ATOMIC AGE

By William G. Pollard

*Director of Oak Ridge Institute of Nuclear Studies*

AS history unfolds itself, nations rise and fall, individual lives pass onto the stage of existence and play their parts, and great and decisive events loom in the future. We are conscious of participating in one way or another in the great drama of existence, the cosmic drama. But although the conditions of human life give all of us this dramatic sense about existence, we are by no means in agreement concerning the nature, purpose or character of this drama. Indeed for our present purpose we may distinguish two sharply contrasting viewpoints in this respect. Then by bringing out clearly the several points of contrast between them, we can better appreciate the fundamental character of the problem which we face.

One view of this drama is that which characterizes the secular humanist's convictions about his world. It looks upon all history as a drama of human progress and achievement. It sees man as one of many biological species which have inhabited the crust of this planet. It considers his fundamental problem as a species to be essentially the same as that of any of the other species, namely, to survive, find food for himself, make the best adjustments possible to the conditions of his existence on this earth, and with these goals achieved to make that existence as pleasant, profitable to himself, even as interesting, good, and noble as he possibly can.

In looking back over man's record of performance in this task much satisfaction is expressed over the progress he has made. It is perceived as a true drama of man's slow and laborious but ever successful conquest of and adjustment to the natural forces arrayed against him. Existence is a rich, intensely absorbing drama to be sure, but it is exclusively a drama by and about man. For this reason any such view of existence is designated by the word humanism.

### Humanism

**H**UMANISM can have either an anti-religious or a semi-religious form. In the former case

the drama of man's emergence is seen as taking place in three stages. First a primitive religious phase characterized by superstition, prejudice, and blind fears. Man then grew out of this phase into a higher philosophic phase characterized by futile and unreliable speculations. And now finally man is seen, in this view, to have grown out of these earlier unsatisfactory stages of his existence into his present scientific stage which is characterized by positive knowledge and a sure confidence in at least being able to deal effectively with the problems which confront him.

The semi-religious form of humanism sees human existence in very similar terms but it includes, in addition to the material elements of that existence, God as the great unknown, an impenetrable mystery standing above and apart from human affairs as they are carried out here on earth. To the elements of the human drama as seen in the anti-religious form, it then adds on to it, as a separate and additional side-drama so to speak, the long historic record of man's efforts through his own intellect and reason to comprehend the divine mystery.

It sees primitive animism, Hinduism, Judaism, Buddhism, Christianity, and Mohammedanism all as efforts of equal validity, though of perhaps unequal insight, which man has made in his endeavor to probe this mystery throughout his long spiritual pilgrimage. In both forms of humanism, however, the drama is exclusively a drama of man. All of its crucial moments, all of its interest, tenseness, and excitement are derived from man's point of view in terms of his progress as a species, his welfare, and his future.

### Christian View

**R**ADICALLY opposed to this way of viewing the drama of existence is the Christian viewpoint. For the very heart of the true Christian Faith is to be found in the vision of the high drama within which the whole created order is caught up. But in this case the center of the drama is God, not man, and this radically alters the

whole picture. It involves a keen, even exhilarating sense of the total involvement of all human life in the mighty unfolding of God's majestic purpose for his creation. It embraces the whole unimaginably vast reaches of the far-flung physical universe out to the most remote galaxy and sees all this as the free creative act of the infinite God.

It sees the long, intricate, and marvelous history of this mighty creation from its first appearance in space and time to the present as the work of God, a dramatic unfolding of his strange and wonderful plan for his creation.

On our own planet the slow and painstaking evolution of this plan has at long last produced a creature of this creation, man. Prior to his appearance there was, as far as we know, no part of this whole beautifully constructed creation that was even at all conscious of its own existence. Millenium after millenium as the majestic story of God's handiwork unfolded itself, nothing anywhere within it knew anything about it or could respond in any way to its awful and majestic beauty. But here at long last came man on the crust of this planet, and in his dawning consciousness looked out in wonder and amazement on the strange and intricate world in which he found himself.

As the drama of existence continued to unfold men everywhere strove for comprehension of the deep mystery of existence as they sought to make contact with God and enjoy communion with him. On man's side these efforts produced numerous religions and a great variety of religious experiences.

