

The WITNESS

10¢
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March 19, 1953



GENERAL RIDGEWAY PRESENTS FLAG
To Dean Riddle of the Pro-Cathedral in Paris

(TURN TO PAGE FOUR)

ARTICLES BY JERRY VOORHIS AND DON SHAW

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.

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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.

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

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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).
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Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

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Paris France
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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.

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Canon Mitchell Haddad
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Daily: H. C. at 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

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Founded 1695 Built 1727
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Rev. William Eckman, Assistant
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Noonday Prayers Weekdays.
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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.

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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

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

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Weekdays: H. C. daily 8 ex Wed. & Fri. 7; H. D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean
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Office Hours, Mon. thru Fri. 9-5

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Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
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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

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The Rev. J. Francis Sant, Rector
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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.

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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—

Civic Righteousness Campaign Urged by Donegan

Outlines Means of Action for Individuals And Groups in Parishes

★ Bishop Donegan of New York, who recently called religious leaders of the city together to discuss ways and means to clean up corruption, offered seven suggestions on March 8th on what individuals can do to bring about "civic righteousness."

They were part of a sermon he preached at St. John's in Greenwich Village at a service which marked the centennial of the parish.

He suggested:

1. "You can set out to be well informed regarding the insufferable situation and the conditions under which some of our brethren live—by reading the newspapers carefully, and by studying the reports that have been made available by civic groups.

2. "You can organize groups in your parish for discussion, communication and action.

3. "You can invite your friends and residents in your area to form neighborhood units for the same purpose.

4. "You can give your support to one of the committees pledged to civic reform, such as the City Affairs Committee, Citizens Union and Citizens Non-Partisan Committee.

5. "You can at the proper time register and vote conscientiously and urge others to do the same.

6. "You can, according to your ability and opportunity, witness in terms of your daily living for the cause of civic righteousness."

7. "You can pray."

Bishop Donegan said that Christian citizens have an "obligation" to join their religion to "the issues of citizenship and daily living." The individual and the social Gospel can not be separated, he said.

"Our faith must go out with us in all our contacts in the world. To be pious to God and shirk our social and human obligations is to be recreant in our faith.

"The prophets spelled out in



detail and our Lord testified through his ministry the relations that must exist between worship and concern for social righteousness and the welfare of the community."

The bishop said that a "rising spirit" of civic indignation has been evident as reports of waterfront crime, graft, corruption and public irresponsibility have increased. A "minority" of persons is responsible for the situation, he said.

"There is a great danger that the indignation will be momentary," he said, "that apathy and indifference will set in with the result that conditions will go from bad to worse."

St. John's Church, erected in 1846, served first as a Presbyterian church and then as a Congregational church where Henry Ward Beecher, the Abolitionist preacher, gave his first sermon. The building was purchased in 1851 by the South Baptist Church. Two years later St. John's parish was organized, and in 1856 the congregation purchased the building from the Baptists.

DON SHAW ARTICLE IN LEAFLET

★ The article by the Rev. Don Shaw of Washington, found on page fourteen of this issue, is being made into a pamphlet, since we are sure that many readers will wish to have extra copies of his unusual story of how he came into the Episcopal ministry. Single copies may be had at 10c each; \$4 for 100, by writing the Witness, Tunkhannock, Pa.

GENERAL RIDGWAY GIVES FLAG

★ A special service for the North Atlantic treaty organization and supreme headquarters allied powers Europe was held in the American Pro-Cathedral Church of the Holy Trinity. The supreme commander, General Matthew B. Ridgway, presented to the Cathedral a SHAPE flag which was donated by himself and forty officers of his staff, members and friends of the Cathedral. General Ridgway read the first lesson at the service and Ambassador Draper, special representative Europe and American delegate to NATO, read the second lesson.

Ambassador to France and Mrs. James C. Dunn, General Alfred Gruenther, chief of staff, and Mrs. Gruenther, Ambassador and Mrs. Livingston Merchant, General T. E. de Shaze, head of the military aid program, and Mrs. de Shaze, and many other high ranking officials from the Embassy, NATO and SHAPE attended the service which drew a capacity congregation. In the words of Dean Sturgis Lee Riddle, the service "symbolized the close comradeship between the forces of faith and freedom emphasized by President Eisenhower and other leaders."

In making the presentation of the flag General Ridgway, a churchman and former vestryman of St. Bartholomew's Church, New York, said "It is my pleasure and privilege to present to you for the American Cathedral this flag of supreme headquarters allied powers Europe. The funds for its purchase were subscribed by officers of that headquarters. To them it stands for the comradeship of faith in freedom under God. It stands for those spiritual values which must cement the North Atlantic

treaty organization, if it is to achieve its purpose of unity for defense and the preservation of peace and security."

Bishop Blair Larned of the American Churches in Europe, gave the benediction at the service.

CALIFORNIA MARKS ANNIVERSARIES

★ The convention of California, at the request of the clergy of the diocese, presented a changed aspect to the delegates who gathered at Grace Cathedral, San Francisco. The chief observable differences were the elimination of the traditional joint session with the Woman's Auxiliary, whose function was taken over by a well-planned banquet, and the presentation of many of the department reports by title only, with the full reports available in mimeographed form. The result of the changes was that there was more time for the consideration and discussion of diocesan business and the doing away with the sense of pressure which characterized former sessions.

Both bishops, Suffragan

Bishop Henry H. Shires and Bishop Karl Morgan Block, in their annual addresses, called attention to the fact that 1953-1954 marks the centennial of the consecration of Bishop William I. Kip, first bishop of California, and his arrival in San Francisco to take up his pioneer duties in the now fully-organized Episcopal Church in this western country. Bishop Shires pointed out that this year is also the fifteenth anniversary of Bishop Block's consecration. Convention resolved to observe these significant events by a suitable year-long program, and authorized the appointment of a committee to develop plans, which will include the raising of a fund to take advantage of modern opportunities, as well as appropriate services and commemorative activities.

Another forward step in diocesan planning was taken when convention established an Episcopal Church Foundation, to receive and administer gifts and bequests from Church people for various diocesan funds and projects. This action parallels on the diocesan level the national Foundation established by General Convention several years ago, and is in line with similar action taken by other dioceses. Such foundations have already proved their value in attracting substantial gifts for projects which by their very size and nature must be financed outside of the regular budget.

The diocesan banquet, drew four hundred guests, delegates and their wives and husbands, members of the Woman's Auxiliary, and others from local parishes. Bishop Block acted as toastmaster and introduced the three speakers: Mrs. Norman B. Livermore, the only woman member of a standing committee in the American Church, on Women in the Church; the Rev.



LON M. PRUNTY, rector, looks over new parish house at St. Paul's, Carondelet, Missouri, with Edward Hoock, warden, Lois Mathies, and Wayne Jones, junior warden.

Robert N. Rodenmayer, new professor of pastoral theology at the Church Divinity School of the Pacific, on the scope of pastoral theology in the Divinity School curriculum; and the Rev. Chad Walsh, on sabbatical leave from his position as professor of English and poet-in-residence at Beloit College on The College Campus: A Religious Frontier.

On the second day the diocesan budgets—for the Episcopal and convention fund and for the diocesan working fund—were presented by the department of finance and were thoroughly discussed. The latter was adopted as presented, in the amount of \$141,709 subject only to revision by the diocesan council on the basis of the pledges of the parishes. The E. & C. budget was increased by \$4,000 to provide salary increases of \$2500 and \$1000, respectively, for Bishop Block and Bishop Shires. This action automatically increased the item for pension premiums by \$525. The final budget figure is \$64,470. To take care of the increases assessments levied on the congregations were increased by 7.4%.

BLANSHARD PETITION REJECTED

★ The state department has rejected the contention of Paul Blanshard that Roman Catholic Archbishop Gerald P. O'Hara of Savannah-Atlanta is violating the McCarran Act by acting as Papal Nuncio to Ireland. A department spokesman said Mr. Blanshard's petition for revocation of Archbishop O'Hara's citizenship had been denied. He said the department considered the matter "closed."

On Feb. 17, Mr. Blanshard, an American writer known for his books about the Catholic Church, submitted his petition to United States Embassy that

Archbishop O'Hara was violating a McCarran Act provision that no American could hold a post requiring an oath of allegiance to a foreign state.

Blanshard, who described the Vatican as a "foreign power," said his petition was intended to start a test case to determine whether Americans legally could serve as Vatican diplomats.

According to the state department's press spokesman, Mr. Blanshard's petition had been "studied, evaluated and rejected." Mrs. Ruth Shipley, head of the passport division, advised John Foster Dulles that she knew of "no rule, regulation or law under which such a petition can be entertained."

