

THE Witness

10¢ A COPY

MAY 7, 1953



WILLIAM G. WRIGHT

Director of the Home Department of the National Council

The Call To Be Saints

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.

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

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Madison Ave. at 71st St., New York
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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
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Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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316 East 88th Street
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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

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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.,
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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—

Nolde Stresses Great Tasks In Search For Peace

Plans Are Announced For The Assembly Of World Council Next Year

★ A leading Protestant authority on international affairs said that President Eisenhower's recent foreign policy speech setting forth a program for world peace was a clear-cut challenge not only to Russia but to the United States.

O. Frederick Nolde told the World Council that the President's speech "calls upon individual citizens and voluntary agencies" as well as government officials to do their part in working for peace.

Nolde is director of the commission of the Churches on international affairs, a joint agency of the World Council and the International Missionary Council.

He said that if Gen. Eisenhower's goals for world peace are to be achieved, "there seems little question that we shall have to have a considerable conversion of large segments of American opinion."

"Those of us who profess that our international acts must be animated by a sense of moral responsibility," he added, "cannot escape the obligation of directing our eyes upon ourselves."

They must also answer honestly, he said, this question: "If Russia responds affirmatively, will we be prepared for the steps which we must take in order that the desired objective may be achieved?"

A sharp reversal in American opinion and a change in some of our international policies will be necessary if the U. S. is to take part in cooperative action to solve world problems, the church leader said.

He commented critically on investigative methods of the House Un-American Activities Committee and the McCarran-Walter immigration law. He said there had developed in the U. S. a reluctance to speak freely on some controversial issues "for fear of misconstruction and of the resulting public inquiries which carry incrimination, even when guilt is not established."

Under the McCarran Act, said Nolde, the U. S. had made it "exceedingly difficult and often impossible" for people of Soviet countries to come to the U. S., even to improve relationships on common religious,

educational, scientific and cultural endeavors.

The Protestant leader asked whether the U. S. would be prepared to submit to the rigid United Nations inspection of armaments that the U. N. demands of Russia.

He also asked whether this country would be willing to encourage the free flow of trade between East and West Europe and to cooperate with Soviet countries in a common fund for total war on poverty and need.

Church In Asia

Finding a way to further the social revolution in Asia without playing into the hands of Communism is a major problem of the West, in the opinion of Methodist Bishop G. Bromley Oxnam of Washington, D. C.

"If we do not find the way to do this, we may well find the whole world involved in an Asian upheaval which will endanger the future of us all," he warned at the annual meeting of the World Council.

Bishop Oxnam declared that the influence of India, under Nehru's leadership, "may determine whether Asia goes Communist or remains in the free world."

"Niggardly isolationism or arrogant imperialism may lose India," he said, adding that "full cooperation based on mutual respect and designed to free India from hunger and poverty is essential" to pre-

serve that country as a democratic state.

He said the West must keep in mind the unprecedented speed with which the social revolution in the East is progressing.

"Asia in five decades passed through the intellectual, social, economic, industrial and political revolutionary phases which in the West took five centuries," he said.

The bishop said that in India the question of land reform "must be faced realistically and feudalism abolished." Industrialism "is requisite to the production necessary to raise living standards," he said, and "the necessities of technology and the necessities of brotherhood must be reconciled."

"A free and productive India," he observed, "may strengthen Chinese nationalism and separate China from Russian control."

Bishop Oxnam said the Church in the Far East is alert, but he raised the question as to whether the Church in the West was sufficiently alive to the implications for Christianity of conditions there.

★ An outdoor service of worship expected to attract more than 60,000 people to Soldier Field in Chicago will highlight the opening of the second Assembly of the World Council of Churches, to be held on the campus of Northwestern University at Evanston, Ill., August 15-31 of next year.

Plans for the Assembly were discussed at the two-day annual meeting of the U. S. conference for the World Council of Churches. The sessions

were attended by 125 representatives of 31 Protestant and Orthodox communions in the United States which are members of the World Council.

The Assembly, it was reported, will be attended by 600 delegates from the World Council's 160 communions in 46 countries, 150 consultants, 120 youth consultants, 600 accredited visitors, as well as fraternal delegates, observers and members of the press.

Theme of the Assembly will be "Christ—the Hope of the World." Sub-themes will deal with faith and order: our oneness in Christ and our disunity as Churches; Evangelism—The mission of the Church to those outside her life; Social Problems: the responsible society in a world perspective; International Affairs: Christians in the struggle for world community: Inter-group Relations: the Church amid racial and ethnic tensions, and the Laity: The Christian and his vocation.

Besides the Assembly proper, several auxiliary functions have been planned for those attending, including a special exhibit of religious art at the Chicago Art Institute and an ecumenical concert by the Chicago Symphony Orchestra and soloists.

Virtually all sessions of the Assembly, with the exception of worship services and special features, will be held on the Northwestern campus, with plenary meetings scheduled in the university's new field house, McGraw Memorial Hall.

Charles Parlin, lawyer and Methodist lay leader, who is chairman of public relations for the Assembly, discussed plans for press, radio and TV coverage of the international gath-

ering. He noted that it will probably be another half century before the World Council meets again in the U. S., if the site of the Assembly is rotated among member Churches which desire to serve as hosts.

KENTUCKY ELECTS KENNEDY

★ Bishop Kennedy of Honolulu was elected to succeed Bishop Clingman as bishop of Kentucky at the convention held in Hopkinsville. He stated by phone from Okinawa that he would not give an immediate answer. Mrs. Kennedy, reached in Honolulu, stated that she doubted that her husband would accept. "He likes it very well here," she said, "and does not consider his work here finished."

It is known that Bishop Kennedy was considered by a committee of Newark, prior to the election of a coadjutor in that diocese, but asked that he be not nominated.

If he declines, Kentucky will hold another election after 60 days notice.

CONVENTION IN TOKYO

★ The synod of the Church in Japan accepted a new revision of the Prayer Book to be used provisionally pending final action at the synod next year. Also a spontaneous response to an address by Francis B. Sayre resulted in the inauguration of a laymen's evangelical movement.

Present at some of the meetings was Bishop Kennedy of Honolulu who thanked the delegates for the help given to the work in Okinawa, and Bishop Bardsley of Croydon who brought greetings from the Archbishop of Canterbury.