But at the same time on God's side, God also sought to reveal himself, his nature and purposes, to this new creature of his creation. This he accomplished through the unique history of a special people. In the literature of this people we have preserved for us the inspired record of the profound experiences of living as active participants in this uniquely revelatory history. It is this quality which makes this literature our Holy Scriptures, the vehicle through which God's revelation of himself in history is transmitted to us in the words of the men who lived and experienced that history. From its roots in the mists of pre-history this drama of revelation, which was worked out in the fortunes and experiences of the Hebrew people, leads up in the fullness of time to the final mighty climax of revelation. The Almighty God of all creation becomes Incarnate in

the person of Jesus Christ, and lives to the full a human life among us.

### Eschatology

**T**HE remaining portions of the drama of existence as seen through the eyes of Christian faith carry us into the realm of Christian eschatology. For the purposes of God as revealed to us in this first portion of the drama involve a definite end and object in creation. This mysterious universe was brought into existence in the first place and has developed and evolved in such strange and wonderful ways ever since with the sole purpose of achieving an ultimate objective which is designated in Chistianity as the Kingdom of God.

The hidden secret of human history and of the individual human lives which make it up lies in this movement of creation toward the attainment of God's Kingdom. For this purpose Christ's Holy Church was established and given to us as the visible extension of his incarnation in the hearts of men. Through the Church, God's redemptive work on human beings is carried out, and in its fellowship the, at times vigorous and at other times lethargic, movement toward the Kingdom of God is worked out in human history.

Here then we see two primary views which have been widely held of the drama of existence. There is, of course, by no means common agreement as to which view is the correct one. But both give expression to the well nigh universal sense of human experience that existence is a drama, a mysterious movement from the beginning to an end, an evolving developing story with scenes, acts, preparations, and crises. Both are also built upon the same facts and incidents of history. But they each have diametrically opposed views of the meaning or theme of the drama. One fits together all the data of history in accordance with one kind of a "feel" for human life and experience so as to build up a coherent drama centered on man and his achievements and glory. The other takes exactly the same data of history and discovers from it through a different "feel" for human life an equally coherent drama centered on God and his purpose and glory. These two viewpoints cannot both be true together. One of them must represent the true drama of existence, the other an illusion.

### Watered Down Faith

**I**t is our lot to live in an age and a culture which has largely adopted the humanistic view. Perhaps nowhere is this situation more strikingly evident than in the transformation which the secularization of our culture has wrought in the popular concept of Christianity itself. As a result

of the liberal movements in Christian thought of the last century, men have slowly turned away from the historic assertions of the Christian faith as given in the traditional Christian creeds, and substituted instead a set of teachings, a philosophy, and a code of ethics.

The central position occupied by the passion and resurrection in the gospels and epistles has been replaced by the sermon on the mount. The central figure of the Incarnate Son of God revealing the nature and purposes of God to man has been replaced by the Jesus of history setting for man in his life and teachings a high and lofty ethical standard. The Church in place of being conceived as the mystical body of Christ, a divine institution and redemptive society instituted by Christ, has come to be regarded as an organization of men designed for mutual ethical culture and moral elevation whose function is to do good in society and dispense charity.

All of this radical perversion of the historic Christian gospel is the fruit of the gradual, often unrecognized, conversion of our culture to secular and humanistic convictions about the meaning of existence. But prior to the eighteenth or nineteenth centuries such a perversion was unheard of. All the traditional recitations of the fundamental elements of the Christian faith make no reference at all to a code of ethics, moral standards, or acceptable modes of behavior. Instead they are invariably stirring recitations of a drama; the cosmic drama made up of the mighty acts of God in his creation.

They start the recitation with the assertion of a belief in God, the Father, the creator of heaven and earth and of all things visible and invisible. Then the recitation advances to Jesus Christ, the Incarnate Son of God who was born, crucified by Pontius Pilate, suffered, died, and was buried, rose from the dead, ascended into heaven, and will come again as the judge of all.

Nothing is said about ethics or behavior. Instead we have a simple, concise outline recitation of the complete drama of existence from creation to final judgement as revealed in the total Judeo-Christian tradition. Ethics and right behavior come as the fruits of a human life which is consciously lived as an integral part of this mighty drama. To make them the ultimate objects of life is Phariseism, not Christianity. It is only when the unconscious influence of the culture in which we are immersed have done their work in our hearts and brought us to the point where the only true feel we have for the drama of existence is the secular, humanistic, man-centered version, that the traditional historic assertions of the Christian faith are looked upon as unreal, outmoded, dusty dogmas of a bygone age. This, of course, must be. The two viewpoints of the meaning and center of the cosmic drama are in radical opposition to each other. Whoever deeply believes in his heart in the validity of one of them must of necessity look upon the other as a pure illusion.

