

THE Witness

10¢ A COPY

APRIL 23, 1953

"DEFEND,
O LORD
THIS THY
CHILD
WITH THY
HEAVENLY
GRACE"

BISHOP
CONKLING
CONFIRMS
RONALD
HARDMAN,
LESTER
McCULLOUGH,
EVERETT
COLLYMORE,

AT
ST. SIMON'S,
MAYWOOD,
ILLINOIS



SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

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

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 p.m. 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; 3 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, 5.

PRO-CATHEDRAL OF THE HOLY TRINITY
Paris, France
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail
Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS For Christ and His Church

EDITORIAL BOARD

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



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



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



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

SERVICES In Leading Churches

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., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
2nd Street above Market
Founded 1695 Built 1727
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

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.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH Cambridge, Mass.

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.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 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, 10:30.

CHRIST CHURCH Indianapolis, Ind.

Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, W. E. We'don, 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. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.
Office hours daily by appointment.

TRINITY CHURCH Miami, Fla.

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

TRINITY CHURCH
Broad and Third Streets
Columbus, Ohio
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten Noon-Day, Special services 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 Meeting.
Thursdays and Saints' Days: HC 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William Baxter
Minister of Education
Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.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., 12:05 noon; also 7:30 a.m. Tues. Healing Service, 12 noon, Wed.

—STORY OF THE WEEK—

Editors Vie With Each Other In Using Smear Technique

**Recent Editorial Is Answered Paragraph
By Paragraph By Managing Editor**

★ Episcopal Churchnews printed an editorial March 29 called "Elsa and the Bear." In what follows, EN stands for that publication, with the editorial reproduced by paragraphs. WS stands for the managing editor of The Witness, who is solely responsible for what follow. It is his attempt to treat Episcopal Churchnews on the same principle of "guilt by association" and "smear by innuendo" that constitute the basis of their editorial.

EN:—This is not a bed-time story. It is not about a dear little girl who got lost in the woods and was then befriended by a bear. Instead it concerns a group within the Episcopal Church—the Episcopal League for Social Action—which apparently needs a housecleaning. It not only includes a few vocal communist sympathizers, but it also delights in their company. We think such company unfit for so weak a little girl as ELSA.

WS.—This is not a bed-time story. It is about an old paper, the Southern Churchman, that got lost in the woods and was then befriended by wolves. It

concerns a paper within the Episcopal Church — Episcopal Churchnews—which apparently needs a housecleaning. It not only includes a few vocal reactionary die-hards, but it also delights in their company. We think such company unfit for such a wise, old girl.

EN:—The Episcopal League for Social Action, which has no official status within the Episcopal Church, succeeded the old Church League for Industrial Democracy, and despite the fact that numerous reputable and respected Churchmen are associated with ELSA, the organization has weakened considerably in recent years. Although a minor regeneration seems to have come about within the last year or so, active participation remains confined to a small group comprised mainly of left-wing thinkers. Episcopal Churchnews believes that it is this, more than anything else, which not only contributes to the weakness of ELSA, but also helps inhibit the growth of interest among Episcopalians in social action itself.

WS:—Episcopal Churchnews, which has no official

status within the Episcopal Church, succeeded the old Southern Churchman, and despite the fact that numerous reputable and respected Churchmen are associated with it, the paper has weakened considerably. Although a minor regeneration seems to have come about within the last year or so, active participation has fallen into the hands of un-thinking right-wingers. It is this, more than anything else, which not only contributes to the weakness of the magazine, but also helps it inhibit the growth of interest among Episcopalians in social action.

EN:—Let us explain. There is no doubt, in the public mind, that Communism — whatever else it is—is a sinister conspiracy aimed at the overthrow of the American government and the consequent destruction of freedom. It is more than this, but what is important is that in the public mind it is this. The subversive aim of Communism of the Lenin-Stalin variety has so effectively been drummed into minds of Americans that "Communism" now is popularly taken to mean "anarchism." On this definition — and we do not quarrel with this as a new meaning of the word—a communist is per se one who is dedicated to the overthrowing of the American government.

WS:—There once was no doubt, in the public mind, that

Fascism was a sinister conspiracy aimed at world conquest and the consequent destruction of freedom. It was more than this, but what is important is that in the public mind it was this. But the subversive aim of Fascism of the McCarthy-Velde variety has so effectively been drummed into minds of Americans that "Fascism" now is popularly taken to mean "Freedom."

EN:—There is no doubt that much abuse has been made of this dogma—that there can be no communist or communist sympathizer who is not the enemy of the state. The extreme Right—as those who still remember Hitler will recall—produces its own form of enemies of freedom. Reactionaries are quick to dub their adversaries "communist - inspired," and to oppose liberal legislation with the smear that it is desired by communists. Not enough of our people worry about the fact that this practice is widespread, and that so many suppose that communists always are on the wrong side of every question. They have not yet said, at any rate, that two and two is not four. The Episcopal League for Social Action ought not shrink from taking a stand, when this seems right which communists might also take. But it ought to be clear to everyone, including the extreme Left as well as the extreme Right, that ELSA harbors neither communists nor communist sympathizers, and that positions taken by the organization are not communist-inspired.

WS:—Agreed up to the last sentence. ELSA is not witch-hunting and welcomes to mem-

bership all the social-minded Episcopalians.

EN:—Unfortunately, this is not now clear. Guests at the recent ELSA meeting held in February in Holy Trinity Church, Brooklyn, New York, included Dr. Claude Williams, of the People's Institute of Applied Religion, which appears on the Attorney General's list of subversive organizations as a communist front. Also present as a guest was the Rev. Richard Morford, of the National Council for American - Soviet Friendship, also listed as a communist front by the Attorney General. While we do not confuse the Attorney General with God, we feel that there is strong reason for supposing that organizations he lists as subversive are subversive. Another guest was the Rev. John Darr, who recently has had difficulties with immigration authorities and had his passport seized—presumably because of his activities in connection with certain communist - inspired Peace Conferences which he attended in Europe. The Rev. Harry F. Ward, formerly of the Methodist Federation for Social Action, and who has marched in communist-instigated parades, was still another guest.

WS:—Guests at the recent ELSA meeting included Dr. Claude Williams whose organization for years has battled courageously for the rights of minorities, particularly Negroes. Because this is so, it is on the Attorney General's list. Also present as a guest was the Rev. Richard Morford whose organization was also listed as a communist front by the Attorney General. However the matter was taken to

the Supreme Court which found that the organization, in being listed, had been denied due process of law. So the Attorney General is not God. Another guest was the Rev. John Darr, who did have trouble with authorities and had his passport lifted. Other distinguished leaders of the Church have in recent months has similar difficulties with the passport division—either by being refused passports, with no reasons given, or having them lifted, likewise with no reasons given. The Rev. Harry F. Ward, formerly of the Methodist Federation and for years an honored professor at Union Theological Seminary, incorrectly listed as another guest, was actually not present. However, he is noted as a lecturer and author on Christian ethics, who has not only been a man of wise words but also of courageous action. Therefore he has not shrunk from following your injunction "from taking a stand, when this seems right, which communists also take." Hence he has marched in parades with communists. His presence, had he been there, would have redounded to ELSA's credit.

EN:—The odor of illiberal liberalism emanated from others than these, however. The Rev. Kenneth R. Forbes, executive chairman of ELSA, labelled our present (Eisenhower) government as "fascist in principle," insisting that any alliance between big business and government is fascist in principle. This came out in a forum which also featured Mrs. Dorothy Haven, a Churchwoman of Falls Village, Connecticut, who reported on the communist - inspired Vienna Peace Conference, which she

recently attended as a delegate from America, although she told immigration authorities only that her destination was London. Speaker at another public forum during ELSA's two day meeting was Mrs. Eslanda Goode Robeson, wife of Paul Robeson, whose communist sympathies are widely known.