The department spokesman said it had been ascertained that no oath or affirmation of allegiance to a foreign state or political subdivision was required of Archbishop O'Hara.

"Archbishop O'Hara," he said, "is serving as the representative of the Holy See and, as such, is performing purely ecclesiastical duties" The archbishop's passport will remain "in full force and effect," the spokesman added. Mr. Blanshard also had sought to have the department void the prelate's passport.

OSSINING HAS MISSION

★ The Rev. Canon Albert J. duBois, executive director of the American Church Union and canon missionary of Long Island, will conduct a parish mission at Trinity Church, Ossining, New York, from March 15 to 22. General theme of the mission will be One Lord, One Faith, One Church with addresses, question box and instruction nightly from Sunday through Friday of the week.

SOUTHERNER SPEAKS ON BI-RACIAL CHURCH

★ A Virginian, who grew to manhood in the southern tradition, detailed how he organized a bi-racial church in the north. The Rev. Robert B. Pegram of Grace Church, Jersey City, N. J., spoke at a meeting on March 1, 1953, of the interracial committee, Wilmington council of united church women held at Friends Meeting House.

Mr. Pegram's theme was, "In Christ there is no East or West." He spoke revealingly of how he himself had overcome racial prejudice in instituting a bi-racial congregation at Jersey City. The Church was not bi-racial when he became its rector.

Does such a Church actually work? Definitely, said the speaker. It was difficult to promote at first, but the idea now has progressed to the point where white and Negro parishioners worship, work and play together, said Mr. Pegram. Approximately 275 persons from different local churches and races heard the speaker.

The Rev. Paul Moore, a Witness Editor, is also an associate rector of the Jersey City parish.



PADDY FAXON, grandson of the Rev. W. T. Renison of St. John's, Stockton Calif., feeds a friend at parish picnic.

Helen Mears Writes on Policy Of Church in Japan

★ Helen Mears, a church-woman of New York and an authority on Japan, where she lived for a number of years and about which she has written books and magazine articles, has comments to make about the proposals of Francis B. Sayre to initiate a program on the secular universities of that country (Witness, Feb. 26).

She states in a letter to the Witness, that "this proposal highlights the basic internal contradictions which weakens the hope for Christian influence in Asia."

Her reasons for thinking so are as follows:

Suppose these future leaders of Japan should study the teachings of Christ as told in the gospels and should try to apply these teachings in determining government policy—what sort of policies would they urge for Japan?

Back in the day when Christ was teaching on earth the Christians represented a group of individuals outside the government and essentially "agin the government." Christ's teachings which outlined the Christian way of life—such as "love your enemies," "do good to them that spitefully use you and persecute you," "lay not up for yourselves treasures on earth" — these were directed toward guiding individual behavior, in a world where the government not only did not profess Christianity, but persecuted the Christians.

Today the governments of the major western powers profess to be Christian. Particularly today the leaders of the U. S. government are making frequent public expressions of faith and are, in fact, basing

their foreign policy on the assertion that the U. S. government represents religion as against "Godless Russia" and "Godless Communism." But Christ did not say "Kill your enemies," he said "Love your enemies." He did not say, "Exterminate the Godless," he said "Convert them." This contradiction is basic. Since the government of the U. S. insists that it is Christian, non-Christians are bound to judge today's Christianity by the policies of the government.

Unhappily our government's policies toward Asia—including Japan, Korea and China — can not be made to square with Christ's teachings. Asiatics who study the gospels and contrast our foreign policies with the teachings of Christ must of course conclude that the west pays only lip service to Christianity, and in fact, tends increasingly to try to use Christianity to advance western political objectives. This discredits not only western sincerity, but also the Christian Church.

Americans, in fact, have now conspicuously demonstrated in Japan the idea that our conception of Christian principles is extremely flexible. When Americans occupied Japan the first policy we enforced was total disarmament, and this policy was made permanent by a new constitution (written by Americans) in which the Japanese renounced forever the right to wage war or to have armed forces. In enforcing such policies in occupied Japan, American leaders — both in Japan and at home — repeatedly declared that they represented true Christianity. Less than four years later, however, the

U. S. government reversed this policy. Today the U. S. government — despite persistent opposition from the majority of the Japanese — is urging and helping the Japanese government to begin to recreate a new military force. This reversal also is urged in the name of Christianity.

Americans at home take our principles so much for granted that we do not project ourselves into the minds of other people to see how our policies look from their point of view. Once an American does this, however, he is shocked to discover that a Gandhi—who went to jail for his principles, who lived in simple poverty, and who taught non-violence—seems to Asiatic people much more Christian than does an American general-president whose major policy involves the steady building-up of armed allies all over the world.

Suppose these Christian cells should be established in the Japanese universities — what will they teach? If they teach the lessons of Christ they will further alienate from western governments the young men of Japan who, unstalled by custom, are bound to approach Christian teachings naively — that is, from the assumption that they mean what they say.

GOVERNOR FINE SAYS SPEAK UP

★ Church people should be encouraged to express opinions on public affairs, Gov. John S. Fine told a Christian citizenship seminar. The governor is an Episcopal Church vestryman.

The governor said church views were needed by legislators and other public officials, particularly on such matters as fair employment practices commissions, constitutional changes,

gambling, alcoholism, health and welfare.

He spoke at a two-day seminar sponsored by the Pennsylvania Council of Churches and the Pennsylvania Council of education. About 90 persons, including members of the state legislature, attended the sessions, meeting in Harrisburg.

Charles R. Zweizig, chairman of the division of social relations of the Pennsylvania Council of Churches, urged participation in government by Christian citizens. Legislation, he said, is an effective tool for human welfare. Christians have a responsibility to keep in personal touch with political figures, to hold forums and workshops on national problems and discuss controversial issues without hostility.

REGIONAL MEETINGS IN OHIO

★ The Rev. Gale F. Miller, returned missionary from Liberia, is speaking to the Youngstown regional meetings in the diocese of Ohio April 30th.

NEGRO BISHOPS BARRED FROM SOUTH AFRICA

★ Application for permanent residence in the Union of South Africa has been denied two American bishops of the African Methodist Episcopal Church and their wives, the Rev. L. L. Berry, the Church's secretary of missions, disclosed in New York.

The barred clergymen are Bishops Frederick D. Jordan of Los Angeles and Howard H. P. Prim of Nashville, Tenn. They were elected at the Church's general conference in Chicago last May to head the Negro denomination's fifteenth and seventeenth districts in South Africa.

Mr. Berry said he filed applications for the two bishops with the consul general of the

Union of South Africa last June. The consul general, he said, in notifying him that the applications had been denied added that "this office is never advised of the reasons for the rejections of such applications."

The Church in South Africa has 400 clergymen and its membership is estimated at 150,000, Mr. Berry said.

The South African Church was established in 1893, and twelve of its bishops since that time have come from the United States, he added.

CANTATA SINGERS AT ST. MICHAEL'S

★ The Rev. William F. Corker, rector, announces that the well-known cantata singers have chosen St. Michael's, New York, for a concert. They will give Bach's B Minor Mass with soloists, chamber chorus and orchestra Thursday evening, May 14th, at 7:45 P. M. Peter Fyfe, organist and choirmaster of St. Michael's will be at the organ. Arthur Mendel, head of the music department of Princeton University, is conductor; Alfred Mann of Rutgers University, associate conductor.

St. Michael's has fine acoustical properties and seats 1,400.

BISHOP VAN DYCK IS HONORED

★ Clergy of Vermont met in Burlington, February 23-24, to celebrate the 17th anniversary of the consecration of Bishop Vedder Van Dyck. Affairs of the diocese were discussed during the conference.

DEACONESS BROWN LEADS MEETINGS

★ Deaconess Marion Brown from the Church of the Good Shepherd Mission, Fort Defiance, Arizona, is speaking to a series of district meetings in the dioceses of Arkansas and Iowa April 7-20.

DONEGAN APPEALS AT RENT HEARING

★ Bishop Horace W. B. Donegan of New York called upon the state legislature to include in any new rent control legislation a provision that no increases be permitted in buildings against which major violations of the dwellings law have been recorded.

His plea was voiced in a telegram to Sen. MacNeil Mitchell, who represents the district in which the diocesan headquarters is located. The message said:

"Urge that serious consideration be given to proposal that any rent increases granted by legislature be limited to apartments in buildings where there are no major violations of housing law. This would protect tenants in sub-standard dwellings and offer a real incentive to landlords to remove violations."

The message was sent after a bill providing for a 15 per cent increase in apartment house rents was introduced in the state legislature at Albany.

Earlier a group of eight ministers serving Protestant congregations in New York City's teeming East Harlem tenement district had appealed to clergymen throughout the state to 'speak out' on proposed changes in the rent control law.

