

# THE Witness

10¢ A COPY

MAY 21, 1953



JOSEPH F. FLETCHER  
WRITES FEATURE ARTICLE THIS WEEK

---

## Technology and Social Change

---



## 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. 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

POSCOE 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, C. 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,  
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.  
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—

# Diocese of Missouri Censures Officials of Sewanee

## Bishop Lichtenberger Hits Congressional Investigations That Create Fear

★ The chancellor and vice-chancellor of the University of the South were censured in a strongly-worded resolution that was approved by the convention of the diocese of Missouri. Instruction was also given to the Missouri trustees of Sewanee to work for the abolition of segregation when the board meets in June, and to report to the council of the diocese following that meeting.

The resolution was passed after the circulation of a study made of the Sewanee situation by the social service department of the diocese. The report states that the chancellor and vice-chancellor should have called an emergency meeting of the Sewanee trustees in February, 1953 "to reassure the faculty members whose resignations had been submitted that further action on the question of the admission of Negroes to the seminary would be taken immediately in an effort to permit them in good conscience to continue at the University."

The resolution states further that Bishop Mitchell of Arkansas, chancellor of the University, "acted in violation of article 13 of the constitution of the University in failing to call a special meeting of the board of trustees on February

5, 1953, as requested by ten of the trustees."

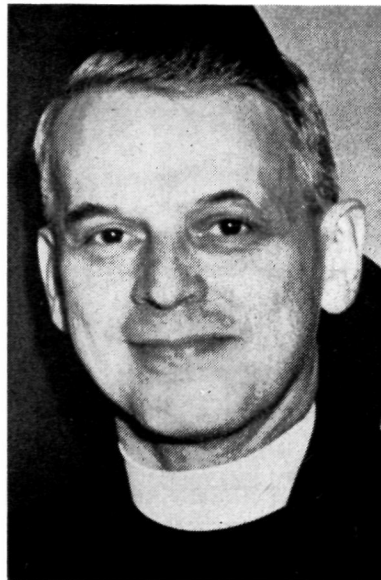
Commendation of the resigned professors "for their courageous and forthright action" was also contained in the resolution.

Bishop Lichtenberger, who was installed as diocesan at a service held at Christ Church Cathedral, St. Louis, deplored the current investigations of communism in education in his address. He quoted a letter by a Roman Catholic priest which said, "As a result of that experience (being arrested and

tried in China), I cling desperately to a principle that is one of the foundation stones of our democratic way of life, the principle that a man is innocent until he is proved guilty. God help us if we ever abandon that principle. If you must betray democracy in order to save it, why bother?"

The bishop went on himself, "The principle that one is innocent until he is proved guilty is deliberately turned about in the procedural methods of some zealous investigators. Guilt is assumed or implied; an accusation is taken as a fact. As a result there is in this country an atmosphere of suspicion, mistrust and fear. If by such methods we could root out and immobilize those who would destroy our liberties — which is doubtful — we would have, when the end had been achieved, not a nation of free people, but a people enslaved by their suspicion and mistrust and fear of one another.

"We are, I believe, seriously threatened now from within, threatened with the loss of freedom of opinion, freedom of press, freedom of education, freedom of the pulpit. And because the threat comes in the guise of an effort to maintain our free institutions many fail to see that we are in any way threatened. But freedom cannot be maintained by methods and means which are in themselves a denial of freedom. The right of Congress to investigate is not an absolute right; it seems to be regarded by some Senators and Congressmen whose disregard of



BISHOP LICHTENBERGER

*"...an atmosphere of suspicion  
mistrust and fear"*

the considerations of justice and prudence is, in the deepest sense of the word, immoral."

The convention ordered copies of this part of Bishop Lichtenberger's address sent to President Eisenhower and to the Congressmen and Senators from Missouri.

## DISCUSS STANDARDS OF SOCIAL WORK

★ Seeking further cooperative ways in which the social service agencies of the Church may be strengthened, five representatives of the National Council division of health and welfare services met with equal representation of the Service for Youth in Greenwich, Conn., May 1. Dean Leffler of St. Mark's Cathedral, Seattle, and Bishop Sherman of Long Island headed the two delegations which met at Seabury House. The conference discussed standards of work for Church-related social agencies, the recruiting and professional training of social workers, and the need for religious conferences of the board and staff members of the more than 200 social services of the Church. Clergy and social workers need to have a better understanding of each other and learn how to work together, it was emphasized. The group went further to say that the Church as a whole needs to understand more clearly the place of social service agencies in its total program.

## TRADITIONAL HOUR IS CHANGED

★ St. John's Church, Delafield, Wis., has changed the hour for its Sunday morning service to 9:30. Sunday school is at that hour and the new nursery for small children enables persons with families to attend service while their children are otherwise occupied.



*FREDERICK J. WARNECKE will become Diocesan of Bethlehem on February 1, 1954 when Bishop Sterrett retires. The announcement was made May 12 at the convention held in Scranton*

## ANTI-NEGRO INCIDENT IS DECRIED

★ Threats of violence that caused Negro delegates to a church convention to cancel their reservations in an oceanfront hotel were decried as "extremely unfortunate" by the Rev. Edward R. Ullrich, president of the Greater Miami Council of Churches. He said that the Council's executive

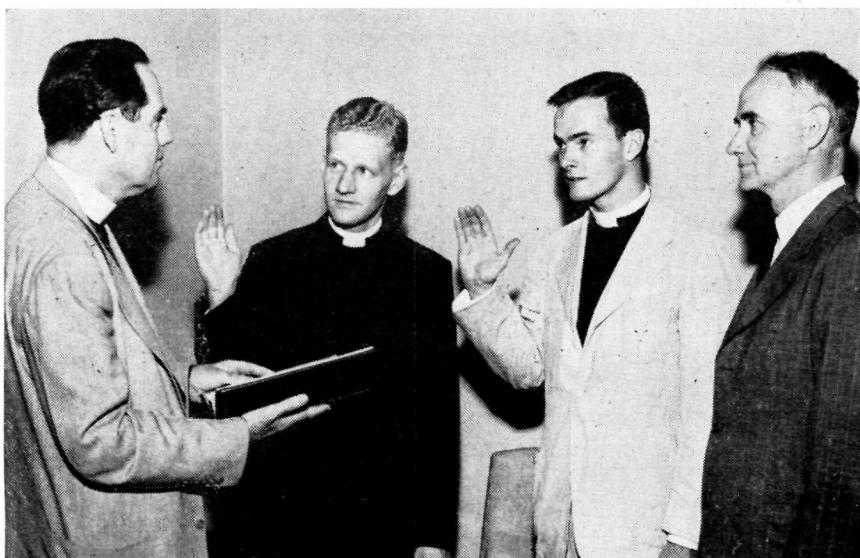
board will take up the matter at its next meeting.