WS:—The odor of liberalism emanated from others than these, however. What Forbes said, as the tape-recorder shows, is that our present government is "fascist in principle". He defined fascism in principle as occurring whenever there is a close alliance between big business and the **military** in government. Time may prove him right, to the surprise and sorrow of President Eisenhower. Mrs. Haven did attend the Vienna Conference. Her destination was London, going and coming. Had she said that she also planned to attend this conference—like others—she would have been placed under "house-arrest" and not allowed to leave U.S.A. Mrs. Robeson spoke in her own right as an authority on African affairs. She is the wife of Paul Robeson, still recognized the world over as a great artist in spite of the smear campaign against him because he too, like Dr. Ward, has "not shrunk from taking a stand, when this seems right, which communists might also take."

EN:—Had the Episcopal League for Social Action deliberately set out to lose friends and alienate Churchmen who fear Communism, its leaders could hardly have chosen more effective means of doing so. Social action is one thing, and coddling communist sympathizers is quite

another. To the distinguished list of reputable and respected Churchmen who are associated with ELSA we say, "Clean house!" Perhaps ELSA will then emerge as a positive and constructive force for social action, redeemed from the stigma of communist sympathy, and an organization whose resolutions might not so easily be dismissed, as possibly, and even probably, tainted by Communism. The Episcopal Church needs a purified ELSA. But it can get along without the ELSA it has.

WS:—Had the Episcopal

Churchnews deliberately set out to win friends who fear communism, its editors could hardly have chosen more effective means of doing so. To the distinguished list of reputable and respected Churchmen who are associated with Episcopal Churchnews we say, "Clean house!" The magazine might then emerge as a positive and constructive force, redeemed from the stigma of Fascist sympathy, and one whose editorials might not so easily be dismissed, as possibly, and even probably, tainted by fascism.

Luccock Pleads For Simple Preaching

★ A plea for simple, persuasive preaching in American pulpits was made by a Protestant theologian. Halford E. Luccock, professor of preaching at Yale Divinity School, warned that many modern sermons were so obscure that they failed to get across "the essential truths of the Christian gospel."

Others, he said, were meaningless exercises in high-flown language that gave their listeners nothing more than "a mere melody, a soothing sound."

Luccock laid the blame partly on preachers themselves, partly on the effect of mass communication agencies like radio and television and, to a lesser degree, on church congregations.

Of the congregations, he said: "They have put a high premium on windy oratory. In the pulpit there is often the rushing of a mighty wind.

The Lord is not in the wind, but they love to hear it rustle."

Luccock, who will retire from the faculty in June, delivered this year's five Lyman Beecher lectures on preaching at the school's annual convention.

In his first three lectures, he outlined the obstacles facing the American pastor in communicating the gospel. The theologian said one of the principal roadblocks was the influence of mass communication agencies which tend "to shape a stereotype, standardized mind." With their tendency toward uniformity, these agencies make it possible to put over "third and fourth rate stuff as authoritative and of high distinction," he declared.

He said there was a "lack of communication of meaning in modern mass media" that could be seen in many areas of present-day life. In poetry,

music, painting, literature and scholarship itself, he added, "obscurity has been elevated to the rank of a primary virtue. And there is a very real danger that preaching . . . may be exposed to the same blight."

Prof. Luccock urged clergymen to preach to the man in the street, neither overestimating nor underestimating the power of a sermon. Speak simply, he stressed. "For a traveler along the road, it is a far better thing to find a road sign, even in stark simplicity, than a painting by Picasso."

The theologian recommended more urgency and conviction in delivery of sermons, arguing that the passion of an evangelist would save the sermon from "that last indignity, that of having the deadly drip of a tired commercial."

He called also for more emotionalism in the pulpit, but added: "I am not pleading for a revival of the 'camp meeting jerks.' Although I do know some churches . . . which could do very well with a few cases of the jerks."

Luccock deplored a tendency among clergymen to lose sight of the primary task "to communicate the essential truths of the Christian gospel"—and let themselves be "sidetracked into lesser things."

In discussing "The Preacher as Craftsman," he warned pastors not to make an idol out of the sermon itself. A sermon, he said, is only an instrument and not the repository of high-flown language. The aim of preaching, he went on, "is not the elucidation of a subject but the transformation of a person . . . The purpose of the preacher is not to explain something but to persuade people to think, to act, in a certain way."

Luccock listed half a dozen types of meaningless sermons that preachers ought to discard.

Among these were the "Jericho sermon," which follows the plan of the Biblical capture of Jericho. Preachers using it, said the theologian, "have implicit faith that if they march around the outside

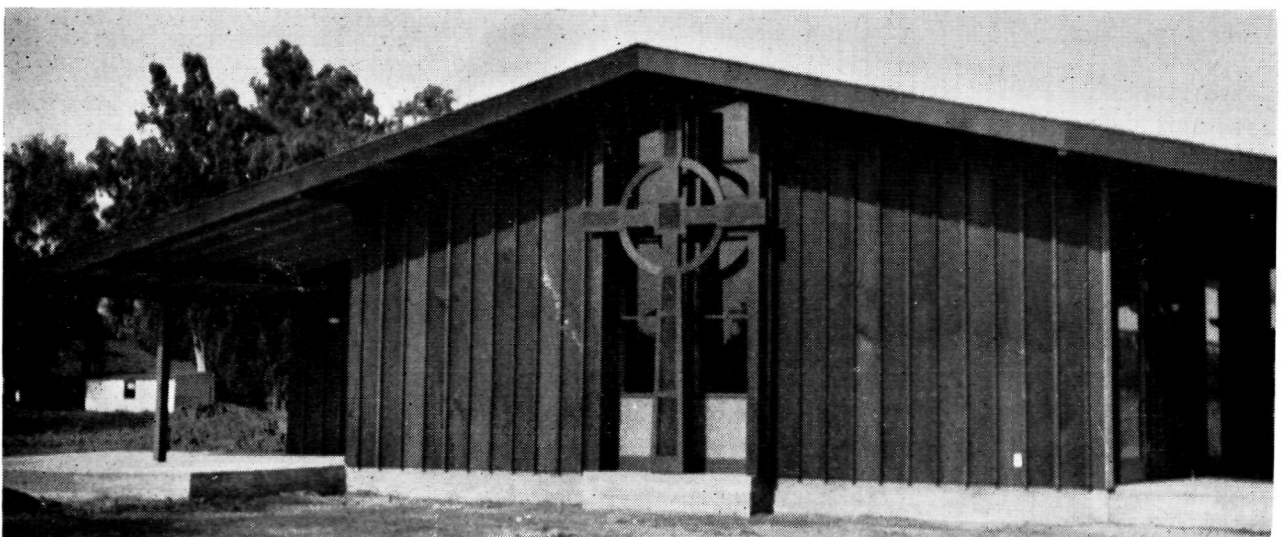
of a subject seven times, making a loud noise, the walls will fall down."

His list included the "confectioner's sermon—sweet, but not much nourishment," the "smorgasbord sermon—a little of everything and nothing very solid," and the "rocking horse sermon," which is constantly on the move but never goes anywhere.

POOR PREACHING INSOMNIA CURE

★ "Poor preaching is the greatest cure for insomnia ever discovered," a Kentucky court of appeals judge told the Memphis ministers association.