The clergymen said they approved the suggested 15 per cent increase but "demand" inclusion of a clause requiring landlords to keep their buildings up to legal standards before being permitted to exact such an increase.

They urged their colleagues throughout New York state to "write, wire or talk" to their representatives in the legislature about supporting inclusion of the recommended clause.

WORLD PARLIAMENT OF RELIGIONS

★ Mrs. Eleanor Roosevelt gave a fillip to the World Parliament of Religions, Inc., when she called, in a New York speech, for "respect for the religions of all peoples, or we cannot expect them to respect ours." Mrs. Roosevelt was guest of honor at a mass meeting staged at the Presbyterian Labor Temple in celebration of the first anniversary of the organization of the World Parliament of Religions, Inc. The hope is to make this a permanent World Parliament of Religions at a charter-making meeting in New York in October or November, 1953.

Mrs. Roosevelt declared that it was important to understand the religions of the various world. This will help the spreading of understanding, love and respect—the only things which will give men's hearts the will to peace; these, she said, are the necessary bases for a peaceful world.

Lawyer and writer, Ralph C. Roper, executive vice-president of the organization, said that the group was working with the UN in the interests of peace. Neither governments nor

religions can stop war and perpetuate peace, he declared. Cooperation between the two can do it. This is the first attempt in the history of the world, he said, to form such a parliament. The 1893 Chicago conference was a study of comparative religions.

This group, Mr. Roper declared, envisages a parliament of individual persons, not of Churches or other religious groups, and does not plan to wean anybody from his own religious group. The extension of the abundant life, both material and spiritual among all peoples, is one of its aims. It is based on the "natural law of God." "We are not undertaking to found a new religion, but to bring the essentials of all religions together in a charter of a World Parliament of Religions."

EDUCATOR VISITS THE STATES

★ The Rev. Seth C. Edwards, President of Cuttington College, Liberia, is on a speaking tour in the diocese of Erie covering Warren, Bradford, Erie, Sharon, Foxburg, Dubois, Ridgeway, Meadville.

BILL FOR CLERGY SOCIAL SECURITY

★ Legislation extending social security coverage on a voluntary basis to clergymen has been introduced in the House by Rep. Robert W. Kean (R., N. J.). The bill is an omnibus measure that would provide social security for 10,000,000 more workers in the U. S.

Since the beginning of the social security system in 1937, ordained ministers have been barred from participation because some religious groups have contended it would violate the principle of Church-state separation.

Until 1950, lay employees of churches and religious organizations also were excluded from social security coverage. That year, however, coverage was extended to lay employees of non-profit organizations, including church groups, provided two-thirds of the employees of a given group or institution requested such coverage.

The Kean bill would extend coverage to clergymen on the same basis. It would operate as follows:

The coverage would first have to be offered to the clergymen by the religious body which employs them. A petition for waiver of ministerial exemption would then have to be endorsed by at least two-thirds of all the clergymen employed by that religious body. When such endorsement had been attained, those who desired coverage would come under the act. Clergymen who did not want social security coverage would continue to be exempted.

However, as in the case of lay workers, all new employees of the religious body that had attained a two-third endorsement (i.e., all new ministers ordained or licensed) would automatically be subject to social security coverage



SAINT PAUL'S, Jacksonville Beach, Florida, goes to new site where it is now being used until the new \$300,000 plant is built.

EDITORIALS

Passiontide

EVERY once in a while, God opens a new door in the soul of a man. Every once in a while, when faith weakens and the sands of the spirit are running out, he comes to the rescue, like a loving Father leans down and says, "But don't you see, my son, I am here, I have been here all the time. There was no need to weaken no need to be afraid. I am here, I have always been here, I always will be here." And the tired soul awakens and sees that this is so. A new door has been opened, a new sight of God vouchsafed.

Christian, today we enter into Passiontide, facing with our Lord the suffering of the last days. The Lent of this life is long, the Easter, perhaps, so hard to see. And then, as a new revelation, like the clap of thunder which enveloped Moses on the mountain, a voice speaks from the gospel, "Before Abraham was, I am." The mocking procession of the palms, the betrayal, the agony and bloody sweat, the kiss, the scourge, the dreary struggle up Calvary, and the hanging on the tree change, CHANGE . . . become a stately parade of glory marched to the thunder of the most high God. This is a massive inevitability. The now huge form of Christ the King proceeds on its way of redemption. Human flesh, timid men, cruel men, proud men reach out to interfere; temple, nations, empire, fling themselves across the path and in attempting hindrance effect momentum. Onward he sweeps, the Son of Man, striding to the climax of death and earthquake, and far, far over the centuries, to armageddon and beyond.

Silence the querulous, break open the stifled souls, O God, that they may hear the voice repeating, "Before Abraham was, I am."

Protests Rise

ONE of the most heartening things we have read lately was the speech delivered by Mrs. Agnes E. Meyer at the annual convention of the American Association of School Administrators held in Washington. Mrs. Meyer, a member of the board of directors of the national citizen's committee for public schools, takes cognizance of the growing and increasingly vicious attacks on our public school system and lets the chips fall where they may.

Educators throughout the nation are well aware of the sources of these attacks and Mrs. Meyer rouses them to the imminent seriousness of the situation implicit in the threat of congressional committees to investigate educational institutions.

By name she scathingly denounced Senators McCarthy and Jenner and Representative Harold Velde; castigating the first as "our modern grand inquisitor," a "political adventurer" and a "psychopathic character" who is a threat to public education and our civil liberties. By his methods McCarthy has, she stated, "weakened the morale of our federal service and spread suspicion and fear throughout the nation. He has stirred up hatred and used every device to destroy the confidence of Americans in each other. He has used the technique of insinuation against innocent people and debauched the Senate's power of investigation by introducing authoritarian practices that are akin to the communism which he professes to hate."

Mrs. Meyer has put her finger on one of the most ominous threats to our American democracy. Ominous because there are so many well-intentioned people who, blind to the ultimate results, accept him complacently as "any stick to beat a dog." As she rightly stated, "it is much harder to establish truth than to sell the public a plausible untruth" . . . Not only are our great seats of learning and our public and private schools endangered by this insidious method. The very fabric of our society will be loosened and the noble ideals that have made this nation great will be shattered unless the American people now rise in their might to preserve the freedom of the mind."

We profoundly agree and salute Mrs. Meyer and Dean Sayre whose statement along similar lines we featured last week, for their forthright statements. As religious people we, too, are concerned with the effect on freedom to pursue the truth. But it concerns us even more specifically for, as Mrs. Meyer warned, "either the clergy of all denominations must now unite in a

protest against these latest Congressional inquisitions, or they will be the next to burn at the stake."

We call upon the spokesmen for the non-

Roman Churches of this country, the National Council of Churches, to weigh seriously her words and to take appropriate action before it is too late.

WHAT CHRISTIANITY MEANS TO ME AS A COOPERATOR

By Jerry Voorhis

*Executive Secretary of the Cooperative League of
the USA and former Congressman of California*

CHRISTIANITY means hope in an otherwise hopeless world, light in an otherwise dark world. The message of Jesus gives meaning—profound, eternal, God-centered meaning for every single human soul—to an existence that would otherwise be cold and purposeless.

The season of Lent reveals the reasons these facts are true. For Lent commemorates the forty days and forty nights which our Lord spent fasting in the wilderness and the three great temptations which he resisted and rejected at that time. To the extent that we, by the grace of God, can follow in his steps and likewise reject these three temptations we can gain a fellowship with him and know something of the "peace which passeth understanding."

The universal nature of the message of Christianity is found in the fact that it is within the strength of every human being, regardless of his station, his heritage, or his particular creed to do this. The one requirement is a deep and genuine humility—which is the single gateway through which anyone must pass if he would know either religious truth or religious inspiration.

St. Matthew's gospel tells us that "when he had fasted forty days and forty nights, he was afterward an hungered." But when "the tempter" came and said "If thou be the Son of God command that these stones be made bread," Jesus answered, "It is written, 'Man shall not live by bread alone but by every word that proceedeth out of the mouth of God'."

The pangs of hunger, were, we believe, as real to him as to anyone. After forty days of fasting they must have been extremely intense. Furthermore he knew by this time what his calling was and that he was indeed the Son of God. The

temptation therefore could hardly have been a greater one. Furthermore, it is important to recall that Jesus did perform miracles for the purpose of feeding others. What is even more significant he induced people to share with others in order to relieve hunger.

But for his own personal comfort he would not call upon the power of God. For his own personal satisfaction he would not use that power where he alone would benefit.