Exclusive use of the Betsy Ross Hotel, two blocks from Miami Beach's shopping center, had been offered the 500 delegates to the national convention of the Church of God in Christ, and about 160 of them had booked reservations there.

The Negro churchmen cancelled the reservations and sought accommodations in two already overcrowded hotels and private homes in Miami Beach's Negro district after George Rone, lessee and manager of the Betsy Ross, told them he had received "scores" of telephone threats to himself, the hotel and the proposed guests.

Mr. Rone said the threats came after a local newspaper published a story calling attention to the fact that the Betsy Ross would be the first hotel on the oceanfront to be occupied exclusively by Negroes.

"If we hadn't received all this advance publicity, we might have been able to quietly perform a service needed down here in the South," the hotel manager said.



*BISHOP MOODY of Lexington administers oath of conformity to Edwin W. Taylor and Robert W. Estil in presence of Dean Charles L. Taylor of the Episcopal Theological School*



## PLANNED PARENTHOOD GROUP WINS

★ New directors pledged to admit the Planned Parenthood Committee of Mothers Health Centers to the Welfare and Health Council of New York was elected May 8th, by a vote of 317-259. The action followed the threat of Roman Catholic agencies to withdraw from the Council unless the planned parenthood agency was excluded.

## COURT REFUSES TO DEFINE

★ The Iowa supreme court reversed the ruling of a district judge who held, in effect, that it is impossible to define what is a Christian. In a 7 to 2 decision, the high court upheld the will of Dr. W. B. Small of Waterloo, who left a \$70,000 trust fund to "persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate the same."

After a trial at Waterloo District Judge B. Charlton ruled that "only by unpermissible assumption of omniscience can the trustees purport to execute" that provision. He said that the question of what is a Christian required venturing into a metaphysical field that is "out of bounds for the courts of an organized society of human beings founded upon the principle of separation of Church and State."

The supreme court disagreed. The majority opinion, by Justice W. L. Bliss of Mason City, stated: "The trustees are not required to have absolute knowledge that the beneficiaries of the trust are persons who believe in the fundamental principles of the Christian religion. They are only to earnestly, diligently and intelligently seek to ascertain and to in good faith believe that the

beneficiaries chosen are endeavoring to promulgate those principles."

Dr. Small, who died in 1939, had stipulated that the income from the trust fund be distributed by four trustees to "such persons and for such purposes as they may feel are directed by God the Father, Jesus Christ the Son, and the Holy Spirit and as they believe would be acceptable to me and meet with my approval."

Dr. Small's heirs, nieces and nephews, asked the district court to declare the will's provisions invalid.

## ITALY'S SUPREME COURT UPHOLDS PASTOR

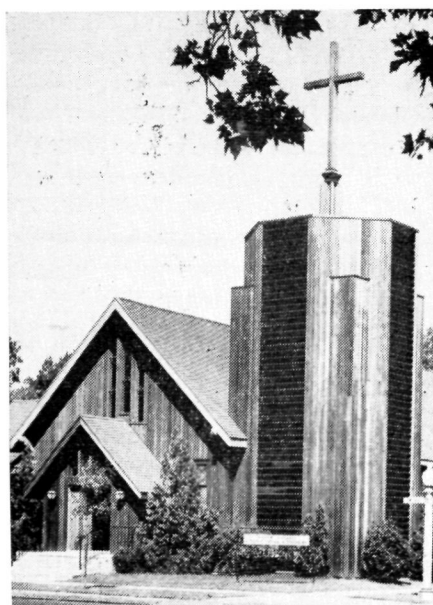
★ Italy's supreme court rejected an appeal by the state prosecutor that it overrule a provincial court's decision revoking the sentence imposed in 1951 on a Waldensian minister for holding a church service without "proper authorization."

It was the first time a case involving a Protestant clergyman had reached Italy's highest tribunal. The supreme court's action was considered an important precedent by Protestant leaders in Italy.

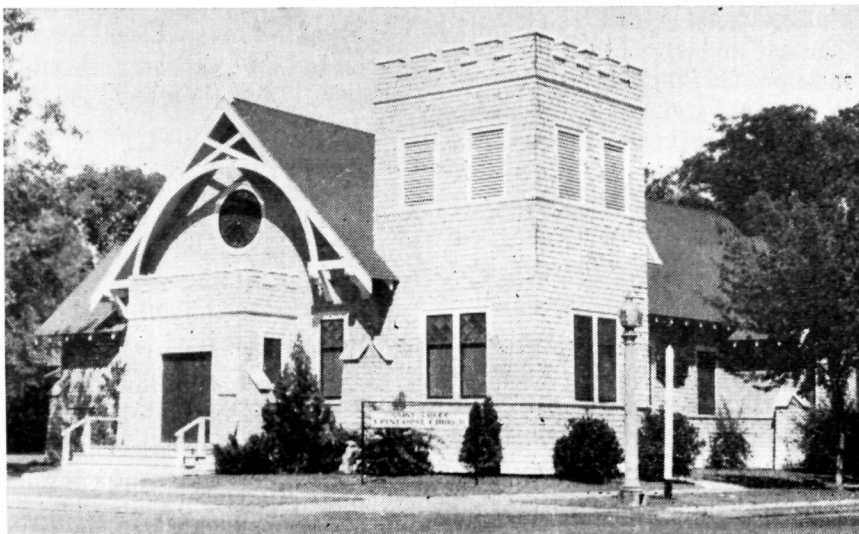
The Waldensian pastor, the Rev. Franco Sommani, had been sentenced by a local court in Avola, Syracuse Province,

in April, 1951, for "having opened to the public an evangelical church rite without previous authorization by competent authorities." The sentence was revoked in March, 1952, by a provincial court.