Judge Osso W. Stanley said clergymen should strive for simplicity in sermons. "No matter how good the subject matter, a sermon may be so smothered in words as to be wholly without effect," he said. "Many sermons are like some of the opinions of the Court of Appeals: You have to read a gallons of opinion to get one pint of law."



ST. COLUMBA'S, Fresno, California, has a modernistic parish house that is functional since the chapel can be converted into classrooms by means of swinging baffles

BISHOP DEWOLFE VISITS HOLY TRINITY

★ Bishop DeWolfe of Long Island visited Holy Trinity, Brooklyn, April 12th, for confirmation. Joining in the service was the Guild of the Deaf, a group that worships regularly at the church, with Margaret McLean interpreting the service and the sermon.

Following the service Bishop DeWolfe met the vestry in conference.

CLERGYMEN SHOULD TALK POLITICS

★ Clergymen "are not talking enough politics from the pulpits," Jack Kroll of Cincinnati, director of the CIO political action committee, told the convention of the National Religion and Labor Foundation. Theme of the convention was "Religion and labor in a free world."

The labor leader said ministers "are not doing enough to awaken in their congregations a sense of civic duty and

civic responsibility. I am not suggesting that ministers should turn their churches into political institutions or their prayer meetings into political rallies, but they cannot ignore the actions of their state legislatures, Congressmen and other elected public officials. They cannot say they will concern themselves only with men's souls and leave the filling of men's bellies to others. Whether we like it or not, there is a close and traceable connection between the belly of man and the soul of man. You cannot say you will save his soul and ignore his economic status."

In this connection, Mr. Kroll referred to the recent suggestion of Rep. Velde (R.-Ill.), chairman of the House Un-American Activities Committee, that a probe of the clergy might be conducted. "He says there's too much politics being talked from the pulpit now," Mr. Kroll said. "By his lights, the only minister who's safe

is the minister who stays safely away from all reality."

Roy Reuther, administrative assistant to his brother, Walter Reuther, president of the CIO, told the delegates that the church and labor "both must stand for brotherhood and do something about it so we can survive as a free, religious and labor people."

PENSION FUND ISSUES PAMPHLET

★ A new pamphlet on the Church Pension Fund has just been published, explaining what it is and how it works. It contains valuable information for rectors and officials of parishes. Copies may be had by addressing the Fund at 20 Exchange Place, New York 5.

STEINMETZ SPEAKS IN BOSTON

★ The Rev. Philip H. Steinmetz, rector of the Ashfield parishes and Witness columnist, was the speaker at the meeting of the laymen, sponsored by the Evangelical Fellowship of Boston. He told of his unusual experience in being both the rector of the Episcopal Church and pastor of the Congregational Church. The supper meeting was held at St. Pauls Cathedral on March 24th.

NEW JERSEY RAISES REVOLVING FUND

★ The diocese of New Jersey is raising a revolving fund for advance work, under the chairmanship of Bishop Banyard. Close to \$100,000 has so far been raised.

St. Lukes, Union; St. Andrew's, Camden, have been aided in building new churches; a new parish house is nearing completion for St. James, Paulsboro.



JIM FURMAN holds forth with gestures at a youth conference of the diocese of Lexington, held at the Good Shepherd, Lexington

EDITORIALS

A Beautiful Thing

THE army recently exhibited a new, rapid-firing, completely radar-controlled, deadly accurate anti-aircraft machine gun. Popularly known as the 'skysweeper,' this weapon searches out enemy aircraft in all weather. This mechanical guardian of the skies can destroy enemy planes traveling at a speed up to 600 miles an hour and flying as high as four miles. A complicated code system gives this instrument a sort of 'intelligence,' and it will not fire on friendly craft. One of the army officers connected with this project called it "a beautiful thing."

We are not military strategists. We have no right to pass judgment on the military value of the 'skysweeper.' Perhaps from a defense standpoint it is necessary. But as Christians we take exception to its esthetic valuation. No instrument designed for death and destruction can be called "a beautiful thing." There is something basically wrong with our thinking when an instrument of death becomes a thing of beauty. Perhaps it is a minor incident, but it is another indication of the bewildering jungle of delusions, confusions and falsehoods which becloud so much of our thinking these days. It is another indication of the great challenge which confronts the follower of Jesus Christ in this Pagan-Christian world.

The Art of Whisking

THE most current adverse, criticism of our Episcopal Church services by outsiders is formalism in prayer. "You go so fast in your responses and in your joint prayers," said one fair-minded visitor, "that it is unbelievable you can be thinking what you are saying."

This is a just criticism. The rhythmic beauty of the prose of our liturgy is soporific in effect. What we gain in stateliness and beauty we lose in our failure to rationalize; and, after all, a

prayer is not a prayer in its deepest sense unless it comes from the heart. Otherwise one might as well outfit a church with a series of synchronized phonographs to make the responses in the service.

Bishop Slattery says in his "How to Pray": A devout child, with Latin imagination, once told me that she dreamed there was a church full of people, and over the head of each kneeling worshiper was an electric lamp. She was told in her dream that if the people kneeling there were really praying, as the prayer was uttered, light would come into the lamp over their heads. She looked, and only one light flashed in the darkness, and that was over the head of a very old woman.

Apropos of the speed with which we read our prayers and psalter we ran across the following antiquarian note: "A parson was convened before ye Bishop of Chester in K. James's time, and being examined whether he could read ye declaration replied no, and he would give his reason. For, says he, I can say no Latin, no more could my father nor grandfather, that had served ye cure these hundred years, so that I can not be a Papist, for I can say no Latin, nor a Presbyterian, for I can not pray by ye yard, but if you will let me alone quiet I can whisk about ye common prayer as fast as any of 'em."

On Preaching

RARELY does a number of The Witness contain news about preaching. There are three items this week, all of them potent. Foremost of course is the report of the Lyman Beecher Lectures by Professor Luccock which both clergy and laity will read with amusement and profit.

Jack Kroll's comment to the clergy on the subject was also timely, though many undoubtedly will disagree with him.

Then there was the crack by the Kentucky judge both at the clergy and at the jurists.

Humor there was in all of them — and truth.

THE PROTESTANT VIEW OF SEX

By E. A. De Bordenave

Rector of Christ Church, Philadelphia

ON ONE of my recent visits to a college, I was scheduled to meet for an hour's discussion with about fifty young men in a fraternity house. There was no subject assigned. The discussion was to be on the subjects they wanted to talk about. I began by asking whether they wanted to start with the subject of sex or end with it! Sex is an inevitable subject in a fraternity house discussion.

It is also an inevitable subject for any series of sermons on marriage and the Christian home. I am sure you will recognize that it is a subject that is much easier discussed in a fraternity house than from a pulpit.

Because it is a difficult subject for a pulpit partly explains why it is not chosen except when a series forces it on us. Even then, the temptation is strong to discuss it in terms of flowers and trees or birds and bees, rather than in terms of human beings. This also may partly explain why sex is so misunderstood and misused—because the Church hasn't done a very good job on the subject.

So our purpose is to try to make clear to our minds the Protestant Christian understanding of sex.

Before the Reformation

THE word "sex" means two things. It means first of all gender. All plants and all animals have "sex." The word, in this sense, applies to the maleness of one sex and the femaleness of the other sex.

The word "sex" also is used to refer to the relationship between the genders; especially is it so used to refer to the physical relationship between the human male and the female.

There is probably no subject that has received more study and about which more has been written. Since our concern is the Church's understanding of sex, we need first to do a little review of its thoughts.