BISHOP GRAY SPEAKS ON OVERSEAS WORK

★ Bishop Gray of Connecticut, who just returned from Honolulu and the Philippines, addressed the National Council last week on the work in those fields. Also addressing the members were Prof. T. S. K. Scott-Craig, chairman of the committee on faculty work of the division of college work, and Helen Turnbull, director of Windham House.

CHILDREN'S FUND SUPPORT URGED

★ An increase in the U. S. appropriation to the children's fund of the U. N. to bring it to the full obligation of \$16,481,000, was urged by the executive board of the Woman's Auxiliary, meeting at Greenwich House. The communication to the President and other officials in Washington states that "without these funds the healing work" of the international agency "in 75 countries will be so reduced as almost to disappear, and the loss to the world's future through closing work for sixty million children will be incalculable, as there is no organization to replace it."

BISHOP CROSS GETS A GIFT

★ Addressing his last convocation, Bishop Cross of Spokane warned his hearers against both the "mere authoritarianism" of Rome and a Protestantism "that wastes its energies on what it is against, not what it is for." He called for the establishment of a five-fold standard of worship, study, service, fellowship and evangelism. The Church in the district, he declared, is not

using more than half its potential.

Delegates presented Bishop Cross a retirement gift of \$4,600.

CONFIDENCE EXPRESSED IN SEWANEE BOARD

★ The convention of South Florida, meeting at St. Petersburg, went on record as being unopposed to the admission of Negroes in the Sewanee theological school, and passed a resolution expressing full confidence in the university's board "solving the admission problem in a Christian manner."

SOUTH CAROLINA ADMITS NEGROES

★ Bishop Carruthers told the convention of South Carolina that its action in inviting Negro congregations to elect delegates to its convention was "historic." A similar proposal a year ago was defeated, leaving the diocese the only one in the country that does not provide for Negro representation. Approval will have to be voted by the 1954 convention to make the action final.

GOVERNOR SPEAKS IN BUFFALO

★ Governor T. M. McKeldin of Maryland was the speaker at the breakfast which followed the corporate Communion for men and boys of the diocese of Western New York, May 2 at St. Paul's Cathedral, Buffalo.

FIRST WOMAN ELECTED TO VESTRY

★ St. Andrew's, Wilmington, Del., elected Mrs. Paul F. Turner to its vestry, the first woman elected to the office in the history of the parish.

POLICY IN CHINA DISCUSSED

★ Following the meeting of the National Council, held at Seabury House, April 28-30, forty former missionaries to China met with members of the overseas department to discuss future Church policy in that country.

NEW DIRECTORS OF FOUNDATION

★ New directors have been elected to the Episcopal Church Foundation which is an independent organization to raise funds to expand and strengthen the work of the Church. They are George F. Jewell, lumberman of Spokane; Marshall P. Madison, director of a number of west coast corporations, who lives in San Francisco; Thomas Rodd, treasurer of J. P. Morgan & Co.; Robert D. Jordan, head of promotion of the National Council.

NEW YORK PARISH PAYS MORTGAGE

★ St. Stephen's, New York City, has completely liquidated a mortgage of \$70,000 which has stood since 1911. It will be burned at a service on May 7 which will also mark the 148th anniversary of the first service in the parish. The Rev. J. Wilson Sutton has been rector for the past ten years and it is largely through his efforts that the mortgage, plus \$15,000 in back interest, has been paid.

LEXINGTON HEARS CHAPLAIN

★ Canon Victor J. Pike, chaplain to the Queen of England, was the guest of honor and speaker at a dinner held recently at Trinity, Covington, Ky. The Rev. Bruce A. Weatherly is rector.

CRITICIZE MERGER IN CINCINNATI

★ Delegates to the convention of the diocese of Oregon went on record as opposed to the combined Episcopal and Presbyterian congregation in Indian Hill, O., a suburb of Cincinnati.

An adopted resolution branded the merger as a violation of canon law. It placed the diocese in agreement with the Maryland and Dallas dioceses which have scored the Indian Hill move as a "departure from the spirit of the Book of Common Prayer."

Following the delegates' action, Bishop Dagwell, who presided, expressed concern lest the Oregon convention "usurp to ourselves powers which belong to the Church's General Convention."

Last December, Bishop Hobson of Southern Ohio, and the Rev. John W. Lamy, moderator of the Presbytery of Cincinnati, consecrated at Indian Hill the first church ever built by a combined Episcopal and Presbyterian congregation. The church was established in April, 1947, when the Indian Hill Episcopal and Indian Hill Presbyterian congregations were formally organized and simultaneously agreed to federate. Until their own structure was completed they rented a Methodist chapel for services.

Shortly after the church's formation, the Episcopal congregation was admitted into the Southern Ohio Diocese as a parish and, in like manner, the Presbyterian group was enrolled in the Cincinnati Presbytery.

All property of the combined congregation is vested in the Indian Hill church, a corpora-

tion of which both groups are corporate members. Church membership, government, policy and activities are the joint responsibility of the two groups.

POCKET-BOOK SUIT GETS HOT

★ Round one in the battle of the paperback books in Youngstown, O., has ended in a temporary truce. A ban on 10 of 39 allegedly "sexy" titles will continue; the other 29, including the writings of John Dewey, Dr. James Conant, Sigmund Freud, and Julian Huxley, can be put on newsstands again—for the present.

These developments came in Cleveland where Federal Judge Charles J. McNamara said he needed more evidence before making up his mind about a New York publisher's suit to stop a Youngstown police chief's campaign against what the latter calls "obscene and immoral" pocket-size books. He set a new hearing for May 4.

The publisher, Victor Weybright, head of the New American Library of World Literature, Inc., contends that Youngstown's ordinance against "obscene" matter is unconstitutional.

Police Chief Edward J. Allen denies charges that he was trying to boycott paperback reprints as a class.

Neither Mr. Allen nor Mr. Weybright was present in court. Their testimony was offered in affidavits. In his affidavit, the publisher said the police chief's crusade was "misguided." He denied that any of the 39 books were obscene.

"I assert that a few of them are great literature, that many

are good literature, and that all are honestly written to instruct, to entertain, or simply to furnish good reading," he said.