In opposing the state prosecutor's appeal before the supreme court, Mr. Sommani's attorney argued that Italy's postwar constitution "recognizes the right of citizens to associate freely and, therefore, to gather for religious purposes so long as no offense against the penal code is contemplated or committed."



*BEFORE AND AFTER: St. Luke's, Merced, Cal., changes old exterior (below) to new (above)*





# BISHOP OF NEW HAMPSHIRE DEFENDS INVITATION

★ A plea that the Episcopal Church avoid "standing apart from other Churches in sober isolation in these days of world-wide threat and peril" was made by Bishop Charles F. Hall of New Hampshire.

He told 1,200 clergymen and laymen attending the convention of Massachusetts that "only by a growing unity in worship and witness shall we prevail against the godless forces of the world."

"Where we may find deeper unity with Orthodox Churches, we must move on together," Bishop Hall said. "Where we are able to witness for Christ with Roman Catholics, we must so apply ourselves. Where we may worship and work with all Protestants, we must do so with grateful hearts."

The New Hampshire bishop said there are too many perils and threats throughout the world for Episcopalians to "degenerate into self-contained and embattled units of faith."

"By prayer and witness together, we shall advance the purpose of God's kingdom," he said, "while we shall only hinder it in ranging stolidly against each other. It is one thing to call our Episcopal Church and the Anglican communion the final frontier of true faith and see it as a fortress to preserve our particular Christian treasures. It is another thing to understand that we hold no monopoly on the heritage and faith of the Christian Church."

"This Christ, whom we worship as the savior of mankind and the son of God, died for all of us and not merely for one special group. In his life and death and resurrection, all

Christians are united by faith."

Bishop Hall added that the desire for "ultimate Christian unity is manifest throughout the world" and that Christians are "keenly aware that the world is too strong for a divided Church."

The American Church Union recently criticized Bishop Hall for administering Communion to members of Protestant bodies at an ecumenical gathering held at Manchester, N. H., May 9-12.

## Bishop Nash Speaks

Congress has a duty to investigate subversion but it also has a duty to distinguish between "gossip and truth," Bishop Norman B. Nash said in his report to the convention.

"A few reckless political leaders are ready to violate the commandment against false witness," Bishop Nash said, "and to give circulation to rumor and falsehood."

As a result, many citizens who are already alarmed over the totalitarian menace have become ready to believe the worst of any who are defending "our great American political tradition" of the right to differ, he added.

Bishop Nash said that Congress, by its methods, should "protect, not destroy, good reputations and individual rights, particularly the right to express unpopular opinions. Otherwise, in defending our liberties we shall lose them. In this matter the very foundation of government and of morals is indeed at stake."

Bishop Nash further warned against "turning against the United Nations or depreciating and raising the old standards of isolationism" because that

organization has not accomplished more in its first years. "It is time for all of us who see in the United Nations the best hope of a brotherly and peaceful world to fight this criticism and build a more widespread understanding and appreciation of an organization through which alone we can hope to avoid world war three, and to build the structure of durable peace and organic human brotherhood. Patriotism is not enough. We must pray and strive for one world, a world of true brotherhood and enduring freedom."

The delegates approved a resolution on congressional investigations which concluded that "the greater the importance of safeguarding the community from incitement to the overthrow of our institutions by force and violence, the more imperative is the need to preserve inviolate the constitutional rights of free speech, free press and free assembly in order to maintain the opportunity for free political discussion, to the end that government may be responsive to the will of the people and that changes, if desired, may be obtained by peaceful means. Therein lies the security of the Republic, the very foundation of constitutional government."

The convention also urged amendments to the McCarran-Walter immigration act so as to provide a more flexible quota system; removal of all discriminatory provisions; a system of fair hearings and appeals; passage of emergency legislation to enable additional refugees to enter the United States.

## WOMEN DELEGATES APPROVED

★ Admission of women as delegates to annual conventions of the diocese of Pennsylvania was approved at its



169th yearly session by a vote of 132 to 104.

The action reversed the stand which the diocesan body has taken several times in past years. Next year's convention must endorse the proposal for it to become effective.

A resolution criticizing statements and policies of the National Council of Churches as "being out of harmony with

the faith and order of the Episcopal Church" was introduced by a lay deputy, Spencer Ervin, who is president of the American Church Union.

It was objected to by Thomas B. K. Ringe, who represents the diocese on the National Council, as "unfair and unjust," and was referred by Bishop Oliver J. Hart to a special committee.

## WASHINGTON DIOCESE DEPLORES PROBE METHODS

★ The convention of the diocese of Washington endorsed the recent statement of the National Council of Churches' General Board deploring "certain methods" of Congressional committees investigating Communist infiltration. A resolution approved by the delegates commended the National Council statement for "thoughtful study."

Sponsor of the resolution was the Rev. Charles W. Lowry, pastor of All Saints Church, Chevy Chase, Md., who recently announced that he was resigning his pastorate to spend full time lecturing on the Christian answer to Communism. Lowry's resolution was adopted only after spirited debate. A group of lay delegates, seeking to table the measure, argued that the Church should stay out of politics.

Supporters of the resolution were led by the Rev. Leland J. Stark, of the Epiphany and coadjutor bishop-elect of Newark, who declared that "the whole of life is the concern of the Church."

In another action, the convention criticized the spirit of racial discrimination in Episcopal institutions in the Washington area. The resolution was introduced by the Rev. Dillard Brown, rector of St.

Luke's and a Witness editor when he was a rector in Newark, N. J.

It authorized Bishop Angus



BISHOP DUN

*Pleads for an end of segregation in the Church*

Dun, an outspoken foe of segregation within the Church, to appoint a commission to study the problem.

The commission was directed to "consult with representatives of the Episcopal institutions within this diocese ministering to the needs of our white people to determine with them how our Church may minister fully to all people regardless of color."