The first thing that one is impressed with in Christian treatment of the subject is that

"sex" was always connected in a special way with "sin."

The earliest Christian thinkers were subjected to a strong influence of Greek thought. In Greek thought, evil rests in the physical. Only the spiritual is "good." Only the spiritual was "of God." So the fact that humans are male and female, with one life dependent on another life for the continuance of the race, emphasized the limitations of humans. The sex differences emphasized how different, how much lower, men are than the Gods. Sex differences belong to the realm of evil.

This kind of thinking was taken into Christian theology. It is illustrated by Origen, who was perhaps the greatest Christian thinker prior to Augustine. Origen, in the third century, seemed to interpret the perfect human as being without sexual distinctions. He thought that because of man's Fall from a right relationship with God, God had punished him by dividing the species of man into opposite and warring sexes. Thus the division into male and female was thought to be both a consequence and a sign of sin. The emphasis was on the differences of the male and the female.

A more profound and more Biblical understanding of the relationship of sex and sin developed. By the 5th century Augustine recognized that the sex differences rooted in creation; "male and female created He them." The differences between man and woman was not the result of sin. God made us this way.

So the connection between sin and sex shifted from the difference of gender to that of the sexual relationship. It was considered to be the means by which sin is transmitted from one generation to the next. Not only does it transmit sin but itself involves one in sensuality ego expansion, and self deification. The sex act thus was considered to be inherently sinful.

It was logical that understanding the sexual relationship of a man and a woman to be inherently sinful, a life without sex relationship was held to be more pleasing to God. Virginity in male and female was the mark of a higher religious attainment. Those who wanted to gain the highest favor of God had to renounce any relationship with the opposite sex. Men became monks and retired to monasteries, women became nuns and withdrew to convents.

This meant that marriage was considered a sort of second-rate religious state. Women did not really count anyhow, and living with one marked a man as religiously second-rate and stupid enough to be tied to a member of the inferior sex. The best argument for marriage and sexual relationship was that it was the only means of producing more virgins for the monasteries and convents!

The theologian, Thomas Aquinas whose views have been pronounced as final for Roman Catholics, held that the primary purpose of marriage is the procreation and education of children. It has the secondary function of providing mutual aid and a remedy for concupiscence. It also provides a chance to exercise the highest friendship. This is the official Roman Catholic attitude towards marriage and the sexual relationship that goes with it. Marriage is an inferior religious state. Virginity and celibacy is higher.

The Reformation's Influence

IT WAS the Reformation that wrought the great change in the status of marriage. The Reformers began by combatting a religious evil of their times. The clergy were not married but most of them had concubines. Sex perversion was rife. Luther attacked these evils and ended by establishing matrimony as a religious state at least equal to virginity and celibacy. He rooted his views in the Bible and insisted, as had Augustine, that sin does not lie in sex as such but in the self-centeredness that perverts sex. His emphasis made the home become the school for character, instead of the monastery. In Protestantism the home became recognized as the place for readiest expression of virtues — and of love.

Here was the break that enabled marriage to become the normal and made the human family the basic unit of God's family — and

it gave sexual relationship new meanings as a part of the God-ordained life of the family.

Two other factors have affected our present situation in regard to sex relations. The first was the rise of romantic love. This gradually came to be coupled with marriage. Instead of parents choosing a mate for their children, it came to be accepted that children fall in love—in a love that evokes sexual feelings—and then they marry after falling in love, instead of before.

While this was a great advance for marriage, it has been carried too far. Moderns think romantic love is the only basis of marriage. The result is that today when romantic love cools in a marriage, or when one party is physically attached to someone else, it is thought that the marriage should cease—be dissolved. On this basis it is not surprising that one out of every four marriages today ends in divorce.

The other factor was the effect of Puritanism. This emphasized the companionable side of marriage—companionableness in religion, in work, and in conversation, as the basis for marital success. Sex and sensuality were eschewed, as too casual. This influence took a new form in Victorianism. Sexual relationship was not to be mentioned, not to be prepared for—and certainly not to be enjoyed. Its purpose is the procreation of children and the satisfaction of a male necessity. This is a strange return to St. Thomas Aquinas view in Protestantism.

It inevitably produced revolt in a later generation. Sex was not only brought out into the open—it was paraded! Being paraded it became degraded. Coupled with technological inventions sex relations have been freed from the restraints of fear of conception, infection or detection. Degeneration has continued until for a large segment of today's population sex relations have become a meaningless experience, either in or out of marriage.

Maybe this will shock you. It ought to. I have close relationships with college students and am happy that they talk to me frankly. They tell me that the sex relationship has no meaning for their generation. They say it is like eating a sandwich when you are hungry! And they don't even know that God makes

possible a sandwich! This is how far the meaning of sex relationship has been lost.

A Re-evaluation

THE Church certainly bears great responsibility for this condition. Protestantism in general has become aware of this and is trying to correct its failure. Our Church, for instance, requires that clergyman have a personal consultation with parties about to be married to insure that they are adequately instructed about the Christian understanding of marriage, including the sexual relationship and the important place it will hold for them.

Our understanding of it roots in the order of creation, the "givenness" of the situation. Sexual differences and the sex instinct are given by God, therefore they are good in and of themselves. One of the purposes is certainly the procreation and education of children—God has arranged for the continuation of the human race. And scientists have discovered a lot about how God has arranged the relationship of chromosomes and genes to equalize the number of males and females that are created. This is part of God's creation—the "givenness" of the human situation.

But history and experience reveal that the sex urge is much more powerful than would be needed only to continue the race! Also the givenness of the situation is that the possibility of the sex act in the human female is not limited as in other female animals. This indicates that God means sexual relationship in humans for something more than procreation. Our view is that God means it to be the glorious culmination of love between a man and a woman, whereby the spiritual union of love is climaxed in physical union. Sex relationships for humans have a divine purpose not possible to any other animal. This is part of God's arrangement of things.

That which distinguishes humans from other animals is our freedom. It is our freedom that makes possible a glorious relationship to God. It is also our freedom that enables us to assert ourselves against God and against each other. Human freedom makes possible to us both glory and sin.

The sex relations of humans has to be coupled with this freedom in humans. It is the occasion for the physical union in love—

the highest expression of self-giving to another self—the consummation of the capacity to love. It is also the occasion for self assertion against another self—of one life using another life as an object for ego expansion and satisfaction. Glory and sin exist in humans in a bewildering intermixture and nevermore so than in sex relationships.

In Summary

THE Protestant view of sex is that it is God-given therefore good, but like every other human activity, it is never apart from sin. Let it be emphasized that it is related to sin only as is every other human activity—because we are sinful—not in any peculiar way of its own. Sex can be understood only in the context of the Christian home, and family and love. In these contexts it is known as God's wonderful gift and it is so treated and treasured.

God Ordains Salvation

By Philip Steinmetz

"ARE YOU saved, brother?" is a question not asked often enough in Church. Many members are not interested in it because they see no need for salvation. After all, modern man can pretty well take care of himself. Science can feed, clothe and entertain him. Medicine can keep him well and his own will can make him good.

But the Christian knows that he needs to be saved because he knows the power of sin. He sees much of his money going into munitions. He finds that his good resolutions, even in puny matters like diet, break under the strain of temptation. He realizes that for much of that for which he lives death is the end. How can he be saved from the fear, the hatred and the failures which face him?

He finds the answer in an act of God—the breaking through of eternal life into this world of death. This life came in Jesus, whom the Christian recognizes as God. To be sure, he is a real man with all the possibilities of failure and sin, living without special protection or privilege in an occupied country. But he actually keeps loving and giving himself in every situation right through his death. Loud as his

words sound, his actions speak louder and both say the same good news, "God loves you."