The publisher asserted that 30,000,000 copies of the 39 banned titles had been sold in the United States, with 43,200 copies sent to Youngstown.

Chief Allen outlined his method of dealing with the problem and said the disputed books had been voluntarily removed by the local distributor. He also denied making public lists of those he believed immoral or obscene. Such lists he said, were furnished to distributors in an effort to get their cooperation in stopping sales.

American Library is asking the court to lift Mr. Allen's ban, and is suing the chief for \$3,500, alleging libel, and the city for \$50,000 for alleged losses since the drive began last January.

POLLARD PREACHES IN ST. LOUIS

★ The Rev. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, whose two articles were featured in The Witness series for Lent, was the preacher at Christ Church Cathedral, St. Louis, April 26th. It was the annual flower service when the cathedral is decorated with flowers provided from a bequest of the late Henry Shaw. Officials of Shaw's Garden, botanical garden of the city, were in charge of the decorations.

BISHOPS LEAD CONFERENCE

★ Bishop Casady and Bishop Powell were leaders at the conference of laymen of Oklahoma which met May 2-3 at Norman.

BISHOP GORDON IN NEBRASKA

★ Bishop Gordon of Alaska is to give several addresses in Nebraska, May 9-12 on the work of the Church in his district. He will speak in Omaha, Lincoln and Hastings, including a talk in the church of the University of Nebraska.

CATHOLIC BISHOP ISSUES WARNING

★ The resistance of the Church to Communist atheism must not be confused with the "anti-Communism of political conservatives, economic liberals, some capitalists and certain humanitarians," Bishop John J. Wright of Worcester, Mass, said in Boston.

Addressing some 6,000 persons attending the Catholic World mission exhibit, Bishop Wright said that the Church had constantly to be on its guard against the exploitation of missionary activity "by political and cultural forces motivated by aims which are by no means the same as those of the Church."

"The Christian case against Communism," he said, "is not necessarily that of the world of business, politics or secular culture."

"All these have reasons of their own for anti-Communism and, very probably, much as they regret Communism, they would turn on the Church with the same or even greater fury if it contradicted their own pet principles and interests."

"As a matter of fact, they frequently do. On the other hand, they are not at all bashful about moving in on the Church when it serves their purposes, just as the European nationalists at the turn of the century fought the Church at

home and fostered its missionary activity (up to a point) abroad."

Bishop Wright said there were many so-called "conservatives" or "liberals" who wouldn't "give a penny for a candle to adorn a shrine here in America" but who might praise the foreign missions "if by so doing they could embarrass one of their enemies, Communism, by helping out another one whom they dislike almost as much, namely, Christianity."

"They are willing," he said, "to join any front against Communism which is a front for their own protection, but they do not on that account belong to God's front. They can be as unbelieving as the Communists, even if more urbane, and every bit as anti-Catholic. They proceed on the cynical principle that the enemies of my enemies are my friends, which is the maxim of the world, not of the Church."

The Church is on her guard, Bishop Wright said, "against self-seeking allies who would exploit her work as a means of furthering their own quite different objectives."

While Communism is atheistic, Bishop Wright went on, not all atheists are Communists. "Some are so 'capitalistic' that they have money with which to endow systematic atheism as cold as that of the Reds," he said. "Communism, as it has worked out in modern history, is militantly anti-Catholic, but not all anti-Catholics are Marxists. Some would be highly insulted at the suggestion that they are Reds."

"Catholic missionaries," Bishop Wright said, "are valiant leaders in the battle

against world Communism, but they are resisting in the name of Jesus Christ, not as allies of international finance, secular democracy, British imperialism or any other interest of this world."

GOV. DEWEY VETOES LITERATURE BILL

★ A bill designed to help police chiefs and sheriffs clean up newsstands by seizing obscene pictures and publications was vetoed by Gov. Thomas E. Dewey of New York.

"Serious constitutional infirmities require its disapproval," the governor said in a memorandum.

The measure was drawn up by the joint legislative committee on comic books, which has been studying ways to keep publications dealing with sex and violence out of the hands of children.

It would have extended to all police chiefs and sheriffs the authority to seek a court injunction against anyone selling, distributing or possessing obscene literature or pictures. Only the mayor of a city or a town now has this power. The bill also would have permitted mayors, police chiefs and sheriffs to obtain court orders for the seizure of lewd printed material.

PRODUCER PICTURES THE PHILIPPINES

★ Alan Shilin, producer and director of various movies brought out by the National Council, is now taking pictures of the Church's work in the Philippines. Most of the completed footage was shot in Manila, the Igorot country of Northern Luzon and Zamboango in Mindanao.

EDITORIALS

Use Time Wisely

ONE day this week was more confusing than usual. We seemed to be doing all kinds of things with a great many interruptions. Looking back over the day we tried to see what had been accomplished. We had done a lot of things but they didn't seem to add up to very much. What a difference there is between activity and action. A great deal of our time seems taken up with doing just to be doing something.

Have you ever looked forward to some special time or event in the immediate future. Maybe it was the day when you would graduate from school, or a special family holiday, or the day you would get the new car. You work and plan for that day and look forward to it with real eagerness. Time seems to go very slowly as we wait and yet very rapidly when the great day comes. Often during the time before the event we seem to look around for things to do, just to be doing something without really accomplishing anything.

There is only so much time in each life in this world. How much there is for each of us we do not know but we do know that the way we use our time is important. Today more than ever there are great pressures on each of us for our time. There are meetings, social events, newspapers, magazines, radio, television. We could list many more things that pack our days full to overflowing with activity. We are so busy that we find it hard to do anything thoroughly. There is one great danger and one great opportunity in all our business that calls for our concern.

The danger is that we may not find time for God and his business in the midst of our activity. The opportunity is that we may use our activity in such service of others that our lives will have a meaning, purpose, and joy they can have in no other way. We are stewards. We must give an account not only of the way we use our property and our possessions but also the way we use our time.

Those choices we make each day in deciding what we will do next will determine much of the character of our lives and going further will deeply influence the lives of others.

We may well learn again the need to do one thing at a time and to do it well. Somewhere we read the story of a woman who was dying and was told that a caller had come to see her. She sent a message to the caller saying she was sorry she could not see him because "I am busy with dying." She had learned to do things well one at a time and as it came time to die she wanted to do that well also.