In a sermon at services opening the convention, Bishop

Dun appealed for an end to segregation within the Christian Church.

The convention also called for more adequate chaplaincy in District of Columbia penal and correctional institutions and approved a program to expand the Church's ministry. The program involves establishment of new chapels and parishes and a building program costing \$1,000,000.

A budget for \$178,000 for 1954 was adopted. This represents an overall increase of \$30,702 over 1953, a major item being \$16,145 more for the department of missions. This will be used for outreaching work and to raise salaries of married clergy in smaller parishes and missions to a minimum of \$3600 a year plus housing and auto allowances. Bishop Angus Dun in presenting the budget urged this consideration for the men who serve so selflessly "in the leaner fields" of the Church.

## BAPTISTS IN RUSSIA SHOW 800 PC. GROWTH

★ Baptists in Russia have increased 800 per cent under Communism, it was reported to the pastors' conference of the Southern Baptist Convention. The report was given Dr. F. Bredahl Petersen of Copenhagen, Denmark, president of the European Baptist Federation.

He said that despite the Soviet control of children under the age of 18, the number of Baptists in Russia has grown from 400,000 a generation ago to 3,200,000 as of last year.

Petersen said the sources of these statistics was the secretary of the Baptist Union in Russia whose figures were checked by the Russian Ministry of Cults.



---

# EDITORIALS

---

## Speaking with Tongues

THE narrative of the first Christian Pentecost is plain enough in its essential meaning, that the good news of the life and person of Jesus Christ is universal, a blessed reality for all men of every race and nation, and that the Church, which is his living body, is designed to be the home of every human soul. But the strange details of this remarkable story are puzzling enough. The curiosity and imagination of scholars have been exercised ever since in trying to explain them.

"Speaking with tongues"; just what does it mean? Eleven unlettered men so inspired by the Holy Spirit that their story of Jesus was understood by a motley crowd of refugee Jews, speaking and understanding only one each of a dozen different languages? The answers have been various and ingenious and mutually contradictory. We suspect that none of them will ever satisfy the whole body of Christian believers. Whatever may or may not be true about the mode and method of this miracle, we find the heart of it in some of the quite familiar experiences of groups of people today.

Spoken words are only one way of transmitting ideas and emotions so that they are comprehended by a group. There are gestures, in themselves an eloquent language, familiar to us religiously in the ceremonial of public worship. And there are the expressive tones of the voice which can make the very same words take on completely different meanings. You may say to your child: "You're a very bad boy" and he will run to you with glee or cringe before you in fear, all depending on the tone of the voice in which you speak to him. There is also that much-less-understood phenomenon of thought-transference or telepathy which is being so carefully studied today by psychologists. There seems to be little reason to doubt that, under conditions of shared conviction and an intense emotional quality, the substance of one's thoughts may be transmitted to another without physical means.

All these factors were present in that Jerusalem audience on the day of Pentecost. The eleven Apostles and those to whom they spoke were all of them Jews, fired with intense pa-

triotic fervor and longing for freedom from the hated oppressor that had driven so many of them into exile, but who had returned for this visit to the holy city. It is quite conceivable that they got the general drift of what was being said with such passionate conviction, perhaps catching a word now and then that was common to their various Oriental languages. There may, of course, have been supernatural aid in all this, but even without this assumption, the tale is by no means incredible.

For us present-day Christians on this anniversary of the first Christian Pentecost, the lesson of this "speaking with tongues" should not be lost. We are living in a time of oppression and fear, with organized religion too often made the handmaid of, or the apologist for, the forces of greed and terror. So we are doubly challenged to speak with passionate conviction the Gospel message of our Lord's transforming love for every sort of sinful, bewildered and struggling man, of every people and race and nation, and to pledge the Christian fellowship to labor for that more abundant life for all men which it is God's will to bestow.

If we refrain from mixing with this Gospel message our political fears and our social and economic hesitations, we shall be understood by the so-varied multitude which longs for freedom from fear and for an assurance that God is present in his world, to do his business and to work his will through the channels of his disciples' witness and works, even as that earlier multitude listened and understood the inspired eloquence of the first Pentecost.

## When

SAYS a secular paper: "When a man can dote on religion and not condemn those who do not share his zeal, or be indifferent to religion and not sneer at the devout".

To which we add:

When a man can speak proudly of being a "Churchman" and not deny the use of that word to those outside Episcopal authority; or can say "I am a Christian" and not sneer at those who prefer to say "Churchman".

When a man can pray in a bare and ugly church and worship through the voice of a

man in a white tie shouting denunciations, and yet not think that those who use crosses and incense and vested choirs are "going to Rome"; or else prefer a rich and ornate service without despising a Methodist chapel as uncultured.

When a man can be a Catholic and not think that he has all truth tucked away in his breviary beside his pass to heaven; or be a Protestant and not think the Christian Church between the first and sixteenth centuries was Pope-ridden and immoral.

When a man can believe in modern science and not despise the blind, untutored faith of simple minds, or be a fundamentalist and not think modern Christianity is going to the bow-wows.

When a man can live in the world, enjoy life, and not sneer at strict moralists, or be a Puritan and not condemn the hail-fellow-well-met.

Then, ah then, will the kingdom of heaven have come on earth.

## Technology and Social Change

By Joseph F. Fletcher

*Professor at Episcopal Theological School*

I SUPPOSE this is a kind of a busman's holiday for me and so for that selfish reason, as well as for another reason less selfish perhaps, I want to reduce what I have to say to a minimum. The less selfish reason for doing so is that this was advertised to us all as a conference. I myself very much covet the opportunity to get together with like-minded individuals in these safe surroundings so that we can pick each other's brains. Therefore I want to have less lecture and more conference.

The topic that has been assigned to me to open up for discussion is social change. Social change, of course, is a constant and not a variable faction in social action. Social change goes on unremittingly like death and taxes, but sometimes, as I am sure we all appreciate, the rate of change is abnormally rapid. It is just such periods of abnormally rapid social change which sociologists and social historians designate as revolutionary. We are living in a revolutionary era. As a matter of fact in terms of the central problems of social structure, this period has been described by Arnold Toynbee in a recent essay in the *Journal of International Affairs* as a very revolutionary revolution indeed.