For us—for anyone at any time in history—the meaning of this is clear. The Christian religion is an inspiration to attempt to satisfy the wants of others and relieve their suffering. It must never be used as either a vehicle or an excuse for the attainment of personal satisfactions—even the most elementary ones. There is nothing Christian about being well-fed. How much less is there anything Christian about gaining personal wealth! And how clearly we are yielding to this first temptation, which our Lord summarily rejected, if in the slightest manner we attempt to use his religion as an excuse or an apology for the pursuit of individual gain.

"Blessed are the poor," he said. Well, anyone can be poor. The message of Christianity is a universal message. Its first requirement is not that we succeed in a worldly sense but rather that we take care not to do so, or at last to turn such personal success wholly into channels of benefit to our fellow men.

Second Temptation

"Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down; for it is written, he shall give his angels charge concerning thee and in their hands they shall bear thee up, lest at any

time thou dash thy foot against a stone." But Jesus replied: "It is written, thou shalt not tempt the Lord thy God."

Now it would appear that such a temptation as this could hardly have application to any of us—but only to our Lord himself. He was Messiah and there is not the slightest chance that any of us will become so.

But let us see just what this temptation actually was. It was not so much a temptation to cast himself from the pinnacle of the temple and remain unharmed. It was much more than that. There were probably people then — as there certainly are now—who were saying to him: "Just think of the following this will give you! You will have thousands of people flocking to listen to you as a result of this great feat."

That was the real temptation—to gain a following not by the compelling power of his message and the quality of his life, but rather by a great act of showmanship.

Jesus knew it was not God's way. Such followers as he might acquire by such means would fall away at the first excuse, or even through the mere passage of time unless some new sensational feats were forthcoming.

So perhaps there is application to our own decisions in this second temptation, after all. Are we not, at our own level, tempted in somewhat the same manner? And can we not learn from this simple account of our Lord's second triumph over temptation that it is the substance of our work that counts, not its sensationalism, nor its sudden popularity, nor its apparent temporary success.

Here again we find the hope and the light and the meaning. Here again we find the universal appeal of Christianity. Few indeed among us can command the "mass media" or the services of the experts who assure us that "for the expenditure of enough money the people can be made to believe anything at all." But all of us can be sure our work, and especially our influence among our fellow distressed human brothers, is a worthy one and founded on eternal truth. Again, we are not called to sensational success, as the world views it. Indeed our Lord himself rejected that. We are called to strive for the quality of life and spirit which can neither be created nor destroyed by any forces whatsoever outside our own souls and the God with whom those souls can commune if they will.

Third Temptation

THE third temptation which we remember during Lent was not unlike the second one. It was the temptation to quick and easy success.

If only Jesus would fall down and worship the tempter he could have "all the kingdoms of the world, and the glory of them." Given all the dynamics of his personality, if only our Lord would compromise just a little, just once, with evil he might hope to become a great ruler over the nations—and, presumably, make of them his followers.

Yet Jesus rejected it utterly. "Thou shalt worship the Lord thy God and him only shalt thou serve," he said. And well he might have added: "And he who does so will never sit in the seat of the mighty of this world."

There was another fact, we may imagine, of which Jesus was thinking as he commanded "Get thee hence, Satan." It was the fact that no true following and no true understanding and no true conversion ever result from compulsion or the exercise of worldly power. The position of ruler of all the kingdoms of the world would not add one bit to the ability of anyone to win the allegiance of human souls. Indeed to sit in so exalted a position would erect a barrier that would render real communication with one's fellow men extremely difficult if not quite impossible.

For us the lesson of the third temptation should be plain. True leadership is never built on power over others. No true leader ever commands by the use of force or fear. True leadership leads, it does not drive. It gains the allegiance of followers only as those followers of their own free will desire to follow the light that burns in their leader's eye and mind and soul. The true leader never asks sacrifice of his followers unless he himself is prepared to make—and does make—greater sacrifices for them.

Here of course we come to the cross, the heart and symbol of Christianity, the evidence of the perfect understanding of the Christ of the nature of human life and relationships.

All the wars of history and most of the misery of humanity through the centuries has resulted from a struggle for power between willful men. They have mistakenly believed that by means of force, might, and fear they could rule others. And for some reason they have madly desired such rule.

Only a handful of people have been able to aspire to such roles.

But anyone can seek the kind of relationship with his fellow men which Jesus, by this one example, showed us to be the right one in God's eyes. Any of us can sacrifice for others. Any of us can hope to win his way into the hearts of

others by working with them in a relationship of mutual aid and mutual respect.

Upon the success of millions of ordinary, humble people in doing this depends the future of humanity. There is hope for that future to the extent that Christians understand the meaning of the religion they profess and the lesson of the Lenten season.

Religion And The Mind

By Clinton J. Kew

Treating Symptoms

ISN'T it true that many counselors deal with symptoms rather than with causes?

One of the most discouraging aspects in counseling and psychotherapy is that many people come either to the psychiatrist or clergyman to discuss their symptoms. They insist on having the symptoms treated rather than the causes. In the case of marital discord both husband and wife feel that if the mate were changed, everything would be all right. Others have felt that changes in the environment would solve the problem. As a matter of fact, this is only partially true and in many instances quite false.

Although some people do suffer from mental disorders and have no physical symptoms at all, still every emotional disturbance may have its physical or bodily side. Heart disturbances, asthma, migraine headaches, ulcers and gastric distress are often caused by emotional disorders. These disturbances are symptoms of an earlier emotional and psychic condition.

In the event no emotional or psychic treatment is received, then, at a later date, the functional disturbance manifests itself in physical symptoms. At this point the person consults a physician. The doctor discovers that the physical symptoms are caused by an emotional disturbance.

For instance, a student who did high jumping (the second best in the university) had pains in the knee and the calf of the leg. One physician put medicine on the athlete's knee and bandaged it, but this did no good. Later on another physician noticed that a tendon in the foot had been sprained from constant jumping and, because of this, there were reflex pains in the leg. This doctor went to the source—to the cause of the pains—and treated the sprain. Psychotherapy goes to the source of the symptoms and treats the disturbance there.

We should always ask this question: "What motivates the disturbance?" By correcting the motivating factor, the problem is solved. By resolving the fear, hostility or guilt (sometimes even in the unconscious mind), the symptoms disappear.

A parishioner was told by his minister to stop drinking and to live with his wife, for if he did not he would be "living in sin." This caused the man to hate his clergyman and to drink more as it aroused his hostility. It would have been well for the minister to have first found the motivation for his drinking and his desire to run away from home.

I often feel that the seven deadly sins throw more light on the roots of people's disorders than the reasons given by many people today. Jesus always looked beneath the surface to find the cause of a person's unhappiness. He would pervade the inner recesses of a man's heart and his penetrating insight would lay bare the causes of the malady. By dealing with the cause, our Lord restored many to fullness of life.

Talking It Over

By W. B. Spofford

IT WILL be interesting to see what the reaction is to the criticism of the town-country division by the Rev. Robert Gribbon that was our Story of the Week in the last issue.

Expense is one of the things he cries about. It just happens that I was at Roanridge at Christmas time for a week and joined the staff and a couple of farmers in moving one of the staff from the "homestead" they had occupied since going there, into one of the two new houses that had just been completed on the property. I also went through the house where another member of the staff, with a large family of young children, had lived and how they ever came through the experience I will never know.

I don't know about Gribbon, but I do know about myself, and about two months in either one of these shacks and I would have packed off to some place—and I don't think I am a fussy guy when it comes to material comforts. Critics have got to find something more to talk about than that.

And of course they have. I heard a bit about the sniping going on while I was there, mostly from clergy known as spikes. And in case any of our lay readers do not know what a spike

is — very different from a thinking Anglo-Catholic — he is one who judges the success of all Church work by the number of baptisms he has; the number of confirmations; whether the doctrine, discipline and worship of the Prayer Book are strictly followed. But not too strictly since he adds a few embellishments of his own, generally borrowed from the Roman Catholics. He also usually has an early Mass, fasting, after which he eats a good breakfast and goes back to bed.

I don't pretend to know much about rural work. But as Mr. Cochel pointed out in his article last week, if you are going to interest Holy Rollers, Holiness Pilgrims, Hardshell Baptists, and the number other sects that abound in country areas, you are not going to get very far by starting with counting-noses sort of Episcopalianism that seems to be the basis of Gribbon's fault-finding.

Down to Earth

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

WHOEVER says Jesus was an impractical idealist has certainly overlooked his parables. Nowhere do we find such penetrating analysis of human need and human possibilities as in the parable of the "Sower and the soils." No one was ever more "down to earth" than this man in his ministry. He saw his task, not in terms of the amount of effort he put into it, but in terms of its true worth. He was not nearly so concerned about how much seed he planted as he was in his ability to strike the good soil that would yield a real harvest. We who glory in numbers tend to underestimate three and one half years spent finding twelve men. Yet, have ever twelve hundred or twelve thousand men matched their results?