Look back over your life of the last week. What did you do and how much of it was really worth doing? Were there even a few minutes each day that were given to attention to God through prayer, thought, or study? What time was spent in some way that helped another person? Wise use of our time can make sense out of the confusion of life. Unity and strength and peace of mind can be ours if we are faithful stewards of all that God has given us.

Starting New Churches

THERE IS no diocese in the Church, we are sure, that does not periodically face the question as to whether or not to continue financial support to mission churches.

The Rev. J. L. Kellermann of Charlotte, N. C. some time back served on a committee that attempted to thrash through the question as to whether a failing mission should be moved from one part of a town to another section, where some believed it would succeed. Besides attending the dozen meetings of this group, in order to crystalize his own thinking on this problem, he made an exhaustive study of mission churches in the South. He limited his study to the South only because he is familiar with that area and also to narrow his field. What he found there, he believes, will be found in all other parts of the country.

His study, which because of its length is presented in two successive numbers, we believe is an extremely important one which

should be of great value to those who are faced with similar situations—which actually means, in one way or another, everyone.

The Call To Be Saints

By Bishop Johnson

Founder and First Editor of The Witness

IF WARRIORS are called upon to do battle, it is what they must expect.

If athletes are confronted with obstacles, they ought not to complain.

If Christians have to face difficulties, they ought to meet them with courage.

Christ did not call us to his service in order to coddle us. The Master who said "Come unto me and I will refresh you" is the same Master who said to those who came, "Go ye into all the world and preach the Gospel," no matter what the difficulties must be.

To know God is eternal life but if your knowledge doesn't manifest itself in doing, it is merely academic knowledge.

God isn't a puzzle to be solved. He is a power plant with whom we are to make connection.

I suppose if any one were to ask you if you are a saint you might answer very modestly that you are not; and of course if by the word saint one means a finished product, then none of us can qualify.

It is like asking a boy in the sixth grade if he is a scholar. Of course if by the word scholar you mean one who has finished his education, then he is not, but if you mean one who is pursuing an education, then he most certainly is. So with the word Saint.

St. Paul said that he counted not himself to have apprehended, but that he pressed toward the goal. So the word Saint implies that for which you hunger and thirst rather than that which you have secured.

Not Perfect

A SAINT is not one who is perfect; he is rather one who is seeking righteousness. The word came from the Latin, "Sanctus,"

which means something that is consecrated or devoted to a sacred purpose.

Thus you speak of the holy vessels—you do not refer to the material of which they are made, although that is of importance, but you refer to the use to which they are dedicated.

So when we speak of the Holy Child, we do not imply that as a babe, he possessed the righteousness of a man, but that he was one whom God and his mother had devoted to a sacred calling.

In the same way when you were presented at the font for baptism, you were holy to your mother and to God. You were dedicated to a sacred purpose.

Your life at once assumed a moral and spiritual dignity of which the world is ignorant.

It is true that like Belshazzars you may take this sacred vessel and make it an instrument to a drinking orgey and incur the condemnation of the prophet.

"The God in whose hand thy health is and whose are all thy ways, thou has not glorified."

And probably this condemnation for the misuse of a sacred vessel is the worst one that we can have.

It resembles the condemnation that the Christ gave to the man with one talent who buried it in the ground.

Our bodies are all temples of God's Holy Spirit and therefore they are holy and he calls us to develop the gift that is in us and therefore we are called to be saints. And in this particular, we are called to be witnesses or martyrs, for that is what the Greek word martyr means. He is a witness to the realities of life, one who seeks the approval of God rather than the praise of men.

And these realities concern our inner life which is hidden with Christ in God.

It involves our reaction to the things that are happening around us.

Love Casts Our Fear

WE ARE to be disciples of love and the opposite of love is fear, for perfect love casteth out fear.

The world is a big coward and a big braggart, and just now the world is in the grip of fear. Men are afraid they are going to lose their money or that their business is going to suffer or that somebody is double crossing them.

How much this has to do with the present situation it is difficult to say.

One might imagine that it is a natural reaction to economic conditions. That probably accounts for some of it, but it is accentuated by fear, and because of fear men are helping to produce the panic which they are anxious to avoid.

It is a good deal like a timid person crossing a street in which the traffic is heavy. They are the most apt to be run down.

For example, I have heard people who are living on a salary that has not been cut, or on coupons that have not been repudiated, talking of hard times, totally regardless of the fact that their income has a larger purchasing power than it ever had before.

It would seem as though the one thing that we must keep up in these days is our morale

and the institutions who help to create that morale.

I am far more concerned that we keep on giving to the work of the whole Church than I am as to whether a parish with large assets should run behind in a given year.

Do not delude yourself in thinking that you can have a prosperous parish in a bankrupt Church.

The parish which withholds its support of the Church's benevolence is doing the same sort of thing that the man does who takes the money out of circulation and puts it in the ground.

In order to save himself from privation, he helps to produce the condition in which everybody will suffer.

Surely in one's giving, we ought to put first things first and the first thing in this time is that we do not economize on the salaries of our missionaries, but support the institution whose slogan is "Lift up your hearts."

IT IS in the battle that the warrior shows courage. It is in the hard game that the athlete shows power.

It is in a depression all around him that a Christian is to show grit.

This is the time at which our religion has its acid test, where fear has torment.

It is what we actually do with our resources and not what we seem to do that is the measurement of our response to this call to be saints.

On Starting New Churches

By Joseph L. Kellermann

Rector of the Holy Comforter, Charlotte, N. C.

THERE is a number of reasons why the problem of domestic missions in the South need to be rethought, but the basic one is that our mission churches in the small towns are simply not growing in proportion to other denominations, nor is there any likelihood that this rate of growth will change. In the fourth province we would not think of trying to pay our missionary clergy with Confederate

money, yet I wonder if we are not trying to operate a mission program on a basis that is just as invalid. If a child took a Confederate bill to the corner drugstore and discovered that it would not buy an ice cream cone, the attempt to purchase would not be repeated. However we go on trying to purchase increased growth of the Episcopal Church with the same methods, year after year, decade

after decade, and have not the honesty to examine the system to see where and why and how it fails.