Now, personally, I throw out to you for your own discussion and rejection, if you find it is either irrelevant or invalid, my personal belief that the most decisive factor in the multiform causes of social change is technology. I believe

that the great moral and spiritual and cultural issue which is being raised for men in modern civilization by technology is this: precisely how intense, how deep, how profound, how real and far-reaching do we really want community to be? Because there is a principle of intimate, interdependent organization inherent in technology which imposes community sometimes to an almost intolerable degree of intimacy for people reared spiritually and morally in the western, bourgeois, individualistic system. I believe that this trend toward social interdependence in terms of the economic and political structures of modern civilization comes about and imposes itself upon us essentially without respect to, or reliance upon, ideological theories and abstract ideals. The "isms" are by no means as responsible for the collective trend in social organization as the objective, concrete, material modes of production, the historical circumstances in which modern men have to live.

This morning some mention was made of the fact that we ought to have, and that we ought to explicate, a theology of social action. I am sure that is true. I would repeat what I remarked this morning that the Christian engaging in social action explains his rationale not by way of justification so much as by way of witness. He doesn't give his theological convictions in order to justify himself but in order to make his witness.

All of us, I think, will be interested in the fact that recently the department of social

*A tape-recorded address delivered at Seabury House*



relations of the National Council of our Episcopal Church has raised the question of publishing a symposium with perhaps some such inclusive title as "a theology of social action"—a joint enterprise in which the more competent people in biblical theology, historical theology and systematics will be recruited and mobilized.

Much of the new theological vitality which comes from Central Europe through the neo-orthodoxies of one kind or another has persuaded a great many people that the classical incarnation-centered theology is not as adequate for social action as an atonement-centered or atonement-oriented theology. This is one of several issues, things about which we ought to think very seriously. Recently at a committee meeting in New York, the whole question was raised, "What about Christian brotherhood?" Some reference was made to a manuscript which discussed "the Christian biblical idea that men are the children of God." The question was raised, "Is this, as a matter of fact, true?" In Christian social-action circles we like to speak about the brotherhood of man as being as genuinely a Christian principle as the fatherhood of God, but it might very well be that there are grounds for arguing, at least, that the biblical principle or ethos is sectarian brotherhood—that men only become the children of God through baptism.

### Brotherhood

NOW, lest you think this is a purely theoretical matter, let me remind you of the fact that when the army and the state department got a group of the clergy together a few months ago, as they are doing periodically at the Pentagon, a chaplain told the clergy that were collected together not only to support the cold-war policies, but that there is nothing about the brotherhood of man in the Bible, and that it is a purely Stoic—a pagan—idea! In some of the correspondence about this little episode that appeared in the columns of the Christian Century, there were a number of letters giving vigorous support to this denial that brotherhood is a Christian idea, from men of considerable learning. This, too, is the kind of problem that Christians have got to consider.

Judge Delany spoke of the Sixth Commandment, "Thou shalt not kill," but he vastly oversimplified the problem. Christian pacifists

certainly would prefer it if the Old and the New Testaments alike condemned all killing, all slaying, but they don't! The terms in the original Hebrew and Greek are quite carefully chosen to indicate that what is forbidden is unlawful killing. There are a great many problems like these which have to be worked out by those of us who are engaged in Christian action. In trying to justify and inform and inspire social action with a redemptive theology we will have to put our heads together and think things through some more.

Reference in this conference has been made to despair and optimism. Some time ago the Student Christian Movement sent me a letter. They asked me to go to a conference of their's and give a talk along with some others on the theme that David Elton Trueblood has popularized in recent years, namely that the Christian gospel is the answer to man "living in an age of despair." I wrote back to say that I was very sorry but I did not believe that I could enter fully enough into the mood of the conference, if it had this as its theme. I believe that this idea of Trueblood, that this is an age of despair, is a pathetic example of culture-conditioning.

It is perfectly true that "bourgeois" man in the western world is feeling a very great deal of despair, whereas in the middle of the 19th Century he felt lots of hope. He was then riding the wave of the future, whereas out among the vast hordes of people victimized by western man's imperialism and colonialism a hundred years ago, people really were despairing because they could be easily and commonly degraded. Today they've got a gleam in their eye. They're going somewhere. It just simply is not true to say that this is an age of despair—not for the three-fourths or the four-fifths of mankind living out in the "colonial areas" of the world and in the socialist bloc of nations.

We must struggle as a Christian group to act as a corrective element within the life of the Church, with all of the risks attendant thereupon. People like ourselves, social progressives within the bosom of the Church, have to constantly remind ourselves that we must have genuine compassion for the "muddle-class" people who worship in our churches. These people have a very hard time. They are being constantly threatened emotionally by

the course of history. Instead of being contemptuous and irritated by them, we ought to recognize they feel very insecure, as though they had their backs to the wall. This is why we have McCarthyism and witch-hunts. There is, indeed, something called social change, and it isn't going to stand still for the benefit of any class, race or dominant power. Thus they feel frightened and unhappy and uneasy. I think we have got to understand this, with some kind of sympathy and some kind of compassion.

They get very excited now-a-days. The editor of a quarterly journal asked me to prepare a paper on "Collectivism as a Problem in Christian Ethics," which he could publish and then invite criticisms from other people in the field of social ethics. I did a paper. He sent it among others to an economist out in one of the mid-western universities. This man wrote a criticism of my paper which was hysterical. He used highly emotional language and his terms were more epithets than descriptive. At first, my impulse was to be resentful. I had to remind myself, "No, you mustn't be resentful." Though I knew nothing about him then, I said to myself, "At this stage of events I can understand, in terms of his cultural context and conditioning, how frightened he is by my apparent approval, or at least acceptance, of pragmatic collectivism."