Christianity is a matter of receptivity. So is citizenship; so is education; so is happiness. Seed will grow wherever it finds soil, whether it be corn or wisdom or the word of God. Today's famine of hopes is due to the scant harvest of freedom, of peace, and spirituality upon which the world must feed. Shall we blame the sower or the seed? If we are honest, we shall blame the soil.

How can we expect freedom to grow in the world when our chief interest is to promote it only to the borderline of our own cultural group? This narrow wayside path, with its hardened surface of national pride and race prejudice spells death to our high sounding phrases.

That tender planting of peace machinery that withers daily under the heat of epithets and suspicion between nations says only one thing. No seeds of good will have ever lived in the shallow soil of isolationism. Causes that touch our emotions temporarily but never reach our wills are lost causes. Fervent prayers for peace offered by people whose Sunday topsoil covers the weeklong hard rock of bitterness are better left unsaid.

Can it be that this good life of ours is so full of the abundance of things that are pleasant and intrinsically valuable that the tender stalks of the "best" have no room to grow to maturity? It is a strange paradox that indifferent and utterly materialistic parents so often want baptism and confirmation for their children. Is it any wonder that this Christian nurture is stifled by its adult environment before it reaches adolescence?

Perhaps here also is the explanation for the fact that so often youthful zeal and initiative soon are lost in adult irresponsibility to others.

From the view point of the Christian there is hope. Soil changes. Floods bring new topsoil to inferior land making it capable of abundance. Roads can be redirected; and the weeds removed from neglected fields. So, great need and crisis have within them the capacity to change the human soul.

First, last, and always, the greatest hope is the one our Lord depended upon. Such times as these need a maximum yield from the productive soil of the "good and honest heart," wherever it is. "Behold, a sower goes forth to sow his seed."

OUR PERSONAL U. N.

By DR. CLIFTON E. KEW

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Episcopal Church : What I Found

By Don C. Shaw

*Vicar of St. Michael and All Angels Mission,
Washington, D. C.*

HAVING come into the Episcopal Church rather recently from another denomination, often I am asked why I changed. I am always happy to discuss this, but as a rule I am asked at a dinner or other gathering where there is no time for detail. The story is a bit long and complicated. I am therefore pleased at this opportunity to tell something of the story although the limited space will leave much unsaid that I would like to say.

I was eleven or twelve years old when I first attended an Episcopal service. The Church was near our summer home in the Colorado Rockies, and for a number of summers during my teens I attended quite regularly. In my home town in Oklahoma there was an Episcopal Church and once or twice a year I would attend there. I liked the beauty and orderliness of the service—and disliked the orthodoxy. However, being loyal to my own denomination, I was not overly tempted to make the change during those years. My seminary training moved me even further from the Episcopal Church although I continued to visit it occasionally and always dreamed of working toward closer cooperation with Episcopalians, and perhaps someday seeing my church and theirs made one.

I'm sure it is a rather unusual testimony, but the fact is that psychiatry had much to do with my becoming an Episcopalian since psychiatry first led me to dissatisfaction with my former denomination and started me seriously studying the Episcopal Church. My first contact with psychiatry came immediately following my graduation from seminary in my first quarter of Clinical Training. Increasingly dissatisfied, yet not knowing of anything better, psychiatry became my religion. Slowly, however, I came to see that psychiatry itself was a limited discipline which did not have and did not pretend to have all of truth. I began looking for a theology which could receive the criticisms of psychiatry and go beyond them. This was a long search. Finally, from Episcopal Seminary students in Clinical Training under my supervision I began to see that many leaders in the Episcopal Church were friendly to psychiatry and were trying to work out a correlation between this science and Christianity.

Also from these same students I heard for the first time of Paul Tillich and his work of correlation. As one student said to me, "This guy knows all about psychiatry and believes in it and is still a great Christian."

In Tillich I found the first modern Christian theologian who had wrestled with the insights of psychiatry, used them creatively, found for them a proper place, and moved beyond them to a larger framework of Christian thought and life. Tillich is not an Episcopalian, but from him I learned the formula for a dynamic Christianity which most nearly can be approximated in the Episcopal Church. That formula is that the Church must be a dynamic and creative combination of "Catholic substance and Protestant principle." (See below)

All the while my contacts with Episcopalians and my frequenting of Episcopal services were increasing. My respect and attraction to the Episcopal Church were running far ahead of my contacts. Before long I found my way to Confirmation, to Virginia Seminary, and to the ministry of the Episcopal Church. What have I found that I missed before?

1. A Deeper and More Realistic Doctrine of Man:

Until I was confronted with psychiatry I thought of man as a comparatively simple creature who with the proper moral encouragement and dedicated will could lift himself and his society to near saint-hood. Everyone could be good like Jesus if they just would. My first great shock came when I was in Clinical Training in a Boy's Reformatory. Here I saw 600 boys from deprived and abused backgrounds who were not able to be good simply in response to preaching, teaching, good advice, and good example. They were, in short, not as free as I had supposed. They could not say to themselves, "Go to now, I'm going to be good." Even when they wanted to be good and get along, forces within them tended to overpower their will and they usually failed in their efforts.

Later in my mental hospital training I was confirmed in this impression and I saw that

man was a creature of infinite depth, and only an infinitely deep understanding of him was adequate. I could understand better now St. Paul's remark: "The things I would do, I do not; and the very things I would not do I do." Slowly I was beginning to find the courage to face these depths in myself. For years I had thought that St. Paul was the man who had nearly destroyed the beautiful and simple religion of the gospels and made Christianity obscure, difficult, and unnecessarily theological. Slowly I began to see that he was right. The infinite depths of reality and of man demand deep and difficult study and interpretation. I came to see that, contrary to my earlier convictions, the words **original sin** pointed to a deep reality in man which must not be overlooked.

But this increasing awareness of the infinite depth of man also was the occasion for increased reverence for each individual person—not as someone to be molded into some ideal type, but as an expression of the infinite creativity of God. I also began to be more charitable towards my fellows. In the Episcopal Church I generally found a rather humane approach to humans. The old story about the stranger looking for a church who slipped into an Episcopal Church as the congregation was united in the Prayer of Confession of Morning Prayer now became profound as well as amusing. As he slipped into a pew and heard the people confessing what they had done and left undone he sighed deeply and said: "Ah, my crowd at last!"

2. A Deeper Understanding of the Meaning of the Christian Faith:

A deeper understanding of man called for a deeper understanding of salvation and the meaning of the Christian faith. In the Episcopal Church I have found a theology which is not Fundamentalist and yet solidly orthodox. For years this was a real stumbling block between me and the Church. Slowly I discovered that the great phrases of the Creeds and the Prayer Book were a remarkable combination of history, poetry, legend, myth, and faith, and that no one interpretation of any phrase was adequate, but rather that some ultimate truth was present and preserved in these words and forms though always needing to be re-interpreted, newly criticised, and freshly perceived. This orthodoxy is the "Catholic substance" of Christianity. This constant need for re-interpretation and new criticism is the "Protest-

ant principle." In the Episcopal Church I feel that I can be (like St. Paul) orthodox to the orthodox, liberal to the liberals, Protestant to the Protestants, and Catholic to the Catholics—and still be intellectually honest and sincere.

3. A Deeper Understanding of the Sacramental Principle:

For years the service of Holy Communion for me was strictly a service of penitence. That Holy Communion should be celebrated on Christmas and Easter was a great misuse of all three. Now, of course, I see the Holy Communion as essentially a service of thanksgiving (eucharist), although I continue to feel that the service could be improved a bit to this end. I have come to know the power of the words and movement of the liturgy, of the one cup, of the real wine, of the work of the people in the service, and of the priests. I rejoice in the Real Presence which avoids the Roman doctrine of the miraculous and also the widespread Protestant doctrine of simple memorial.

Underneath the two major sacraments and underlying the five minor ones I have found something in the Episcopal Church which I knew little of before: namely, a sacramental interpretation of the universe. By sacramental principle I mean that approach to the universe which sees all created things as infinitely deep and essentially good; that approach to life which sees all created things as participating in God and as potential bearers of God's grace and bounty; that understanding of God, Nature and Man, which leads us to participate in nature, with our fellows, and in the unmodified derivatives of nature (music, art, dancing, singing, drinking, eating, loving, etc.) with deep thanksgiving and joyful reverence. This sacramental principle in the Episcopal Church is not always recognized or appreciated, but it is there and can give new life and new meaning to those who seek and find it.