Our churches in the smaller towns and cities are growing, but terribly slowly. When we see a tiny Episcopal parish or mission on one side of the street and on the other side of the street a huge Protestant Church of ten to twenty times the numerical strength we should begin to wonder why our church growth lags so terribly. A good example of this is an Episcopal mission church in one southern town. It was founded before the Church of Christ came into existence as a denomination. A bishop, preaching in this mission years ago, pointed out this fact in an effort to win over certain personal friends in this denomination whom he saw in the congregation. The irony of the situation is that during the half century or so since this sermon was preached, the Church of Christ, just 50 yards away from our church, now has over 1500 members and is the parent of two other Churches of Christ congregations in the community with several hundred members each, while the Episcopal mission is still a mission with less than 100 communicants, and of course not yet self supporting after a century of existence.

The missionary work of the Episcopal Church at home is a peculiarly difficult field. It must be so for it progresses slowly. Someone speaking on the subject of missions at the recent meeting of the fourth province stated the old cliché that we should send our best clergy into mission work. First of all some of our best men are in mission work. If best should mean rectors of larger parishes, there is little chance that they will be seriously challenged by work which at best has a minimum salary scale and a total lack of "equipment", "plant", and "staff" which the rector of a large parish has grown accustomed to having.

In order to understand the basic issue involved in domestic missions we must first go back to the method by which mission churches are established. One method is for the bishop of the diocese to declare that the Episcopal Church is founded in a given community and to assign the responsibility of providing whatever services are necessary to a clergyman. However this method of establishing a mission

is not practiced generally. The prevalent method is for a group of Episcopalians within a local community to band themselves together and petition the bishop to admit them as a mission church with whatever classification the diocesan Canon may provide. Once established and admitted by the bishop and/or the diocesan convention, there is the immediate and eternal problem of providing services for this congregation by an Episcopal minister, paid in part by diocesan funds, so long as the church remains a mission.

How Missions Start

IT IS in the establishment of the mission that the first great error of our work occurs. A mission is a diocesan child in that it is unable to support itself and provide priestly ministration without financial aid from the diocese. But unlike the human baby which comes into existence through no cause of its own, the mission church comes into being because of the deliberate volition of the existing Episcopalians in the community who band themselves into a definite group to request their "birth" as a new born congregation within the diocese. These people are in effect stating, "We want the Episcopal Church in our community but do not have enough members or money to support a parish. Will you as a diocese admit us as a mission and help us financially until we can stand on our own feet?"

When a new congregation seeks admittance as a mission church, the great error is in not having definite policies, principles and duties established between diocese, priest, and congregation. It is assumed that if services are provided for the newly organized mission the people who are Episcopalians will be loyal in attendance, that the mission will grow rapidly and that parish status may be achieved in the relatively near future. The communicants of the new mission are generally thrilled at having the Episcopal Church in their own community but they do not accept the status of missionaries for the Church in their community. They assume the church will grow, the diocese assumes the new church will grow, and the priest who is assigned to it is told that if he will just put in a few years of hard work that this new mission will soon become a thriving young parish. But no honest evalu-

ation of how this will happen or how long it will take is made.

There are two potential future conditions for mission churches. Many, like old soldiers, never die, but live on forever, as mission. This category then is one of permanent mission status. The second category is that of a parish, or self supporting church. This status is achieved by some missions but the great majority remain in the first category. As proof of this fact check at random any diocese in the southern states. Note how many churches have less than fifty communicants. Many of these are not new churches but have been in existence for decades. There is a vague feeling that some day each will become a parish but how this will be accomplished is never faced by diocese or congregation. Within a few years after a mission is established the communicants have forgotten the purpose of establishing themselves, that of working toward eventual parish status. In fact in most cases this was never seriously considered at any time for we are generally so excited and elated over the possibility of establishing a new church anywhere that we do not stop to consider whether or not this new "baby" will ever grow to maturity as a parish.

Where there is no real possibility of growth to parish status, then that fact should be faced. This should be done at the time of the establishment of the mission and any priest being assigned to the mission should know this fact. It is criminal to send young clergy into mission placements promising growth to parish in a few years if this is not a real possibility. Many missions in the south have grown at the rate of only one or two communicants a year, with five a year for an average being exceptional. Under our present system it will take many missions fifty years to become parishes, others much longer. But like the emperor and his clothes, we are blind to our nakedness and tell each new priest going into the mission field that wonderful progress lies just ahead.

Put It In Writing

IF THERE is any prevalent idea that the mission will become a parish in the near future, the how, why and wherefore should be clearly understood and put into writing in triplicate. One copy each for the diocese,

mission, and clergyman, with the responsibilities and duties of each clearly outlined and defined. The Diocese in general fulfills its duty, that of providing funds to supplement the mission budget. The clergyman has been trained in a seminary, and if fortunate enough has a year under a priest as deacon, and should know in general what his duties are. The rub though is that the congregation in the missions do not consider themselves missionaries for their church and make no real effort to aid its growth.

Another factor which clouds the whole problem of mission work is that of finance. The general concept of mission work is that of "subsidizing a minister" in order that he might work for the department of missions. The question of just who benefits from the expenditures of the department of missions is another clear indication of how confused we are in our mission program. Our Church has extremely high requirements for its clergy. It is not logical to expect a young man to spend three years after college preparing himself for part time work in the church and then support himself by secular employment. The pattern of domestic mission work in its financial aspect is that the diocese adds to the amount the mission raises to bring the minister's salary up to some degree of sufficiency, generally a minimum salary. We think of the priest as being subsidized in his work, when in effect it is the congregation which receives financial help. The minister earns his salary, small though it may be, through full time work. Actually it is each individual communicant of the mission who is being subsidized by the diocese. This fact is completely hidden because as a rule convenience and efficiency causes the diocese to make its contribution to the mission by a check sent to the minister. What is actually happening though is the placement of a diocesan check in the alms basin of the mission each month, so the mission can balance its budget. This in effect is putting extra money into the offering envelope of each communicant of the mission.