A little later on I discovered that he had every reason in the world to be really threatened by this kind of talk, when it is done by serious people, because he is employed with a retaining fee to plead for one of the biggest steel corporations. He didn't reveal this fact in his criticism of my paper but it was one of the factors in back of the scene. Interestingly enough, that material on "Collectivism as a Problem in Christian Ethics" has been subsequently reprinted in the Oekumenisches Central, which is the German-language edition of the publication of the World Council of Churches. When they took it out of the American journal, they lifted the whole of the material on collectivism and most of the criticism of my paper—and a very good criticism it was, because it advanced the discussion—by Professor Hoffman of Fordham University. Significantly, however, they left out all of the pure, private-enterprise ideology of my antagonist as utterly irrelevant to the realities of life on the European continent.

## Ground For Optimism

THE masses of our people are learning—and this is another ground for what we can call optimism, if we want—that while we did not have enough to feed our people when it was a question of a war against poverty at home, we have plenty of "dough" with which to fight a war against an alien enemy abroad. They have learned to see through artificial scarcity. They have not yet learned that it is by means of warfare that we are keeping our economic system going, but they can learn this lesson. We can be optimistic about their ability to learn it. Already I discover among working-class people with working-class incomes and experience in the Boston area that they are beginning to feel the pinch. They are beginning to think a little about what it means. They are beginning to review the picture of the last fourteen years in the United States since 1938—the period of time in which the American economy has been kept going by defense spending. Why should it be, after all this time, that in 1949, as Michael Harrington has pointed out in a recent article in the Catholic Worker, 50 per cent of the families of the U. S. had an income of less than \$3,100 a year whereas the budget for an urban family of four, according to the federal agencies concerned, was \$3,295? A fourth of the children in the U. S. were being reared in families that had annual incomes of less than \$2,000 a year and almost half of the children in the U. S. were being reared in families with incomes of less than \$3,000 a year. More than half of the non-white children were being reared in families that had an annual income of less than \$1,500 a year, and 77 per cent of the non-white children in the U. S. were being reared in families with incomes of less than \$2,500. These are cold, day-to-day, experienceable facts which are having their effect and will have more effect with the passage of time.

To summarize this subject of social change, let me put it this way. You may think this is an over-simplification. Technology, the application of science to the practical problem of wealth-production, has well-established the principle that the division of labor greatly increases the productivity of labor and therefore raises the standard of living. The consequence of technological methods of wealth-production is that mass-production within the



monetary policies of capitalist economy requires mass-capitalizing—in short, big business. Big business inevitably brings into existence big unionism. Big business and big unions, both of them proceeding to the problems of collective bargaining and the struggle for power within the domestic economy on the basis of assuming the present class-structured social system, being devoted entirely to special interest and thrashing about in their struggle with each other, inevitably create the necessity for big government. Structurally-regarded, there is no way of reversing the trend. In terms of any realistic view of social change as a process and as a describable trend, it is fair and indeed necessary to say that this is an irreversible development. In terms of policy, as Archbishop Temple always pointed out, our problem in the future is not collectivism or individualism, planning or private initiative—that is a dead issue. The only real problem for the future is whether we are going to have good or bad collectivism.

Now I realize that the word “collectivism,” at the level of journalese, is more an epithet than a descriptive term. Let us forget it. Use any other term that you want to describe this structural interdependence which is characteristic of a technical civilization. Its reality does not depend upon what term you use for it.

### Church Groups

**F**INALLY, the dynamism of the small group is a subject I should like to throw out for discussion. I believe that the structures of modern society have become so big that the only way that Christians can exert any decisive control over their development is by combining with secular forces going the same way. When we want to act as Christians under Christian auspices, within the limited terms of Christian reference, we then have to content ourselves with the dynamics of the small group and local action and limited objectives. In the Episcopal League for Social Action, without in any way losing interest in, or concern for, broad political and economic objectives, I think we have got to turn our attention, in programatic and practical terms and far more seriously than we have ever done in our history, to the question of small-scale, manageable units of associative action. Our pattern, like Ezekial's “wheels within wheels,” may have to be cell-groups within parishes, and such things as the work being done by Kim Myers, Paul

Moore and Bob Pegram in Grace Church, Jersey City, and by others. The Episcopal League for Social Action can determine its relation to these movements by the terms of its own program. I think also of what I call the “Umpers”—the Urban Mission priests and their ministry to the most depressed parts of our great urban communities. Also there are the “Eufers” — the Episcopal Urban Fellowship, which is a broader association of people concerned that the Church as a whole should be sociologically realistic about the trends of population movement and life within the patterns of urban America. Still again there is the experience of the “Spimmers,” the Society for the Promotion of Industrial Missions, which is developing in a great industrial diocese like Pittsburgh and is bound to spread out into other parts of industrial America. These are all signs of the times. There is no sense in people being too pessimistic today. If they are pessimists to the extent that they paralyze their own capacity for revolutionary and redemptive action, this reveals that they are not really realistic, not really objective. They are engaged in defeatist tactics and are probably unconsciously reactionary people. I don't mean to over-simplify this problem in social psychology but I personally think that most people who become radically pessimist about the possibility of redemptive action in history are unconsciously reactionary.

I would not agree with our chaplain, Father Denis, that sometimes we ought to be concerned with “being” rather than with “doing.” I could agree with him if he would rephrase it—we ought to be as concerned with our “being” as we are with our “doing.” It is not an either-or; it is a both-and proposition. Words have lost their power today. When we just want to “be” usually we just talk, don't we?

### Words Lose Power

**T**HERE has never been a time in the history of human culture when words had less meaning and less power. Radio! Television! Blat-blat-blat-blat-blat! All day! George Orwell's picture is not overdrawn. I find young people—my own children and their friends—don't believe things people tell them any more. In my parents' generation there was a tendency to be almost fetishistic about the printed word. If they saw anything in print they were inclined to accept it quite uncritically. Now this is all changing. They don't believe

what is printed. They don't believe what is spoken. They don't believe words! Never has there been such a pragmatic temper as there is today. Why should young people believe what they hear? A man whose tongue is for hire on the radio says that such-and-such a soap is absolutely the best soap that was ever made in the world. On the following night he makes the same extravagant claims for a competitive product. The same man! His tongue is for hire! From the point of view of communication, this man is a spiritual mercenary. His real convictions have nothing to do with his speech or his verbal communication.