4. A Prayer Book, Liturgical Worship, and Ceremonial:

Again it was in Clinical Training that I began to see and feel the powerful possibilities and healthful grace of congregational participation in worship. I am increasingly impressed with the meaning and importance of this participation of the people in the liturgy and ceremonial of the Church. I am always offended when those parts of the service which are the congregation's specific responsibility are rele-

gated to the choir or to acolytes, or done in such a way as to make congregational participation difficult and, therefore, weak.

In the Episcopal Church I have found a psycho-somatic (spirit-body) view of man which I first learned about in Clinical Training. The whole person—body, mind, and soul—participates in the worship. We bow, we kneel, we stand, and we sit. We eat and drink together, and we speak often of the close relationship between physical and mental health and salvation.

Our worship of God is worthy of the best that we have. When John Wesley recommended the Prayer Book services of Morning and Evening Prayer to American Methodism he wrote: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably over two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree." I have found this in the Episcopal Church.

Lastly, there is the sheer beauty, simplicity, and taste of most Episcopal Churches, their vestments, and their ceremonial. There is order and dignity which need not be cold or rigid. As a layman in St. Michael and All Angels said: "There is reverence for the past, for the present, and for the future."

These are some of the things which I have found and for which I'm deeply grateful in the Episcopal Church.

Convertible

By Philip H. Steinmetz

OCCASIONALLY you see a car which has a top which can be raised and lowered, or a station wagon with removeable seats. Such cars are said to be convertible or dual-purpose vehicles. What they are at any one time depends on the will of the operator.

In one way we are like them. We can be either admirers, appreciators, consumers or we can be workers and producers. Some people are so heavily one or the other that they are like ordinary cars, limited. Other people are both about equally, convertible.

God gave us the capacity to admire, appreciate and enjoy and at the same time the ability to work and make things. He expects us to use

both. We are out of balance if we work all the time or if we expect to be enjoyers all the time.

Like a convertible car, we should be what our driver wishes at the time. When God gives us a task, we tackle it and keep at it and when he gives us a rest or sends a change in our work, we accept that, even though just as that moment we'd rather be at work.

The secret of joy lies in accepting what is sent and fitting our abilities to it, while being flexible enough to be very different on short notice.

St. Paul is an example of a man who changed from a zealous service of God through the law of Moses to an equally zealous devotion to love, the law of Christ. And all his letters show both together with a great capacity for admiration and enjoyment of God just for himself. He was convertible, always suited to the will of God.

The Joy Of Serving

by William P. Barnds

THERE are those who think religious people are long faced and solemn. Some of them are, but really joy is a normal characteristic of Christians. Our Lord said, "These things that I have spoken unto you that my joy might remain in you and that your joy might be full." In Phillipians, we are exhorted, "Rejoice in the Lord."

Christian joy is not just natural gaiety. It is not happiness in a superficial sense. It goes deeper than either gaiety or happiness, but it is not incompatible with them. It is the kind of attitude our Lord encouraged when he said, "Be of good cheer! I have overcome the world." We can rejoice because Christ is stronger than the troubles of the world and in company with Christ, we can live victoriously.

Von Hugel has said that man's primary religious attitude is a sense of dependence on God and the attitude second to that is a sense of humor. Someone has said that "A saint sad is a sad saint."

If we really depend on God, it helps us to enjoy life. There are innocent pleasures and those not so innocent, and there are amusements in which a Christian may engage with a good conscience and others which a Christian cannot approve. In the realm of decent and wholesome recreation, there is much to help and encourage a Christian. It is well to get a little fun out of life as we go along. Laughter and humor have their place in the life of those who in the depths of their hearts have learned to rejoice in the Lord.

AFRICAN UNION QUESTIONED

★ British Churches are "deeply concerned" over whether or not the proposed Central African federal union will "promote the growth of mutual trust and goodwill between racial groups" living there, three of Britain's ranking clergymen said in a joint letter to the London Times.

Under the proposed plan, Nyasaland and Northern and Southern Rhodesia would be federated as an independent dominion of the British crown.

Signers of the letter were Geoffrey Francis Fisher, Archbishop of Canterbury; George Johnstone Jeffrey, moderator of the Church of Scotland, and the Rev. Sidney Naurice Watts, moderator of the Free Church Federal Council.

While recognizing that the plan "must be accepted or rejected in its present form," they suggested a test which "should be applied by those who have to decide as to the soundness of the scheme and the wisdom of putting it into effect in the near future"

"We believe the overriding consideration to be one of human responsibilities and relationships," the clergymen said. "The scheme must be judged by whether or not it may be expected to promote the growth of mutual trust and goodwill between racial groups living in Central Africa, on which ground alone a genuine multi-racial society can be built."

"We believe that the federal scheme could be so operated by men of good will," the church leaders continued, "as to hold out a real hope for the economic advance, political stability and healthy cooperation of all races. But the confidence of the Africans must be secured if the federation is to work out."

"There seems to us to be an

urgent need before the federation is inaugurated for imaginative action, promoted by trust and understanding, to demonstrate to the Africans that the intention behind the federal scheme is to provide a necessary political and economic framework within which all races can progress in effective cooperation."

Nothing could so effectively demonstrate such an intention, the clergymen said, as the removal of some discriminatory legislation and of some "day-to-day practices which destroy racial harmony."

"The widespread fears of Africans will not be removed by constitutional safeguards alone," they said, "but rather by goodwill made effective in action."

"When such great issues depend upon assumptions which can only be verified in practice, it is clearly wise to avoid, if possible, taking an irrevocable step. We, therefore, welcome provision in the federal scheme for a review of its working within nine years."

"It is claimed that the experience of the federation in action will prove its value to those who at present doubt the merits of the scheme."

"Whether that hope is ful-

filled or not, a review must imply a genuine intention to make adjustments on the basis of all evidence then available."

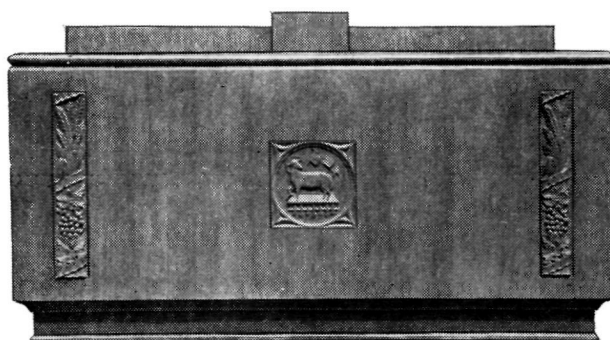
The clergymen closed their letter with the hope that Christians of all races will "take a leading part in every attempt to establish a basis of confidence."

APARTHEID POLICY CALLED DIVINE

★ Prime Minister Daniel F. Malan, opening his Nationalist Party's campaign for victory in the April 15 election, claimed that the government's strict apartheid (segregation) policy was based on God's action in creating men of "natural differences." Malan spoke at Stellenbosch. He made it clear that the Nationalist Party would make its segregation stand the main issue of the campaign.

The prime minister asserted that "in spite of our traducers, we have proved that we are a Christian nation." Further on in his speech, he defined South Africa's "traducers and busybodies" as Russia, India, the United Nations and the British Labor Party. He accused the "meddlesome and aggressive" United Nations of stirring up unrest and revolt among primi-

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tive peoples of the world.

After arguing that apartheid protected the non-whites in their rights and their land, Malan declared: "It is true that every Christian will readily accept the proposition that all men are equal before God and should therefore be regarded and treated as human beings with human rights. But apart from the fact that it is difficult to see how this can be applied to equal franchise rights, the matter surely cannot end there. Apartheid is founded on yet another Almighty deed of creation, namely, on the natural differences between race and race, color and color, including also the differences of nationality, language and culture. Apartheid is no policy of suppression, neither in principle nor in its historic course, nor in its present form or future application."

LAYMEN'S LEAGUE ORGANIZED

★ Churchmen in Elizabeth, N. J., recently organized The Episcopal Laymen of Elizabeth as a devotional fellowship of laymen working together for the advancement of their common faith, their common Church. This is a citywide union of men pledged to and working for the Episcopal Church in general. As they constantly and deliberately strive to broaden their religious understanding and enrich its practices, it is hoped that the new group will become a growing power for the Church and a leavening influence in community life. Meetings held four or five times a year are planned to be interesting and enjoyable. While the aims of The Laymen are seriously religious and not merely social, through this organization many churchmen will get to know and appreciate one another, to

their mutual pleasure, encouragement and benefit.