Convinced that God loves him despite his failures, the Christian is saved from the power of sin. He knows that the power of God is greater. He has discovered with God's help that nothing can separate him from the love of God in Christ Jesus, our Lord. The Christian knows that God ordains salvation. His whole soul sings and shouts the news to all who will listen. "Are you saved?"

Thoughts Into Tombs

By Corwin C. Roach

Dean of Bexley Hall

ONE of the illuminating changes in the new version of the Scriptures is to be found in Psalm 49:11. Where the older renderings had the phrase "inward thoughts" the Revised Standard Version reads the word "graves." "Their graves are their homes forever." Startling as the difference is in the English translation, it represents merely the transposition of two consonants in the original Hebrew text. If you put the b before the r rather than the other way around, the result is the word grave. So easy is it in the biblical tongue to make a man's inward thought mean his tomb instead!

The Psalmist is speaking of those who trust in their wealth and boast of their riches. While they amass their fortunes and build up their huge estates they little realize that all which they will have to show for their care and concern will be the six feet of earth in which they shall be buried. Their anxious thinking and scheming nets them in the end a grave. This is the lesson which our Lord gives us in the parable of the foolish farmer who had much goods stored up only to find that in reality he had been digging his own grave. Such thinking has no survival value.

Yet absorption in things is only one way in which our thoughts are transformed into tombs and a man commits mental suicide. There is the reactionary for example, who governs his life by ideas which have long since died. His mind is as musty as a mausoleum, the while he clings to the old cliches which once were so bright and vital. There is the

worry wart who allows his fears and anxieties to kill him a hundred times a day. He is so concerned with tomorrow's dreads, he does not realize that yesterday's never came to pass today. Then there is the man whose emotions are dried and withered. He has grown sour upon life and accordingly has lost the capacity either to weep or to laugh. No great desire or passion still grips him. He has lost the zest for living.

We might add to the list, the self-centered, the skeptic and cynic, the undisciplined. The phenomenon is not confined to a scribal twist in the ancient Hebrew. It is alarmingly easy to make out of our inward thoughts sepulchres for dead men's bones.

Religion and Weather

By James A. Mitchell

THE religious life reminds one of the weather. In the first place, it is something that is always with us, but which can be easily forgotten in the press of other matters. Or it may influence us subconsciously, as when a humid spell affects our dispositions and our power to work, so, too, an immoral or irreligious act makes us unfit for a happy, purposeful day.

But the real simile is this: the religious life has its inevitable high points and lapses, just as the weather is alternately good and bad. Those wretched rainy spells, when the world is wet and smelly, have their counterpart in the periods of darkness and despair, when faith and hope seem dead. Or the crisp vitality of a beautiful autumn day reminds us of that vigor and happiness with which life is filled when one walks with God. When new life creeps into the world in spring, and everything awakens to beauty, the feeling is akin to that opening of the soul to newly realized truth.

There is a lesson in the simile, too, for it is just as inevitable that the periods of doubt and dullness shall some time yield to renewed spiritual life as that the sun shall some day break through the close-hung dreary clouds. A positive faith in an ultimate victory is one thing requisite.

Jenner and Velde Row Over Investigation

★ Senator W. E. Jenner, chairman of the Senate internal security subcommittee, denied that his group was launching an investigation of clergymen accused of being Communists. The Indiana Republican quickly rejected an offer by Rep. Harold H. Velde, chairman of the House Un-American Activities Committee, to assist in such a probe. Sen. Jenner was miffed at what appeared to be an attempt by Velde to push the Senate investigators into a probe of clergymen.

Confusion over the Senate subcommittee's intentions arose when a former F. B. I. undercover agent told Mr. Jenner's group of a secret Communist cell that operated in Boston from 1947 to 1949.

The agent, Herbert A. Philbrick, gave the names of 70 or 80 professional people who, he said, were members of the cell. He furnished the names, which were understood to include those of at least five ministers or seminary students, in closed session.

Following Philbrick's testimony, Sen. Jenner made it clear to reporters that he would proceed cautiously. No names would be released before the subcommittee had questioned the accused in private, he said.

With this, Mr. Velde, who has been widely criticized for his recent suggestion that the clergy might offer a field of inquiry for his own committee, leaped into the arena. He issued a statement saying he "was pleased to learn that the

internal security subcommittee of the Senate judiciary committee was launching an investigation of individual members of the clergy who are alleged to be Communists in the New England area."

He offered Jenner "the full cooperation and facilities" of the Un-American Activities Committee "in this work." He added that the investigation "came as a mild surprise" to him in view of that subcommittee's reaction to the criticism of Mr. Velde's earlier remark about a possible probe of clergymen. This was a dig at Mr. Jenner's group for not having supported Mr. Velde in the controversy over a religious investigation.

Sen. Jenner, when told of the Velde statement, promptly issued one of his own denying that any clerical inquiry was being launched. The Indiana Senator pointed out that testimony about the clergymen had been merely incidental to other testimony taken in the subcommittee's investigation of Communist influence in education.

He would not comment, however, on whether his group would summon members of the alleged Boston cell to testify. He said the subcommittee intended to pursue its educational objective before tackling any sideline questions.

A spokesman for the Subcommittee told reporters that "when and if" the group undertook an investigation of the

Boston cell, members of the clergy would be treated the same as any other witnesses. Subpoenas to appear before the Jenner committee were issued to a number of clergy but were hastily withdrawn.

CONFERENCE ON ALCOHOLISM

★ A meeting of the joint committee to study alcoholism was held at Plainfield, N. H., April 20-23, with Bishop Hall of New Hampshire as chairman. Taking part were representatives of the Yale center of alcohol studies, the world health organizations of the UN, the National Committee of Alcoholism, Alcoholics Anonymous and several religious groups active in the field.

ADULT CONFERENCE IN NEW JERSEY

★ The dioceses of Newark and New Jersey will sponsor jointly an adult conference to be held June 14-19 at Drew University, Madison. The Rev. John Patterson, head of Kent School, will speak each morning on the conference theme, "Learning to live together in a frightened world."

Other lectures will be the Rev. Victor Hoag, the Rev. James H. Cupit Jr., the Rev. M. H. Davidson, Canon Robert D. Smith. The chaplain will be Bishop Ludlow of Newark.

LOS ANGELES HAS NEW DEAN

★ The Rev. David D. Scovil, for the past seven years the rector of Holy Trinity, Alhambra, has been appointed dean of St. Paul's Cathedral, Los Angeles. He has held a number of posts in the diocese, including that of deputy to the last General Convention.

LAY READERS HAVE CONFERENCE

★ Layreaders of Connecticut held a conference at St. Mark's, New Britain, April 18th, with a question period led by Bishop Gray a highlight. Bishop Hatch addressed the men on the Holy Communion, and there was an evening session on hymns, led by the Rev. Warren Traub and the Rev. William Soule. The rector of St. Mark's, the Rev. Reamer Kline, assisted the bishops at the communion service that opened the conference.

PRESIDENT PRAISES CHURCH PRESS

★ President Eisenhower said it is his unshakeable belief that only through religion can Communism be licked and world freedom achieved. He spoke briefly to about 125 members of the Associated Church Press, organization of editors of Protestant publications in the United States and Canada, who called on him at the White House.

He said that freedom and religion have an inescapable relationship and that one is dependent on the other. Unless this is understood, he said, no progress will be made in combatting Communism. He added that only through a rejuvenation of respect for moral values can the world possibly come through the long period of tension in which it has been living.