A priest does not need subsidizing. Many stay in mission work even though they could have a parish at increased salaries. In fact when we consider finances for missions we

must take into consideration the contribution the minister is making when he turns down offers of increased salary elsewhere. In secular business if a corporation offered a manager of a small branch a fifty to one hundred dollar increase in salary to work for them in the same capacity but in another town, the manager would be considered abnormal if he did not take the new position, provided of course living conditions were reasonable in the new town. Yet a priest who turns down calls to parishes while making \$3,000 a year in mission work is praised for his devotion to duty, even though the call included a raise in salary to \$4,200. When this happens we fail to see that sticking to his post means sacrificing \$1,200 a year or \$100 a month. It is not a cash contribution but in effect is a very real contribution of \$100 a month to the mission endeavor. These figures are not theoretical, they are taken from the record of a young priest who is remaining in missions today while turning down several calls a year. This kind of financial sacrifice is not met by giving or work on the part of the laity.

Case In Point

IN CASE the idea of subsidy of communicants, rather than for priest, seems a little fantastic, let us examine conditions in one diocese ten years ago, remembering that the dollar was worth twice as much then. One mission priest had under his care, in more than one mission, 301 communicants who gave an average of \$7.00 per communicant year, a very low figure but in a poor rural area where the Church was reaching a good proportion of the people. The diocesan subsidy to this field was roughly \$1,800 a year or about \$6 per communicant to provide the ministry of the Church to this congregation. In the same diocese the average giving in another mission field was \$33 per communicant but it cost the diocese \$47 per communicant a year to keep a resident priest in this area where the church reached only a few people. We do not think of domestic missions as communicants of a parish, placing money in the pockets (or alms basin) of the communicants of a mission, but that is exactly what occurs.

Failure to understand this reality of mission finance means that when a mission church

makes up its budget and conducts its every member canvass, the members assume that the canvasses conducted in the parishes of the diocese will write off the difference between their pledged total and the cost of priestly ministrations. Failing to realize that they are the recipients of money given by communicants of parishes, for the purpose of enabling mission churches to exist, there is no sense of responsibility toward effecting growth. One reason for the lack of understanding is that members of mission churches have never been committed to this responsibility by direction of their bishop or department of missions.

This inability to see who is the actual recipient of the subsidy, and who is giving it, is further complicated by placing in the budget of each individual mission large items to be paid to the diocese under the heading of "diocesan quota," "apportionment," or sometimes, strangely enough, "for missions." This double bookkeeping system has interesting results. For each dollar the mission church pays to the diocese for any of the diocesan work, the diocese pays back to the mission a dollar in the form of the priest's stipend, unless the mission is served by the rector of a nearby parish to whom they pay a small partial stipend for his care of the mission church. However most missions are served by ministers who are residents of the mission field, engaged in full time mission work. If the mission should pay into the diocese \$600 a year, and the diocese pay \$1,800 a year toward the priest's salary, then in effect the mission is receiving \$1,200 a year from the diocese in order to keep going. If a son in a family buys the family a \$600 T.V. set, the father of the boy gives the son a \$1,800 car, it may produce charitable emotions, but in effect the father has given the son \$1,200.

The Theory

THE theory advanced for demanding that mission churches give to work outside their own church is that it prevents them from being selfish and makes the people missionary minded. This it fails to do while producing two very deceptive practices. First: for every \$100 the mission sends the diocese to support its work, it receives back from the diocese in an "under the table" fashion a larger sum paid

on the priest's salary. This gives the mission communicants the idea that they are giving to the diocese when they are actually receiving. As individuals they are giving, perhaps liberally, to the support of their own mission church, but as a congregation they are receiving support from the diocese. They are acutely aware of the few hundred dollars they pay the diocese each year, but forget almost completely the many hundreds of dollars which the diocese gives them through the salary of the priest. Thus by our camouflaged system of bookkeeping those who are recipients of diocesan subsidy are conditioned to believe that they are supporters of the diocese. Thus the moral responsibility of bringing new members into the church by lay evangelism is not considered an obligation to the diocese as a means of balancing the local budget because in their minds they are supporting the diocese.

The second deception resulting from this practice is that it pads the appearance of the budget allotted by a diocese to the mission

work of the diocese. One diocese recently asked for a \$30,000 item for its missions. When the previous year's budget was analyzed and the amount the missions gave to the diocese subtracted from what came back to the missions, the remaining figure barely exceeded \$5,000. The previous year's budget had included \$15,000 - \$20,000 in the budget for missions which had actually been collected from the missions and was being sent back to them but under the label of "money spent for missions and Church extension." Over three fourths of the money the diocese was spending for missions it had collected directly from the missions and was sending it right back in the form of salaries to clergy. The bookkeeping figures look good with a big missionary budget but it is just padding the local mission budget and diocesan budget and dupes the communicants of parishes into thinking that they are giving tens of thousands of dollars to missions, when they are giving little in some dioceses.

(Concluded Next Week)

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CLERICAL COLLAR ORIGIN

★ The Rev. C. Leslie Chard, writing in the monthly of the diocese of Connecticut, is responsible for this interesting account of the clerical collar.

The English canons Ecclesiastical of 1604 carefully prescribes the proper dress of a clergyman of the Church of England, canon 74 ordering the outdoor dress of a priest to consist of cassock, gown, tippet, and square cap. With slight modifications this habit was worn by the clergy well into the 19th century, the ordinary hat of the day being substituted for the square cap.

Between 1810 and 1820 it was gradually disused, most clergymen adopting as their distinctive garb a long black coat with a cassock-style standing collar, and a white folded stock.

About the year 1840, a group of clergymen requested a clerical tailor named Wippell to design a simpler, more practical type of neckwear than the white stock, and he suggested a single band of stiff linen fastening in the back with a collar button. This type of collar was generally adopted by the clergy, and continued in use without competition for about fifty years. Its disadvantage was that it frayed on the edges with continuous wear, and chafed the neck.

In 1890, the Rev. Philip W. Mosher, later rector of St. Peter's, Niagara Falls, N. Y., was curate of St. Paul's, Troy. He and his rector discussed the problem of the uncomfortable collar, and together conceived the idea of making it double, thus eliminating the possibility of fraying. They took their

idea to Mr. Peabody, one of the members of the famous shirt and collar firm of Cluett Peabody, who was also a vestryman of St. Paul's. Mr. Peabody recognized the improvement and set his factory to making the new collar. It is now generally worn as a badge of their calling by the Anglican and Roman clergymen, and by an increasing number of pastors of other denominations. Strangely enough, this double clerical collar is often designated the "Roman collar," but the foregoing account, obtained from Canon Mosher's own lips, is proof that it is of Episcopal origin.