At their first meeting in St. Augustine's Church, the laymen had as their speaker Red Cap No. 42 at Grand Central Station, New York City. This skillful baggage handler who is a self-appointed "witness" of a humble man's faith and helpfulness to others is known to thousands of businessmen, bus drivers and railroaders who regularly attend Mr. Young's brief meetings. These meetings are held at noon on Mondays, Wednesdays and Fridays in an idle coach which the railroad has set aside for the purpose.

LARGE SUM SOUGHT BY LOS ANGELES

★ A goal of \$1,130,000 for additional church and institution building and for expansion of missions, parochial school education and social service work has been set by Los Angeles as the goal of their first advancement fund campaign.

The drive will be launched April 17 at a special all-diocese convention, which will bring together more than 600 parish and mission representatives, at St. Paul's Cathedral, Los Angeles.

The fund to be raised allocates \$500,000 for missionary expansion in the diocese; for education, including college work, \$70,000; for boys' schools, including the new San Miguel School at National City, \$45,000; for conference and youth camp sites, \$75,000; for the city mission society of Los Angeles and the San Diego County and mission society, \$30,000 each; for the Seaman's Church Institute at San Pedro, one of the most unique missionary endeavors of the diocese, \$35,000.

In the social institution field, the budget allocates \$25,000 for

the Home for the Aged, Alhambra, to complete a needed addition, and \$50,000 to the Church home for children for the construction of a new dormitory. \$120,000 is earmarked for the new Bishop Stevens memorial wing of the Hospital of the Good Samaritan, and \$100,000 will go to provide a new administration building for the diocese.

MISSIONARY ON TOUR

★ The Rev. H. Ellsworth Chandlee, teacher in our seminary in Manila, is speaking to a series of district meetings in Mississippi April 14th-23rd. This month he is in the dioceses of Albany, Massachusetts, New York, Long Island, Pennsylvania, Maryland and Connecticut.

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NEW JERSEY HAS NEW CANONS

★ The Rev. G. A. Robertshaw of Rumson and the Rev. Lee I. Greene of Gladstone were recently installed as canons honorary of Trinity Cathedral, Trenton, New Jersey. Both were installed in their home parishes by Bishop Gardner.

EPISCOPAL CHURCH NOW LEGAL

★ The Episcopal Church in Indiana is now legal since the governor this month signed a bill, passed by both houses of the state's assembly, legalizing a wide range of religious, educational and charitable activities by the Church.

CHRIST CHURCH GRAVE YARDS

★ Christ Church in Philadelphia has two cemeteries and it is hard to say which is the more famous, the burial ground at Fifth and Arch or the church yard beside the church on Second Street just above Market. The burial ground is visited by thousands each year who pay homage to Benjamin Franklin's grave, and one hundred thousand each year walk in the beautiful church yard when they visit Christ Church.

The vestry minutes of 1716 mention that the church yard was becoming very crowded with graves, and two vestrymen were instructed to find a suitable piece of land to purchase for a burial ground. They later reported that two acres were available "in the country," all of three blocks away, today! And in 1719 Christ Church burial ground was laid out exactly as we see it today. Benjamin Franklin was buried there in 1790. His wife and son are beside him.

Christ Church was founded in 1695 and the first building of brick, probably a small cabin,

was on the site where the present church now stands. Fifteen years later an effort was made by the vestry to build a church that would hold the same significant place in the community that churches held in England. The vestry minutes of 1717 make note of this fact. In 1727 three men, who were later associated with the building of Independence Hall and Carpenters' Hall—Dr. John Kearsley, a vestryman, Robert Smith and John Harrison—planned the present building, and it followed the architecture of the famous Christopher Wren church in London, St. Martin's-in-the-Fields.

URGE METHODISTS ADMIT NEGROES

★ A resolution urging Methodist colleges in North Carolina to take immediate action to admit Negroes was adopted by 200 student leaders from 24 colleges attending the annual meeting of the North Carolina Methodist student conference.

"We preach Christian principles, but we do not uphold them," the resolution said. "The Methodist Church should realize that it must break down the bars of segregation."

Copies of the resolution

were sent to denominational district superintendents and the presidents of Methodist-affiliated colleges and universities in the area. The latter include Duke University at Durham, High Point College, Greensboro College, Bennett College at Greensboro, Pfeiffer Junior College at Misenheimer, Louisburg Junior College and Brevard Junior College.

Delegates to the conference were generally agreed that it is up to the students to bring about any change in the existing situation.

"Perhaps we can't make the change right now, since we aren't church or community leaders," one girl delegate said, "but in a few years we shall be leaders and we can practice what our leaders are preaching."

Betty Jo Benfield of Greensboro College, who presented the resolution to the conference, said that "if you are going to make a better world anywhere, you have to start where you are." She added that she is "more than willing—and I hope to be able before I finish my college work—to attend classes" with Negroes.

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THE NEW BOOKS

Action in the Liturgy; Essential and Unessential. By Walter Lowrie, Philosophical Library, \$4.75.

This book by one of America's erudite scholars and a liturgiologist of the first rank is unique in several ways, not least in its rare combination of the scholarly and the popular, its devout sobriety and infectious humor. It is an affair of bits and pieces, but pieces that shift and shine brilliantly, like the kaleidoscope.

The title of the book may be misleading to some, as indicating a treatise on ceremonial. Action, however, to this author, denotes interior action of mind and spirit and only incidentally—in what he calls the “unessential”—ceremonial acts. The plan of the book is clear enough. Part I is a careful and critical study of the substance of the Eucharist. Part II—the “Unessential Actions”—is an examination of the ways and means of celebrating the Liturgy, including an historical review.

Dr. Lowrie, in his Preface, mentions with appreciation Professor Massey Shepherd's “*The Living Liturgy*”, saying of it: “I account it better than mine, because it is written in a more sprightly style and is likely to be more popular”. He also praises with enthusiasm Dom Gregory Dix's “*The Shape of the Liturgy*”. But the latest book on the subject, Professor Pittenger's “*The Christian Sacrifice*”, he takes almost violent exception to and deals with it at length in a special Appendix.

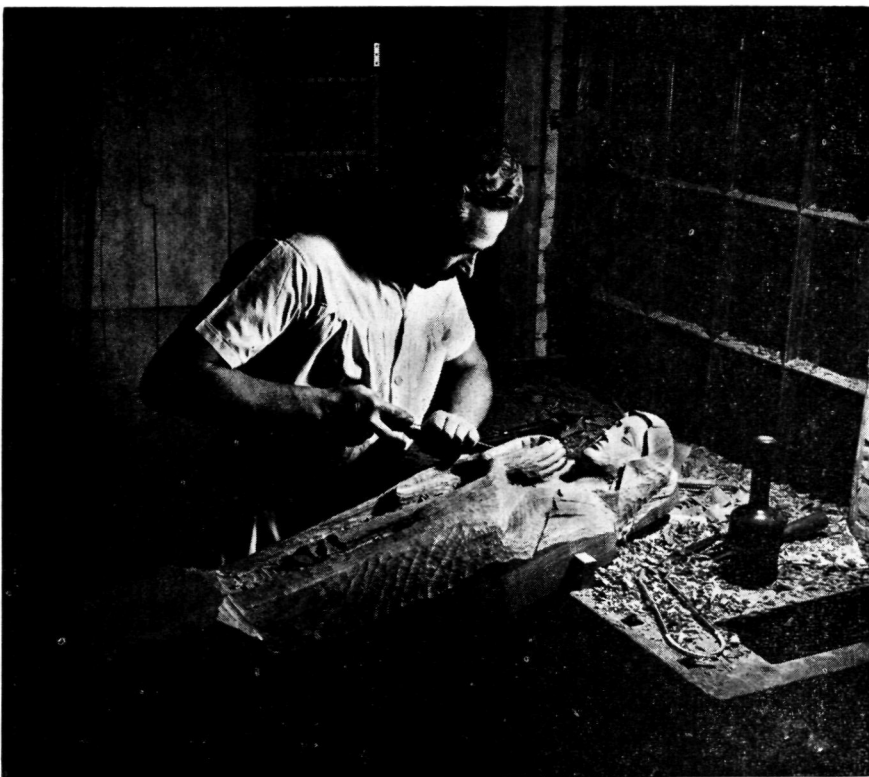
This author writes eloquently in favor of the “Liturgical Reform” movement in our own communion and in the Roman Church, advocating the position of altars in the midst of the apse and the primitive custom of celebrating in a position facing the congregation. He doesn't like our Proper Prefaces, insisting that they obscure the nature of the Preface, as a preface to the great Eucharistic Prayer. He suggests very trenchantly that all the Post Communion material is really an impertinence, except for the Prayer of Thanksgiving, as the actual peak of the Eucharist, spiritually, is the Communion of the people and an all-sufficient Blessing. We should, he thinks, say “thank you” for it and go home! The *Ite missa est* of the old western liturgies was indicative of this idea, but Rome, as well as ourselves, has

now added much which might well have been omitted. The *Gloria in Excelsis*, by this same token, should be restored to its older position after the *Kyries*.