(Concluded Next Week)

## FITTING THE JIGSAW PUZZLE

By Chad Walsh

Professor at Beloit College

COLLEGE is a time for being intelligently unhappy. Growing up is always agonizing. The more you mature in college, the less your days will be the rollicking, carefree ones that you saw in the movies of college life when you were in high school.

Possibly you brought a real religion with you to college and it has kept pace with you in growth. If so, count yourself lucky. Far more likely, you have seen your faith eroding away inch by inch, as the waves of doubt and skepticism beat against it in the classroom, laboratory, and bull session.

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

Even though your mind may tell you, "I'm glad to be rid of this old stuff," something else in you feels the emptiness, as earlier certainties dissolve and nothing firm is left in their place. Not that the erosion is necessarily bad—for the time being. It clears the ground for the new freedom.

The campus offers you this wider freedom. Now that you have it, you are beginning to discover its dangers and responsibilities. Suppose you organize an expedition to filch copies of a forthcoming exam, and your buddy happens to be the one who is detected and summoned to the dean's office. What are you going to do? You can

keep quiet and feel like a traitor. Or you can speak up and face the dean with your friend. Freedom in itself cannot tell you what to do. You begin to wish that you had some sort of road map to guide you through the land of freedom.

Or imagine this common situation: A girl and boy have a quarrel, and she returns his fraternity pin. After a few days her anger dies down and she wants him back again. But she is too proud to say so and he is too proud to take the first step. It's a stalemate. At this point she can resort to the classical ruse, cast friendly looks at another boy and start going with him, in the well-founded hope that boy friend number one will be filled with enough jealousy to leap back into the field of combat. But should she? Is it fair to use another human being as a decoy, then drop him cold after he has served his purpose?

A complete Macchiavellian wouldn't worry about these questions. But there aren't many Macchiavellians. Most people want to be at peace with themselves. So again, there is the desire for definite guidance. You have freedom, but what are you going to do with it?

### The We-Group

**E**XPERIENCES like these lead to the discovery of the "we-group." Or rather, its rediscovery. There is a rhythm about this. The we-group is discovered and rediscovered throughout life. The newborn baby is the family's center of gravity, but year by year he is taught that no matter how great his charms, he is only one part of that bigger thing, the family. With the arrival of the 'teens, the "I" demands new liberties and honors. The mold of family living has to be broken, so that "I" can grow. "I" goes to college. And then the whole thing must be done all over again, as the liberated "I" encounters a new we-group. Again a balance of power is painfully achieved. Still later, after graduation, the process is repeated once more, as "I" adjusts to work and marriage.

The discovery or rediscovery of the we-group, and the perplexing responsibilities that ensue, are often sufficient to set anyone on the quest for some clear practical guidance. This doesn't necessarily mean going religious. A common-sense code of conduct, to keep all the "I's" from bruising each other, may be the modest goal.

But even this limited search has a way of leading by tiny stages to a search for God, since he turns out to be the only firm basis for a code of conduct based on anything stronger than minute-by-minute expediency.

In yet another way, God often creeps up on

you when you are least expecting him. He works through your intellectual confusion—the questions you ask that receive no satisfactory answers, in courses, or casual conversations. This confusion is likely to get worse before it gets better. One co-ed expressed it with a touch of desperation:

"The whole thing is that college students are confused about everything in this world, and religion is one of them. I just hope we can get straightened out."

The secular gods—Progress, Humanitarianism, Scientism, etc.,—will do for a time, but they leave too many blank spaces. Out of confusion comes a desire for a really complete way of looking at life and the universe, a way that will satisfy both the mind and the heart. (You are born with both.) You want to see all partial truths fall together into one big truth, and you want the big truth to be one you can serve and love.

God is also working you over in experiences that you still remember with anguish when your own children are ready for college. The cribbing that was detected, your betrayal of friends, the sudden realization "I've been a complete heel," these are moments of the dark depths, and God is an expert fisherman.

Sometimes, indeed, it seems that he rubs your face in the muck, filling you with self-loathing and a feeling as though a nest of copperheads were inside your heart. This is his shock treatment, the object being to make you realize that any purely common-sense code of living decently and managing your own life is beyond your strength. By revealing your weakness, the weakness of everybody, he hopes to make you cry out for a strength greater than your own.

### Life Everlasting

**B**UT God also woos, though the wooer is seldom recognized by name. He woos when you have an intense feeling, usually very brief, that "time is standing still" and the whole universe is frozen into living perfection. This may come while you are listening to music or making love or solving a difficult math problem or walking across campus on the way to the gym. You cannot shake off the memory. Nor can you re-live it again at will. The experience comes unbidden, which is when you least expect it. It is actually a hint or sample or shadow of a particular sort of life which in theological language is called the "life everlasting."