INTEREST IN RELIGION AMONG STUDENTS

★ Interest in religion no longer is the "mark of an illiterate," as the result of a change in the climate of higher education during the last generation, said Dr. Miller of Stanford University. A Presbyterian minister and professor of religion, Miller was the principal speaker at sessions of the sixth annual northwest conference on religion in higher education meeting at Salem, Ore. Some 50 college teachers, YM-YWCA advisers and campus town ministers from

Oregon, Washington, Idaho and Montana attended the meetings.

Miller said the student no longer has to win the right to discuss religion, in contrast to 20-30 years ago when matters of faith were "battling an intellectual atmosphere." Students are taking the opportunity to demand, and get, new and expanded departments of religion in most universities, he said.

He added, however, that not all of the new interest in religion is entirely wholesome. Some is "blind searching" resulting in over-emotionalism and other faults, although it has brought much valid Christian witness," he said.

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THE NEW BOOKS

Inside. By Helen Bryan, Introduction by Henry Cadbury.

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The importance of this book to modern Christians is that it opens into a world we have ignored, crime and punishment. I qualify this statement about ignoring, some prison chaplain and prison visitors are concerned but the Church has assumed neither responsibility, nor leadership.

Helen Bryan is the daughter of a Presbyterian minister, one of her brothers is a minister. She was born in Vermont, graduated from Wellesley College, became executive secretary of the Fund to Aid Spanish Refugees. Summoned before the Un-American Activities Committee of the Congress she refused to reveal the names of the subscribers. She was sentenced to serve three months in Federal Prison for Women, Alderson, West Virginia.

She followed the usual routine, three days solitary confinement, three weeks in quarantine where she scrubbed latrines, then assignment to live in a cottage and work in the educational department. Food, clothes, sanitation, discipline work, classes, recreation were governed by federal regulations, hence of a standard hardly equalled in state institutions. From whence comes then the poignancy of *Inside*, what makes it so absorbing, so conscience provoking? The story of daily life in prison, and the stories of other women sent for theft, prostitution, drug addiction and murder though told with rare literary skill can hardly account for the impact of this book.

The appeal is direct to Christians. With rare inexcusable glibness we

say that the Mosaic law, an eye for an eye, a tooth for a tooth, has been supplanted by imprisonment with emphasis on rehabilitation. But how? Loneliness, isolation, emotional fears, spiritual darkness destroy our prisoners. Instead of an eye for an eye, we take the whole life. A woman commits adultery, we take her children from her, shut her up in prison, send her forth to the same conditions, the same moral confusions which produced her delinquency. In Alderson there is no psychiatrist. *Inside* pleads for a chaplain service supported by the churches, bringing dedicated ministers with training in mental health so a counselling and guidance work can go on.

For our sakes good has come from the prison sentence of Helen Bryan. Before *Inside* was written we literally had no first hand account of the psychological and spiritual effect of imprisonment. The persons who could tell us were inarticulate or distorted, helpless to express in literate terms what they have experienced. This book is frank, candid, objective though delicately and femininely personal. As a prison director I have waited twenty-one years for *Inside*. I was not disappointed. Whatever the reader's background he will profit and enjoy, yes enjoy, for though in pain for the suffering of others, the author has glimpses into the vast reaches of the human spirit and its triumph.

—MIRIAM VAN WATERS

Superintendent, Reformatory for Women, Framingham, Mass.

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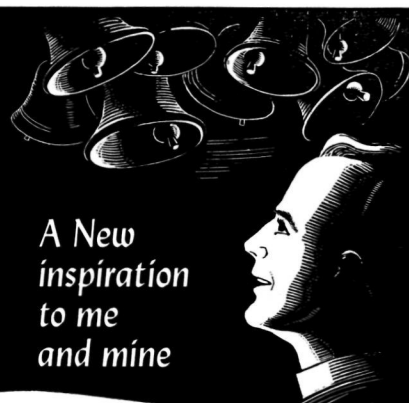


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CENTRAL NEW YORK YOUTH MEET

★ Young people of high school age in the diocese of Central New York met in convention at Trinity, Binghamton, April 24-25. The opening address was by the Rev. H. M. Barrett of Middletown, N.Y. on the Prayer Book in everyday life. Bishop Peabody celebrated on Saturday morning, assisted by the rector of the parish, the Rev. Percy F. Rex.

NEBRASKA HOLDS CONVENTION

★ The convention of Nebraska will be held at Christ Church, Beatrice, May 6-7, with Dean Haden of Kansas City the speaker at the annual banquet. The Auxiliary, meeting at the same time, will discuss various phases of its work.

MEN DISCUSS BELIEFS

★ Men of St. John's, Versailles, Ky., are holding monthly meetings to discuss what they believe, with a different leader each month.

DELAWARE CENTER IS OPENED

★ Delaware is to open the new duPont Memorial House at

Rehoboth Beach the middle of May with a conference of the vestry and council of St. John's Cathedral, Wilmington. Other conferences will be held there this month, including one for canvass chairmen and another for the clergy.

BISHOP WATSON IN FLORIDA

★ Bishop Watson of Utah was the speaker at five district meetings of the Auxiliary of Florida, held on successive days starting April 20 at Warrington, Apalachicola, Lake City, Crescent City and Jacksonville.

LAYMEN MEET IN FLORIDA

★ Laymen of the diocese of Florida will hold a conference at Camp Weed, May 22-24, with Dean Haden, former head of the national committee on laymen's work, the leader.

BISHOP HIGGINS SPEAKS IN LONG ISLAND

★ Bishop Higgins, coadjutor of Rhode Island, was the speaker at a meeting held at the cathedral house, Garden City, Long Island, April 24th. It marked the fiftieth anniversary of social relations of the diocese.

MISSIONARY SPEAKS IN MONTANA

★ Deaconess Elsie W. Riebe, formerly a missionary in China, was the headliner at the convention of Montana, which met at St. John's, Butte, May 4-6. Another feature was meditations given each morning before the Communion service by Bishop Daniels.