He said that because he believes these things so firmly he applauds the work of the religious press for its emphasis not only on the worth of the human soul on a theological basis, but also for stressing moral values and the relation-

ship between religion and freedom. By doing this, he said, the religious press means much to the freedom of the world.

The President said he had intended only to greet the editors but, because of the work they do, he could not overlook the opportunity to discuss his favorite subject.

CHURCH CONGRESS HAS MEETING

★ A district meeting of the Church Congress is being held April 25th in Evanston, Illinois, with addresses by Dean Pike of New York, president of the Congress; Prof. J. H. Hallowell of Duke University; the Rev. H. R. Higgins, rector of St. Mark's, Evanston. The subject discussed will be Communism and Christianity.

Dean Kelley of Seabury-Western is chairman of the region which includes the dioceses of Northern Indiana, Western Michigan, Milwaukee, Chicago, Quincy and Springfield.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen

1837 Church Vestments
Makers over 100 Yrs. 1953

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.



DELAWARE TO HEAR ROBINSON

★ When the convention of the diocese of Delaware meets May 12-13 at Trinity, Wilmington, one of the featured speakers will be the Rev. James G. Robinson, pastor of the Church of the Master, New York, who recently had difficulties with the passport division of the state department. He recently returned from a trip to Asia and came back with strong convictions about the role of Christian missions.

Sharing the dinner program will be William H. White Jr. who is an editor of Fortune magazine.

INCREASED GIVING IN DELAWARE

★ Twenty-four of the thirty-seven congregations in Delaware have increased their missionary giving for 1953.

RAMBUSCH
for
PAINTING
DECORATING
ALTARS
LIGHTING FIXTURES
STAINED GLASS

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

Any book mentioned in this magazine—

BOOKS OF ALL PUBLISHERS

BRASSWARE

SILVERWARE

buy from your official house

THE *Seabury Press*

GREENWICH • CONNECTICUT

THE NEW BOOKS

Personality in the Making; edited by Helen Witmer and Ruth Kotinsky; Harper and Bros., \$4.50.

This is definitely a book for all those who work with children and adolescents to read. It is the fact-finding report of the Mid-Century Conference on Children and Youth and brings together the basic thinking of varied disciplines concerned with the younger generation. Written primarily from a social science background, Christians may find the chapters dealing with the role of religion and the Church in the life of our young people inadequate, but any real Christian educator and worker must, sooner or later, come to terms with the principles of personality development that the conference has set forth.

W. B. S., Jr.

Let There Be Bread by Robert Brittain; Simon and Schuster.

Let There Be Bread is a very revealing account of the problem of providing adequate food for all the peoples of the world in the years that lie ahead in the light of the political tensions, man's colossal mismanagement and the rapid increase in population on the one hand and the scientific discoveries, man's ability to harness the forces of nature, and the forward looking program of the food and agricultural organization of the United Nations on the other. The book is written in a popular style which the layman can easily understand.

I believe it will make good reading because it helps to raise our sights to see the "One World" from the point of view of the basic problem which faces all mankind; that of his need for food and his opportunities of procuring it. Some of the programs which are already under development seem almost fantastic where vast areas of the earth's surface which in the past have been waste land are now being redeemed into useful productive soil by harnessing the wind, the rain, the dew and the ocean. It is refreshing to discover that many of these experiments are

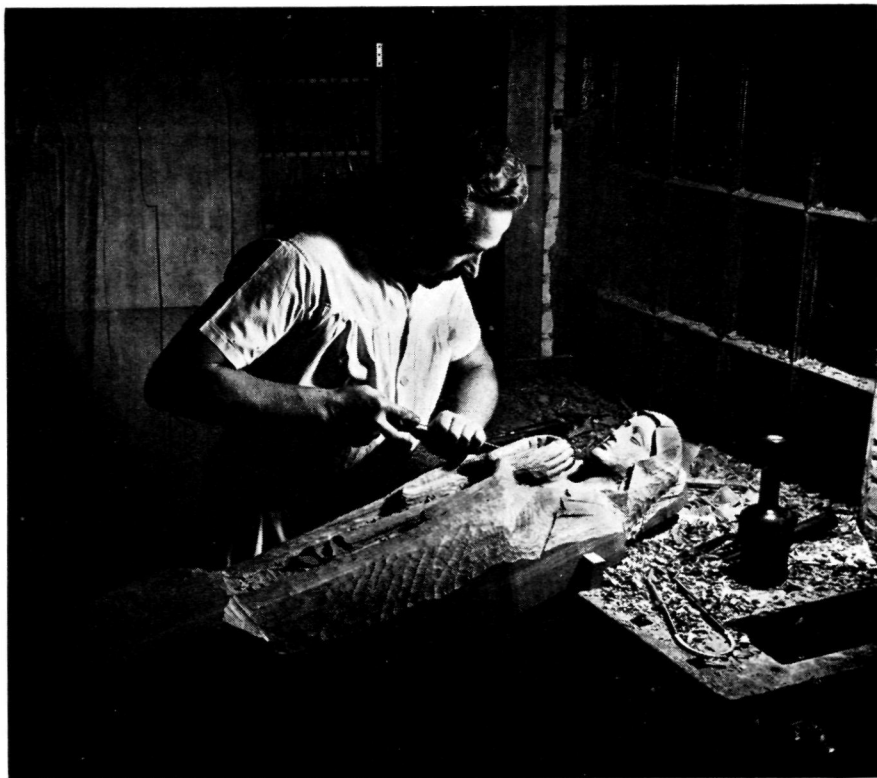
not the product of science in these United States but are well managed by scientists of other countries working in cooperation with the United Nations.

It will be interesting to review this book 25 years hence to see what some of the results will be

and also to discover what forces will arise to prevent some of these scientific theories from being tried. I heard a county agent say, "Beware what you do in your garden this year in trying to control natural forces, because ten years from now you may regret it."

The fly leaf states that this book is "the dramatic story of the one war in which all men are allies—the war against hunger."

—JOHN H. PHILBRICK



Expert counsel and practical help in connection with your planning of chancel alterations, pews, altars and church woodwork. Write us for details.

Ossit CHURCH FURNITURE CO.

SINCE 1867

JANESVILLE, WISCONSIN

CLERGY CONFERENCE IN ALASKA

★ A conference for the clergy of Alaska was held at Ketchikan, starting April 10th, for a week of business, study and prayer. Leader was Bishop Gordon, who stated at the



opening that the affair was an outstanding one in the history of the district. Fourteen clergymen attended.

RAISE SALARIES IN DELAWARE

★ The executive council of Delaware has approved a minimum salary for clergy in missions of \$3,600 with quarters, the amount to be increased to \$3,900 after sufficient time has elapsed and proficiency demonstrated. The increases have been made retroactive to January for the seven clergymen now engaged solely in mission work.

FOR CHURCHES AND SUNDAY SCHOOLS

"American" FOLDING CHAIRS

MOST-COPIED BUT NEVER DUPLICATED!

Extra wide and deep seats and backs; reinforced steel frame. Metal parts corrosion-resistant. Bonderized, then 2 coats outdoor enamel. Seat styles: Formed plywood or shaped steel or imitation-leather upholstered.



Write Dept. 133

AMERICAN SEATING COMPANY

WORLD'S LEADER IN PUBLIC SEATING
901 Broadway N. W., Grand Rapids 2, Mich.