The author has an amusing horror of the brass which dominates most of our chancels. He says of it: “It is appalling to think of the thousands of tons used upon Anglican Altars. There is no sanction for its use in the Church, yet our altars are loaded with brass and surrounded by brass. It would be a great blessing if the Government were to requisition on behalf of the defense effort all the

brass that is found in churches. Think how many brass buttons it would make.”

In his chapter on “Catholic Action”, Dr. Lowrie shows that the interest of his keen mind is not confined to liturgical matters. He says: “But I must say one thing about the social action which confronted and challenged us after the termination of the second world war. Many are aghast at the proposals of Malvern and subsequent Christian conferences and still more at the pronouncements of the Archbishop of Canterbury (meaning William Temple), thinking that they indicate a movement too far to the left. — I said recently to a group of clergymen that as Christians we do not need to fear it (Communism), seeing that it accomplishes, though rather roughly,



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a Christian ideal.—Communism is not agreeable to me. But Christians are certainly now called upon to *do* something by way of a thoroughgoing social reform, not merely to put up with it patiently.—Hitherto (especially here in America) we have been merely playing with the word democracy. Now we must do something about it. The crisis of this time demands something more than the good works and alms-deeds which Dorcas did". And he concludes with a quotation of an historian: "For democracy is sudden like the sea, and like the sea it grows rough with storms and sweeps away many precious things, but, like the sea, it reflects the light of the wide heavens and cleanses the shores of human life."

Altogether, this is a stimulating and suggestive book, written primarily for the clergy, but wholesome and most valuable for all lay people who have found public worship a vital reality in their varied lives. The Episcopal Church should be proud to number among its priests a man of such ripe and thorough scholarship who can appeal to the instincts of all devout Christians and, in so doing, never fail to see the forest for the trees.

—Kenneth Forbes

The Intimate Life by J. Norval Geldenhuys, Philosophical Library. \$2.75

As the title would imply the book discusses the most intimate phases of married life. *The Intimate Life* is an abridgement of the author's former book *Marriage*. Although the author's particular concern is the problem of family limitation, he considers most of the intimate problems that confront all engaged and newly married couples.

The treatment of birth control and planned parenthood is both sane and scientific. Although nothing new is presented the book is reverently and frankly written. Designed as a handbook for engaged and newly married Christians, it is a valuable contribution to the literature in that field.

—G. McM.

Annapurna by Maurice Herzog; E. P. Dutton. \$5.00

This is a true adventure story dealing with the ascent of 26,493-foot Annapurna in the Himalayas by a French expedition in 1950. The conquest of the peak makes a story of human teamwork, human dignity and human heroism which is nearly unrivalled in the fictional accounts of great adventures. The leader of the

expedition, who lost fingers and toes to frost-bite and gangrene, tells the story graphically and simply. For us, the book told something about the majesty of God and the greatness of his creatures and, therefore, is worthy of reading by Christians.

—W. B. S., Jr.

More Power for Your Church. By Willard A. Pleuthner. Farrar, Straus, & Young. \$3.75

Bishops Richard Emrich of Michigan and Wilburn Campbell of West Virginia have teamed up with a group of clergy and laymen under the leadership of Willard Pleuthner, N. Y. diocesan field officer and advertising agency vice president, to produce one of the most useful books of the year.

Helping individual churches and dioceses to make their work more effective is the aim of this action packed manual. Bishop Emrich tells of tithing and how large independent parishes should start missions, both subjects on which he has excelled in his diocese. Bishop Campbell describes effective laymen's work, especially schools of religion, all this based on his pioneering as the first executive

director of the committee for laymen's work.

Ted Gannaway, Bishop Donegan's assistant for laymen's work wrote the chapter on the every member canvass, and New Jersey's Lee Bristol, Jr. tells of varied laymen's activities.

Helping fill churches all over the land and helping those churches be more active in their community is the theme that underlies many of the chapters. A full treatment of Christian responsibility in the social, economic and political field, is contained in a chapter written by a frequent Witness contributor. Mr. Pleuthner, a vice president of an advertising agency, is giving all royalties from this book to a group of interfaith charities. But he has given much more than this. In working out this book with his collaborators throughout every weekend of the past year, he lost part of his good health in the service of the Lord, and his co-workers today pray that his strength may recover through the outstanding success this book is creating all over the nation.

—F. H. Sontag

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PEOPLE OF THE CHURCH

CLERICAL CHANGES:

John L. Thompson 3rd, formerly assistant at St. Mark's, Toledo, Ohio, is now rector of Trinity, Ashland, Ore.

Robert Anderson, formerly rector of Trinity, Red Bank, N. J., is now rector of St. Stephen's, Lynn, Mass.

William Nelson, formerly on the staff of Christ Church, Newark, N. J., is now chaplain and master of the lower school at St. Bernard's, Gladstone, N. J.

Rodney F. Cobb, formerly in charge of Grace Church, Everett, Mass., is now vicar of St. Paul's, Goodland, Kan.

LeRoy D. Hall, in charge of St. Andrew's, New Kensington, Pa., becomes rector of Grace, Cincinnati, Ohio, April 1.

Charles R. Leech, who continues to head educational and youth work in Delaware, has been made a canon of the cathedral, Wilmington.

Joseph H. Hall, assistant professor at Philadelphia Divinity School, is now an associate professor and head of the department of Church history.

Robert M. McNair of the faculty of the school of theology, University of the South, has accepted a position on the faculty of the Divinity School in Philadelphia.

ORDINATIONS:

Robert E. Holzhammer was ordained priest on Jan. 21 by Bishop Smith at St. Matthew's, Iowa Falls, Ia., where he is in charge.

Arthur W. Fippinger was ordained priest by Bishop Smith on Jan. 28 at St. Paul's, Sioux City, Ia., where he is in charge.

John F. Dickman was ordained priest by Bishop Louttit on Feb. 7 at St. Martin's, New York, where he is curate.

Reynold B. Boden, former Congregationalist, was ordained priest by Bishop Bloy at St. Mark's, Altadena, Cal. He is assistant at St. Paul's Cathedral, Los Angeles.

Gerald H. Graves, vicar of the Ascension, Tujunga, was ordained priest at the same service.

Emerson W. Methven was ordained priest on Feb. 17 by Bishop Campbell at Trinity, Santa Barbara, where he is curate.

Walso F. Chase, who is 91, retired organist, a deacon for 63 years, was ordained priest Feb. 19 by Bishop Bloy at St. Matthias, Whittier, where he is assistant. *Murray D. Hammond*, in charge of St. Bartholomew's, Pico-Rivera, was ordained priest at the same service.

B. Stephen Topalian was ordained priest by Bishop Burrough on Feb. 24th at Grace Church, Galion, Ohio, where he is now rector.

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BACKFIRE

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

WILLIAM B. SPOFFORD Jr.
Staff of Roanridge, Parkville, Mo.

The issue concerned with the Episcopal Pacifist Fellowship was certainly cogent. Mr. Winslow Ames' article dealing with the conditions facing C.O.'s in prison should, perhaps, be followed up with some testimony to the most valuable work being done by them in the mental hospitals and other therapeutic agencies.

For the past several months, we have been studying in the Topeka State Hospital and the Boys' Industrial School of Kansas where the pioneering, beneficial effect of the most comprehensive training program C.O.'s mission is well proved. In the hospital, which has the best setup for psychiatric aides in the nation, all credit is given by the psychiatric 'powers-that-be' to the initiative and work of these men. Since it is recognized that most therapy in such agencies is done, not by the professional team made up of psychiatrist, social worker, clinical psychologist, psychiatric nurse and chaplain, but by the aides who live with the patients eight hours each day, the significance of sound training and understanding of dynamic psychology for them can't be minimized.

It was the C. O.'s who, through their attitudes and actions showed what real therapeutic aide work might be, stimulated the program for such training and have been instrumental in raising the caliber of the people serving in such important capacities.

The same might be said for the work they have done as cottage or

house parents in the Industrial School. This is but another area of life where they have constructively moved the frontiers out, even as they were making a positive witness to the futility of conflict.

CHARLES G. HAMILTON
Clergyman of Corinth, Miss.

Could one imagine more sheer magic than mumbling a twelve minute ritual at four a. m. so that some planters can get right with God before they go out to slaughter ducks with rifles which cost more than some of their tenants made some years?

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