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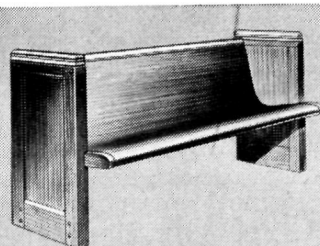
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PEOPLE

Clergy Changes:

RICHARD M. TRELEASE, JR., rector of the cathedral parish, Honolulu, has been appointed dean of St. Andrew's Cathedral, Honolulu.

JOHN BROCKMAN, dean of Trinity Pro-Cathedral, Sacramento, Cal., is now rector of St. Andrew's, Seward, Nebr.

FRANCIS B. DOWNS, formerly rector of the Epiphany, Providence, R. I., is now rector of St. Anne's, Lowell, Mass.

ARTHUR R. LYNCH, formerly curate at St. Paul's, Pawtucket, R. I., is now vicar of St. Martin's, Pittsfield, Mass., and St. Luke's, Lanesboro.

JOHN W. HAYNES, formerly vicar at Rumford, R. I., is now rector of Calvary, Hillcrest, Del.

CHARLES W. WILDING, rector of St. Matthew's, Wilton, Conn., becomes the rector of St. Martin's, Providence, R. I., May 15.

TIMOTHY PICKERING, formerly assistant at Trinity, Columbus, O., is now vicar of St. Michael's, Toledo, O.

ARTHUR R. STEIDEMANN, assistant at Emmanuel, Webster Groves, Mo., becomes rector of Trinity, Trinity, Kirksville, Mo. in June.

ROBERT L. CASHMAN, formerly vicar of St. Alban's, Cushing, and the Ascension, Pawnee, Okla., is now rector of Trinity, Arkansas City, Kansas.

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HENRY W. PRIOR, formerly in charge of St. James, Lake City, Fla., is to be on the faculty of the college and seminary at Cuttington, Liberia.

J. HAROLD MOWEN, formerly rector of the Advent, Devils Lake, N. D., is now vicar of St. Martin's, Selbyville, Del.

H. VERNON HARRIS, formerly rector of St. Luke's, LaCrescenta, Cal., is now rector of St. Mary's, Laguna Beach, Cal.

HAL C. ASHBROOK, formerly curate at St. Luke's, LaCrescenta, Cal., is now vicar of St. Luke's, Firestone Park, Los Angeles.

ROGER STREM, formerly curate at St. Cross, Hermosa Beach, Cal., is now curate at St. James, Los Angeles.

THOMAS J. WILLIAMS, formerly rector of the Holy Comforter, Poughkeepsie, N. Y., is now chaplain of the House of the Redeemer, New York City.

Deposition:

HERBERT W. van COUENHOVEN, canonically of the diocese of New York but residing in England, was deposed by Bishop Donegan on March 13.

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BACKFIRE

MRS. WALTER C. WACKER

Churchwoman of Buffalo, N. Y.

I have just finished reading the Witness leaflet, "An Invitation to Roman Catholics" by the Rev. Robert S. Trenbath. I come from a very broad-minded family; my Dad, Lutheran; sister, Roman Catholic, and Mother was a staunch advocate of Christian Science. You can see that I am an Episcopalian by choice, and in my humble opinion, the leaflet is excellent, but incomplete.

The only difference of opinion (some people call them gripes) I have are two outstanding omissions. One, infallibility of the Pope. He deserves the highest respect as a man of God. He warrants the title of Most Reverend. But I do believe he is human, and as such should not be addressed as "holy." I prefer to assume that Christ was the only holy man who ever walked the face of the earth. Do you agree?

Two, Compulsory indoctrination. We know our Church is democratic and establishes sufficient leeway to make our own decisions. No one says, "You must attend church every week." It's desirable, yes. No one tells us, "You can't eat meat on Friday." For the love of Christ, fasting is suggested. It isn't against canon law to marry a divorcee. A priest won't refuse sacraments or ex-communicate those who are involved in divorces. (Bitter irony—they can live with others though.)

I wish these suggestions had been mentioned because to me they carry more weight than the differences

that were printed in the leaflet.

Three, Roman Catholics are told half-truths. I'll exemplify this by a recent incident. They believe that Christ himself ordered celibacy. They are told nothing of Pope Gregory's institution of this law in the fifth century. I spoke with a man last week who said he never heard of that. He is a Roman Catholic seminarian.

Four, Roman Catholics have openly called us "Glorified Protestants." Yet they condemn all forms of bigotry.

I know that the Witness appreciates not only generalized comments but also helpful criticism. It is in this spirit that I have written this letter. May God bless you in your work.

A. F. GILMAN

Layman of Chicago

After searching all up and down the northwest suburbs of Chicago to find a church where they are sticking to the Prayer Book and haven't jazzed up the Communion service to suit the likes of the minister in charge, I am pretty well fed-up with the Episcopal Church as administered in the diocese of Chicago, and especially with the Bishop on union with the Presbyterians.

Thank God I have finally found a church at Dundee where I feel at home but there is no telling how long it will stay that way.

I'll stick with you for another year, but like a lot of Protestants I'm beginning to weaken. The trouble with the Catholics is that they forget that Christ invited all men to come to him—not just Catholics.

ARCH JAMESON

Churchman of New York

I think your issue of April 16 was especially good. The story of the fine stand taken in Africa by the Anglican priest; the editorial about France; the fine article by Mr. Stinnette; and, as always, the thorough news coverage. The Witness is greatly needed these days when it is so difficult to get the real news. I wish you every success in your fine efforts.

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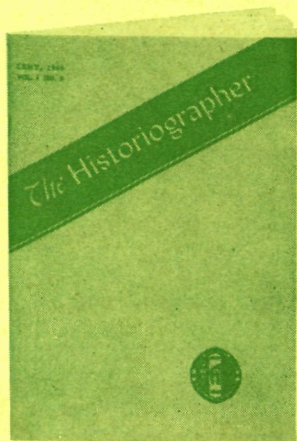
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THE only known transcript of this notable address is reprinted in full in THE HISTORIOGRAPHER, 1953, along with statistics for the decade, 1940-1950, which brings the story more nearly up to date. Bishop Reese also said: "The men working in these places live in a state of splendid isolation. But they are doing a noble work and doing it without outside recognition or public attention." This is a tribute to the clergy of the Middle West which they seldom hear!

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