STUDENT AT UNION GETS AWARD

★ A. Fay Hill, senior at Union Seminary received the award this year of the Chicago Sunday Evening Club as the Seminarian - Preacher - of-the-Year. He is to give his sermon on "Life Has Meaning" there on May 3rd. He is a Presbyterian. There was one Episcopalian among those to receive honorable mention: Leland L. Harrison of Seabury-Western. The Rev. Theodore P. Ferris, rector of Trinity, Boston, was one of the six judges.

HOLY CROSS FATHERS STRIKE OIL

★ A 186-barrel-a-day oil well was brought in on a field near Hays, Kansas, owned by the Order of the Holy Cross with headquarters at West Park, N. Y. The land was willed to the order some years ago by C. A. Abercrombie of Salina. It is called Holy Cross Well No. 1.

HYMNALS WANTED

300 to 500 copies of the 1916 Edition of the Hymnal, Pew size, will be bought. Black or dark blue covers preferred.

Write:

RICHARD C. RICHARDSON
Tunstall Virginia

Baptism by Sprinkling and The Baptism of Infants

Two 16-page booklets by Ben L. Pastor
Central Presbyterian Church,
Bristol, Virginia

Send 10c stamps for sample copies

**THE SOUTHERN
PRESBYTERIAN JOURNAL**
Weaverville, North Carolina

G.F.S. DELEGATES VISIT ENGLAND

★ A delegation of members of the Girls' Friendly Society will sail from New York on May 14th where they will hold conferences with members of the society in Ireland, Scotland, Wales and England. The delegation of eight will arrive in England on May 31st in time to witness the coronation of Queen Elizabeth on June 2nd.

HUNTER VISITS NORTHWEST

★ The Rev. David R. Hunter, head of the department of education of the National Council, is to conduct a conference at Portland, Oregon, May 25-26.

THE PARISH OF TRINITY CHURCH
New York City
Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45,
HC 8, Noon Ser, EP 5:05; Sat HC 8, EP
1:30; HD & Fri HC 12; C Fri 4:30 & By
appt

ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily
MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri
& Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway and 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays
HC daily 7 & 10, MP 9, EP 5:30, Sat 5,
Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL
487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8,
C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL
292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45

Weekdays Lent

At Trinity Church:
Monday through Friday:
Morning Prayer and Evening Prayer 7:45
and 5:05
The Holy Communion 8:, 8:45 and 12:.
Midday Service and Preaching 12:30

APPROVE COLLEGE FOR MUSICIANS

★ The proposed College of Church Musicians at Washington Cathedral was approved by those attending a conference held there (Witness, April 9). The next step would be the adoption of a resolution by the Cathedral chapter favoring such a plan, after which cathedral authorities will seek funds.

At a meeting of the commission on Church music of the General Convention, held at the same time, the project was also endorsed.

OREGON CONVENTION AT CORVALLIS

★ The convention of Oregon was held at Corvallis, April 12-14, opening with the address by Bishop Dagwell. Four congregations were admitted as parishes: All Saints, Hillsboro; St. Barnabas, Portland; Christ Church, Oswego; St. Martin's, Lebanon.

STUDENTS ASSIGNED TO PARISHES

★ Eight students have been assigned to the parish training program in New England which will last eight weeks this summer. There are three each from the General and Cambridge and two from Virginia. Six of them have been assigned to parishes in their own dioceses. The Rev. Philip Steinmetz is chairman of the committee running the project.

LAYMEN ASSIST AT SERVICE

★ Six laymen assisted the

VESTMENTS

Cassocks • Surplices • Stoles
All Clergy and Choir Apparel by

WIPPELL of ENGLAND

CATALOG AVAILABLE

American Representative **GEORGE L. PAYNE**
15 PRINCE ST. PATERSON 7, N. J.

rector of Grace Church, Astoria, Oregon, the Rev. V. L. Livingston in the three hour service on Good Friday, which was for the whole community. Three were lawyers, one an auto dealer, one a business man and the other a biologist.

METHODISTS WELCOME PEACE OVERTURES

★ A resolution welcoming Communist peace overtures and commending President Eisenhower's "willingness to meet halfway the heads of potential enemy countries" was adopted by the general board of education of the Methodist Church. The 91-member board includes 17 bishops.

UNUSUAL SIGHT AT EPIPHANY

★ Everyone has seen lines formed outside theatres of people anxious to get in. Such a line before a church is news of the "man-bite-dog" variety, but it happened on Good Friday at the Epiphany, Washington, where a total of 4660 attended, with over 1400 in the church and adjacent rooms during the entire service. The Rev. Leland Stark, bishop coadjutor-elect of Newark, is rector.



Content: Nine courses based on the Prayer Book.

Method: Workbook, 33 lessons, handwork.

Objective: To teach understanding and practice of the Episcopal faith.

Current Prices:

Pupils work booksea. .75
Teachers manuals I to IIIea. .50
Teachers manuals IV to IXea. .75

(Postpaid U.S.A.)

No Samples

Payment with orders

ST. JAMES LESSONS, INC.

865 Madison Ave. Dept. 5 New York 21, N. Y.

STUDENTS MEET IN OREGON

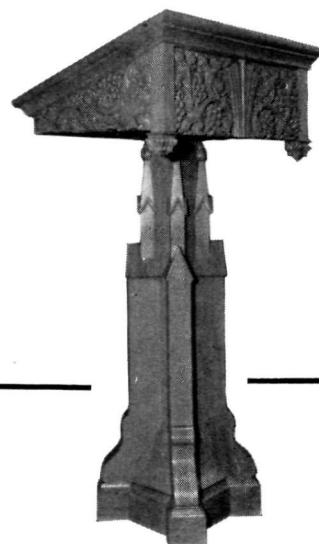
★ The Rev. Russell B. Staines, rector of St. Stephen's, Seattle, was the headliner at a meeting of the Canterbury Clubs of colleges in the Northwest. It was held at Oregon State, Corvallis, April 10-12, with about 100 students present from colleges in Idaho, Washington and Oregon.

● ADDRESS CHANGE

Please send both your old and your new address.

The Witness, Tunkhannock, Pa.

LECTERN



Distinctive Church Furniture



River at LaSalle
Waco, Texas

Quality of Material
Integrity in Construction - Durability in Finish - The three things looked for first in Church Seating - You can expect only the finest in all three with L. L. Sams & Sons Church Furniture

Pews
Write for Complete Information
Pulpit Furniture
Altars - Lecterns

PEOPLE

CLERGY CHANGES:

MAX M. PEARSE has returned from Liberia where he was a missionary and is now curate at St. Columba's, Detroit, a position he held previously.

A. E. TAVENER, formerly rector of the Good Shepherd, Lexington, Mich., is now vicar of Trinity, Belleville, Mich.

C. G. WIDDIFIELD, formerly rector of the Ascension, Buffalo, N. Y., is now rector of All Saints, Pontiac, Mich.

JOHN R. WILKINS, formerly of St. Luke's, Germantown, Pa., is now rector of St. Andrew's Trenton, N. J.

CHESTER C. HAND JR., formerly rector of St. Paul's, Brookings, S. D., is now rector of St. Paul's, Rahway, N. J.

HAROLD MOWER, formerly rector of the Advent, Devils Lake, N. D., and associated missions, is now vicar of St. Martin's, Selbyville, Del.

FREDERICK Q. SHAFER, one of the faculty members of the school of theology at Sewanee who resigned over the race issue, has been appointed to the faculty of Claremont Men's College, Claremont, Calif. He will be associate professor of Christian ethics and philosophy.