As these experiences—problems of conduct, intellectual confusion, dark moments and luminous moments—mount up, you begin to feel the hot breath of pursuit on the nape of your neck. If a bull session on religion is going on, you can't

keep away from it; but your questions have a strident edge. When you pick up a book like this one, you quite properly give it the finetooth-comb treatment, intent on spotting any careless statements of fact or loose-jointed logic. And when you find some examples, as you are certain to do, you have a sense of liberation for a little while; the breath is no longer hot on your neck.

But the sense of being pursued and wooed soon returns. Some one is close behind you, and you know it, no matter how much you fight against the realization. Do you want to continue the flight, or turn around and decide you will acknowledge the pursuer?

If you feel a pull toward one of the sciences, you don't spend your time chatting with people about the pro's and con's of the scientific method. You go into the laboratory and set to work on the basic experiments. By this means you discover whether you want to be a scientist.

If you feel the unmistakable presence of God, there are experiments you can perform, to determine whether you are ready to welcome him into your life. You can turn your life into a laboratory, with yourself as both the experiment and the observer.

### An Experiment

**S**UPPOSE you set yourself a six month's experiment. It involves no closing of your eyes. If you have doubts, take them along with you. Your laboratory experiments might be set up like this:

One, fence in fifteen minutes each day for reading the Bible. Start with any of the gospels; my own suggestion would be Luke or John. But read all of them before you are through. You may want to read through one gospel rather quickly, then on other days take it more slowly, perhaps a chapter at a time. See what picture of Christ builds up in your mind. Do not try to force the picture into any particular form, and do not try to fight against the picture as it gradually forms.

Two, set aside another fifteen minutes each day for prayer. If you feel like a hypocrite, you can preface your prayers with "God, if there is a God . . ." Keep silent at least half of the time, and quietly try to clear your mind of the eighteen hundred stray thoughts that will keep creeping in. Pray for understanding, for intellectual honesty. Pray for friends who are in difficulty. If you feel grateful for something, or have glimpses of insight into God's greatness and love, tell him so. (Prayer is so extremely important a part of this experiment that you will need either a good advisor, or some simple book on the subject.)

Three, go to church somewhere every Sunday. Do not focus your attention primarily on the ser-

mon. It may be dull or stupid. Go to church not to argue with the preacher or with yourself, but to worship—still in the spirit of "God, if there is a God," if that is how you feel.

Four, do your best day by day to live according to the teachings of Christ. For present purposes this means, "Love everybody the same way you love yourself; treat them the way that love demands." (You will find that you fail time and again. If you take the failures seriously, they will be very valuable, because they will throw you back more strongly toward God, who alone is able to make this kind of living possible.)

You can attend bull sessions forever, ask countless questions during religious emphasis week, and read a stack of books like this one, but nothing will come of it unless you get at least your toes wet in the water that laps at your feet.

But before making even this cautious experiment, you want to know whether the credentials of Christianity can stand up to honest examination, and what the word Christianity means as used by the great majority of Christians. The final article will attempt to answer these questions.

## Reducing the Load

By William P. Barnds

**A**LAYMAN in my parish, by request, built a moveable platform which we planned to use in a religious play at the church. He made it in his basement, and when we undertook to carry it up the stairs we discovered we would have difficulty carrying it around the turn of the stairs, both because of its size and also its weight. This problem was solved by sawing the platform into two parts. Thus it could be carried up the stairs.

It occurred to me how this procedure applies to certain other problems in life. Many a difficulty may seem well-nigh impossible for us to handle, but if we can reduce it to halves, it becomes manageable. The reduction, of course, can be carried still further, and the problem may be separated into four, or ten, or even more parts, and when it is done, it loses some of its forbidding and discouraging aspects.

Life is given to us, as it were, in small units. We sometimes try to crowd a week's obligations into a few days, or we try to deal with the responsibilities of several days in just one day. It is easy to borrow tomorrow's problems, and add them to those of today, or to drag yesterday's mistakes into the present. We need to give earnest attention to our Lord's words, and put them into practice, "Let the day's own troubles be sufficient for the day."

## LETTER EXCHANGE

(Continued from Page Five)

lawn around the county jail is one which could inspire us to realize that the Church is not meant to 'conform to this world,' and could attract many now indifferent people to a Church which often all too easily blends with its surroundings."