Nobody today believes in words. That is why the slogan, "By their fruits shall ye know them," is perhaps more relevant today than at any time in the past. It is what we do. "In the beginning was the deed," as Goethe said, not the "word." The "word" really means deed, you see. The "word," the "Logos," isn't speech; it's spirit, it's drive, it's commitment, it's energy, it's power, it's force, it's doing. The Word of God is action, including social action.

## Water and Wine

By Philip F. McNairy

*Dean of St. Paul's Cathedral, Buffalo*

IT IS sometimes difficult to realize that as the incessant spring rains saturate the soil and our patience as well, we are witnessing the first scene of a mighty act of God. The second scene will be manifest a few months hence, when autumn has transformed this "water" of earth into the "wine" of the grape.

Once in human history God caused his providence to be made known in a single act. It happened at a wedding feast in Cana of Galilee. Seeing there, how Christ turned water into rich wine for the guests, the witness said, "It is a miracle." This work of the Son of God is far too great in its implications to be confined in our thought to one supernatural act. It is a living illustration of the way God works always in our behalf. It is evidence of his consistent purpose—to give us life more abundantly.

Perhaps there were those at the Cana wedding who observed that the greatest transformation was not in the water turned to wine, but in the fact that a poor and somewhat drab

family festival was changed by the presence of Christ into an occasion resplendent with spiritual beauty and unprecedented joy.

Whenever we reflect upon the divine love in human experience, we see that God, by his presence is forever changing the water of the commonplace and meaningless into the wine of great purpose and rich experience. Barren fields come alive with golden grain. Casual acquaintance becomes spiritual fellowship in the Church; a simple family supper becomes through Christ, the Holy Eucharist. Humdrum existence becomes a vital surge to possess eternal life. The instinct to survive is transfigured through faith into a passion to save and convert all lives.

Today, the greatest evidence of Spiritual transformation is to be found where Christ is invited to be the permanent guest in a Christian home. What happened at Cana has been occurring ever since. "Water has become wine" wherever men have come to know that it takes God's purpose for their family lives to insure the deep satisfactions of which they dreamed in courtship. They have seen beyond bank accounts—that love is a spiritual thing, which has no purchase price. No quantity of acquired luxuries can possibly express it; no lack of them can destroy it. They have found that love for children must be more than a mere instinct if it is to be healthy and creative.

A "biological accomplishment" places no such responsibility upon us as a divine trust. The home that is left without any other resource for settling differences than a bargain between two combatants will never be refreshed by sweet forgiveness. A union that began with selfish deception and is sustained by threats of separation or reprisal is utter waste of human talent and life. To find happiness under such conditions would be nothing short of a miracle.

It is to this miracle that the Church calls our attention. Christ as a real and living member in our homes will change water into wine.

## The Episcopal Church: What I Found

By Don Shaw

*The Story of a Modern Conversion*

10 c a copy

\$4 a hundred

THE WITNESS

Tunkhannock, Pa.



## SERVICE FOR YOUTH HAS MEETING

★The meaning of Christian faith for the individual church social worker provided the focus for discussion at the annual meeting of the Episcopal Service for Youth, at Seabury House, May 6-8. More than forty representatives of Episcopal case work agencies in dioceses as widely scattered as Tennessee, Arizona, Louisiana, and Western New York were present for the conference and business meeting. Presiding over the conference was Bishop Sherman of Long Island, president of Episcopal Service for Youth. Bishop Richards of Albany served as program chairman.

The Episcopal Service for Youth is a national federation of Episcopal case work agencies

which offer the services of trained and experienced case workers, the counsel of clergy, and other consultation with psychiatrists and other specialists. The work is planned to meet the problems of young people.

In an address on the religious philosophy of social work, the Rev. Thomas J. Bingham, instructor in Christian ethics at General Seminary, stated that social work must be based, not on humanitarianism, but on the basic principle of brotherhood. He spoke of the dangers inherent in the have and have-not relationship of the social worker to the person in need of help. "The danger of giving is always that it makes the giver act like God," he said. He contrasted this with the Christian doctrine that the good deed done apart from God is not a good deed, but an evil one. The Christian social worker, because he acts in a spirit of humility before God, can escape the danger of giving a service of patronage, Bingham affirmed. "We are not our brother's keeper, but we are asked to be our brother's brother," he concluded.

These thoughts were echoed by the Rev. M. Moran Weston,

executive secretary of the division of social education and community action of the National Council, who addressed the men and women on the following day on the future of social work with youth. The Church social work agency is in a special position to tackle the problems of people beset by the moral insecurity and spiritual isolationism of our times, he claimed.

Throughout the conference there ran an undercurrent of concern for the shortage of trained social workers in both Church and secular agencies. Katherine Duffield, secretary for college work in the second province, estimated that 150,000 students must be trained in social work in the next ten years to meet the continuing demand. She announced plans for a vocational conference in the fall to interest Episcopal college women into entering social work.

## MORRISTOWN PARISH SPLITS GIFT

★ When Mrs. Sylvia Green Wilks made bequests of \$70,000,000, St. Peter's, Morristown, N. J., received about \$1,200,000. The Rev. C. P. Trowbridge and his vestry have announced the disposition of the money as follows: \$150,000 for extensive repairs to the plant; \$150,000 to the perpetual maintenance fund to make future repairs; \$200,000 to the endowment fund, to offset loss in pew rent, since the vestry abolished the system; \$700,000 for a special fund to be used for non-parochial purposes.

Accumulated interest amounted to \$30,000 and so \$5,000 went to a settlement house for under-privileged people in Morristown; \$5,000 to assist aged and needy parishioners; \$10,000 for advance work in Haiti, since Bishop Voegeli was formerly a mem-

**from \$2975**



**CUSTOM-BUILT!**  
Every WICKS fills the specific need. Economy...dependable and artistic values are yours, when the choice is a WICKS!