ORDINATIONS:

LYNWOOD G. MAGEE will be ordained priest by Bishop Carruthers, May 6, at St. Andrew's, Charleston, S. C. On May 9 he will ordain **JOHN M. MONCRIEF JR.**, priest at St. Paul's, Orangeburg, and on May 11 **EARLE C. PAGE** will be ordained priest at

ALTAR LINENS By The Yard

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

MARY MOORE

BOX 394-W DAVENPORT, IOWA

St. Barnabas, Dillon. **ALBERT E. LINE** was ordained priest, Jan. 24, by Bishop Hubbard at St. Paul's, Jackson, Mich., where he is curate.

HONORS:

GEORGE D. PENICK, instructor in pathology at the school of medicine at the University of North Carolina, has been selected as a Markle scholar in medical science. The Markle Foundation helps young doctors to establish themselves as research workers and teachers. The award is for five years at \$6,000 annually. He is the son of Bishop Penick of North Carolina.

DEATHS:

HUGH E. MONTGOMERY, 71, associate rector of St. Andrew's, San Diego, Cal., died April 6. He served churches in Calif., Pa., Los Angeles and San Joaquin.

REGINALD E. CHARLES, 64, died March 12th. He was the rector of St. John's, Ithaca, N. Y., and held several offices in the diocese of Central New York.

FORK UNION Military Academy

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

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

FOUNDED 1853

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



FOUNDED 1858

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

Write

CANON SIDNEY W. GOLDSMITH, JR.

Rector and Headmaster

357 Shumway Hall

Shattuck School

Faribault, Minnesota

CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.

Free Samples

Mary Fawcett Company

Box 25w, MARBLEHEAD, MASS.

CATHEDRAL STUDIOS

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

CASSOCKS

SURPLICES — CHOIR VESTMENTS
EUCHARISTIC VESTMENTS
ALTAR HANGINGS and LINENS

All Embroidery Is Hand Done

J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.
TEL. CH 4-3306

MONEY for your TREASURY

OVER 1,500,000

SUNFLOWER DISH CLOTHS

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

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

St. Augustine's College

RALEIGH, NORTH CAROLINA

1867 — 1951

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

HAROLD L. TRIGG, PRESIDENT

KEMPER HALL

KENOSHA, WISCONSIN

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

FOR CATALOG, ADDRESS, BOX WT

Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

For catalogue, apply to

GEORGE L. BARTON, JR., Ph.D.,

Headmaster, Box 408

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

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

PEW SIZE

The Book of Common Prayer

The Church Hymnal (words only)

Apply REV. ALLEN EVANS, D.D., S.T.D., Sec.

CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address *Director of Admissions*

CARLETON COLLEGE

NORTHFIELD

MINNESOTA

HOLDERNESS

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

DONALD C. HAGERMAN, *Headmaster*
Plymouth New Hampshire

St. Mary's-in-the-Mountains

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

Mary Harley Jenks, M. A., *Principal*
LITTLETON (White Mountains),
NEW HAMPSHIRE

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. Boarders from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, *Principal*
ALBANY NEW YORK

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
Lenox, Massachusetts

ST. LUKE'S HOSPITAL SCHOOL OF NURSING

New York City

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

THE REGISTRAR

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

The Church Home and Hospital

SCHOOL OF NURSING

BALTIMORE, MD.

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

Apply to Director of Nursing

BACKFIRE

DONALD T. OAKES

*Chaplain, St. Paul's University,
Tokyo*

I have read the letter written by Helen Mears which appeared March 19. As you may recall, it was a reply to a news story carried in your February 26 issue which reported Dr. Sayre's support of a Christian college work program to begin in Japan's secular universities.

As the person who initiated that program over two years ago, I feel that I, not Dr. Sayre, should accept such criticism as might be forthcoming. I feel that it is also my responsibility to make such rebuttal as might be necessary. Although the Japanese House of Bishops approved the plan for college work over two years ago, it was not until Dr. Sayre's arrival late in 1952 that realization became a genuine possibility, and not an idle hope. Both Dr. Sayre and the Rev. Kenneth E. Heim, the National Council's liaison representative to the Nippon Seikokai, have given their full support to this program which had been submitted to them by the Japanese Church.

Miss Mears' letter is not so much an attack on our college work program, as it is a critique of the United States' foreign policy. That I think her understanding and evaluation of our foreign policy is incorrect, is unimportant. What is important is that her criticism of the college work program assumes that the Church follows the state department in its determination of policy. She makes the mistake (an ever-present mistake in the history

of Christian missions) of assuming that the Church is the West, and that the social, political, and economic forms of the West are Christianity.

Not only does the American Church not follow the lead of Messrs. Acheson or Dulles as a hard and fast rule, but in Japan it has created a policy which says that America will not initiate any program that has not been asked for by the Japanese Church. In other words, our American policy does not originate in Washington, but in Tokyo. The National Council has abided by this ruling with such determination that often we missionaries, in proposing personal plans of our own, have been hammered back into the realization that we are working members of an independent Church that creates its own policy. Indeed, so afraid of doing what Miss Mears accuses it of doing, the National Council has forbidden any of its missionaries to accept election to the episcopacy, or be placed in any other position of leadership. Therefore, a college work program which springs from the needs and desires of the Nippon Seikokai and which is requested by the Nippon Seikokai cannot be labelled as American "big-stickism."

I write this letter without consultation with either Dr. Sayre or Mr. Heim. I write merely as one missionary who feels that by her attitude Miss Mears would deny Japan of one of its most effective means of preaching the Gospel.

JAMES MILES

Churchman of New York

I was impressed with the Easter number and particular of the cover picture of the mural of Miss Tredwell. I also liked the color on the cover pages and hope that you can do this from time to time.

ALICE JAMIESON

Churchwoman of Boston

I was very glad to get the able report about the Church in South India (April 2). It has passed the experimental stage and should have the wholehearted support of the Churches in the west, who might follow the example of their brothers.

Cathedral Choir School

New York

(Choir Membership Not Required)

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

THE REV. DARBY W. BETTS, S.T.M.
Head Master

CATHEDRAL CHOIR SCHOOL
Cathedral Heights, N. Y. City 35

SOMETHING OLD . . .

THESE PAMPHLETS AND BOOKLETS PUBLISHED SOME
YEARS AGO BUT AS TIMELY AS EVER ARE AVAILABLE

THE HOUR OF CHOICE

By Nicolas Berdyaev

10c a Copy
100 Copies, \$4.00

MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10c a Copy
100 Copies, \$4.00

A TRIBUTE TO MISSIONS

By Wendell Willkie

10c a Copy
100 Copies, \$4.00

WORDMAP OF THE OLD TESTAMENT

By George Parkin Atwater

\$1.00 a Copy

By Irving P. Johnson

THE STORY OF THE CHURCH

CONFIRMATION INSTRUCTIONS

THE PRAYER BOOK, IT'S HISTORY & PURPOSE

HISTORICAL DEVELOPMENT OF THE CHURCH

THE PERSONAL CHRIST

Each Booklet Is 25c — Ten Copies, Assorted If Desired, \$2.00

. . . SOMETHING NEW

OUR PERSONAL UN

By Dr. Clifton E. Kew

Psychiatrist

10c a Copy
100 Copies, \$4.00

THE BISHOP AND THE PASTORAL RELATIONSHIP

By Bishop Parsons

25c a Copy
10 Copies, \$2.00

MAKE CHRISTMAS CHRISTIAN

What One Gift Accomplished

Forward by Bishop Haines

10c a Copy
100 Copies, \$4.00

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

10c a Copy
100 Copies, \$4.00

THE WITNESS

Tunkhannock,

Pennsylvania