### McCrary Replies

In reply to news release by Dean Pike, President McCrary said; "Last summer I invited Dean Pike to be our baccalaureate preacher in June 1953. He told me at the time that he disagreed with the action of our trustees; but that if, knowing that, we still wanted him to come, he would be glad to accept. I assured him that our invitation was not contingent upon that question in any way and that accordingly we would be glad to have him address us. He wrote me later in the summer confirming his acceptance.

"At our recent meeting of the board of regents we voted to confer an honorary degree upon him, showing that we could honor and respect conscientious disagreements among equally sincere Christians. I must confess that it comes as a surprise to me that he should use this additional courtesy and compliment from us as the occasion for a public denunciation of us.

"Inasmuch as we have made no public announcement that he was to be our speaker, or that we were to confer a degree upon him, it is difficult for me to see why a public statement from him was in order. The University of the South is owned by twenty-two of the seventy-five dioceses of the Protestant Episcopal Church. The trustees who govern it are elected by the Church at diocesan conventions. It seems reasonable to suppose that the bishops, priests, and laymen on that

board are as sincere Christians as are to be found elsewhere in the Church and are at least as well qualified to judge what constitutes the proper Christian course of action at Sewanee as are people who are farther away and less conversant with the circumstances."

### Answer to Answer

Dean Pike on February 17th issued a second statement, in answer to the above by McCrary, in which he states that when invited to Sewanee last June he "naively assumed that they (trustees of Sewanee) would have to reverse themselves in order to have a faculty of theology at all" and states that he is "hoping and praying that the new faculty and the trustees will as soon as possible effect a reversal of the present position."

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES

*Harold E. Kocher*, formerly rector of St. James, Keene, N. H., is now rector of St. Paul's, Oakwood, Dayton, Ohio.

*Robert W. Cunningham*, formerly assistant at St. George's, Flushing, N. Y. is now rector of Grace Church, Linden, N. J.

*Herbert Linley*, formerly rector of St. Paul's, Rahway, N. J., is now rector of St. James, Long Branch, N. J.

*Charles McCoy* has resigned as rector of St. George's, Helmetta, N. J., to retire from the active ministry.

## ORDINATIONS

The following have been ordained priests recently by Bishop Stark of Rochester: *Edward F. Caldwell* in charge of St. Paul's, Anglica, N. Y.; *David T. Gleason*, rector of Grace Church, Scottsville, N. Y.; *John C. Scobell*, in charge of Good Shepherd, Webster, N. Y.; *Alton H. Stivers*, curate at the Ascension, Rochester, N. Y.

*Roy W. Strasburger* was ordained priest, Jan. 28, by Bishop Jones at St. Mark's, San Antonio, where he is curate.

*Bradford B. Locke Jr.*, assistant at St. Mark's, Mt. Kisco, N. Y., and *Robert E. Sullivan Jr.*, vicar at Paulsboro and Woodbury, N. J., were ordained priests Dec. 20 by Bishop Gardner, at Trinity Cathedral, Trenton.

## HONORS

*Chester L. Brewer*, senior warden of Calvary, Columbia, Mo., was honored upon his retirement from the office which he has filled for fifteen years. *Brooke Mosley*, dean of St. John's

Cathedral, Wilmington, Del., has been elected president of the council of churches of that city.

## DEATHS

*John K. Shryock*, 62, rector of Grace and the Incarnaton, Philadelphia, died Feb. 5. He was executive secretary of the Evangelical Educational Society.

*Sydney Dixon*, 89, died in Los Angeles on Feb. 3. Before his retirement in 1938 he served churches in Louisiana, Texas and Long Island.

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The recent article, "Korea is on my Conscience", which appeared in your magazine has struck a responsive chord. The heart of every peace-loving American is troubled by the terrible devastation wrought in that land during the past two and one-half years. How many homes have been destroyed and their inhabitants slaughtered during that period? Why must such things be in a supposedly Christian world? What have the Korean people done to us to deserve such treatment?

The Christian Church should lead the way toward a just peace. Our leader, the Prince of Peace, expects it of us. Peace must be arranged also for practical reasons. If the war continues it will inevitably spread and involve us in a third world war. Instead of trusting to our armaments alone we should employ justice and mercy. The achievement of peace would relieve the minds of many young men who see no future ahead of them but endless wars, and their parents would be made happy. No nation loses its prestige by a willingness to settle a war on fair and reasonable terms. Our country would rise in world esteem by adopting such a policy.

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