**WICKS ORGAN COMPANY**  
HIGHLAND ILLINOIS

**WICKS ORGANS**

Dept. W

## FIVE Outstanding Laymen

DECLARE THEIR RELIGIOUS CONVICTIONS

in

### WHAT RELIGION MEANS TO ME

CARL W. ACKERMAN,  
*Columbia University*

JOSEPH W. BARKER,  
*President, Research Corp.*

CLIFFORD P. MOREHOUSE, *Vice-President, Morehouse-Gorham Co.*

ELLIS H. CARSON,  
*President, National Surety Co.*

PIERPONT V. DAVIS, *President of Harriman Ripley & Co.*

Foreword by The Rev. John Heuss, Rector of Trinity Church, New York.  
These five addresses were given at Trinity Church during Epiphanytide, 1953.

Prob. Price, 75 cents

### Morehouse - Gorham Co.

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

ber of the parish; \$5,000 to the International Missionary Council; \$2,000 to assist candidates for the ministry in the diocese of Newark; \$2,000 to St. Mark's, Basking Ridge, N.J., founded by St. Peter's more than a century ago; \$1,000 to Youth Consultation Service of the diocese.

## BETTER BUSINESS METHODS URGED

★ Criticisms of the revised parochial report blanks, parish cash books, and diocesan report blanks were considered by a group of seventeen men interested in promoting good business methods in Church affairs, meeting on May 7 at Church Missions house. The group suggested that minor changes be made in these blanks so that they can be used more easily by parishes and dioceses, especially in the explanatory texts. This same group of men made the original recommendations which were approved by the General Convention of 1952 for revising report blanks to provide greater accuracy.

Since the new blanks have been put into use, numerous favorable and unfavorable criti-

cisms have been received in the treasurer's office, and it was felt necessary to review these, and to make adjustments within the authority of General Convention as might be necessary.

All comments were considered, and in the opinion of the group, real progress has now been made in enabling parishes and dioceses to make accurate reports easily.

## OBJECTION MADE TO HOUSTON

★ The convention of Massachusetts went on record against holding the 1955 General Convention in Houston, Texas, as was voted at the 1952 Convention. The delegates stated that "this resolution was passed for the reason that Negro delegates and clergy would face segregation in that city. In 1940 a resolution was passed stating that if General Convention were to be held in a city that practices racial segregation, every effort would be made to accord equal privileges to white and colored delegates."

## OPEN CENTER FOR MIGRANT WORKERS

★ The Minnesota Council of Churches has opened a center at Fisher, Minn., to aid the Spanish - speaking migrant workers who are arriving here from Texas.

Although the work of weeding and thinning sugar beets does not start until late May,

the workers come early to take advantage of credit bills for food issued by state growers, the Rev. John Wilson, associate secretary of the Minnesota council, explained.

Before June 1, some 2,000 migrants are expected to be in the Red River Valley area around here.

The Rev. William Lorenz, Cincinnati, representing the National Council of Churches' home missions division, is in charge of the center. He will be assisted later in the month by Darwin H. Lumley, graduate of McCormick Seminary, Chicago.

Two other centers will be opened later this year in southern Minnesota. The center here provides leisure time and religious services for the migrant workers.

## NUMBER HOUSES FOR CHURCH

★ Members of St. Luke's Church in Ewing, N. J., are using a municipal drive to get all houses in the district numbered as a means to raise funds for a new church building.

The young couple's guild of the church decided that it could help both the township and the church by selling and installing house numbers. Church officials said the campaign met with excellent results. It won the endorsement of township officials.

### 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.

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.

Any book mentioned in this magazine—

# BOOKS OF ALL PUBLISHERS

BRASSWARE

SILVERWARE

buy from your official house

THE *Seabury Press*

GREENWICH • CONNECTICUT



## EUROPEAN TRAVEL THIS SUMMER

★ A travel agency reports that there will be heavier travel this summer in Europe than any time in history. Dean Sturgis Lee Riddle, dean of the Pro-Cathedral of the Holy Trinity, Paris, states that American Episcopal Churches abroad "are ready and eager to welcome all churchmen and visitors." Besides Paris there are churches at Nice, Geneva, Rome and Florence.

## INVESTIGATIONS HIT BY OHIO

★ The social relations department of the diocese of Ohio passed a resolution congratulating Dean Francis Sayre for his sermon condemning current Congressional investigations — which appeared in the Witness in full March 12th. The resolution condemns "the techniques and implications of any Congressional committee which misuses its authority."

## THE CLERGY ROLE IN SICKNESS

★ A hospital chaplain and its superintendent told 3,000 psychiatrists that hospitals should make every reasonable effort to enlist and train local pastors as members of their therapeutic teams.

Dr. Archibald F. Ward, resident chaplain, Eastern State Hospital, Williamsburg, Va., and Dr. Granville L. Jones, superintendent of the institution, gave this advice in a

paper delivered before the annual meeting of the American Psychiatric Association.

"When one member of a family becomes mentally ill, the other members constitute the most immediate concern of preventive mental hygiene," the two said. "If they are not helped, many of them will experience severe difficulties in living, some to the point of becoming sick themselves, and the home environment may work against the patient's eventual recovery."

The doctors said that the family minister is in a "strategic position" to influence the family and the community in matters of mental health. They noted that most psychiatrists have neither the time nor the opportunity to meet with the family of the sick person and discuss their problems with them.

"Even when social workers, members of mental hygiene clinics, and local physicians do all that they can, the need is by no means met," they said. "Other resources must be discovered and developed."

The two doctors suggested that the hospital staff may discover, in the person of the pastor in the patient's home community, a considerable human resource in meeting this need.

### PARISHFIELD Brighton, Michigan

#### YEAR'S TRAINING FOR CHRISTIAN LAYMEN

Parishfield provides a course of training for men and women from October through May at a cost of \$300 for tuition and board. The course is designed for those wishing to strengthen their Christian insight in the workaday world.

This is an opportunity for growth and study through sharing in Christian community life and through Bible and Prayer fellowship.

**For further information write  
PARISHFIELD**

"When the pastor is properly trained he may make a significant, and in many ways a unique, contribution, in helping the family and the community," the psychiatrists were told.

"The minister's historic role imposes upon him a helpful concern for his people, in sickness even more than in health. His intimate, personal association with his people makes possible a natural expression of this concern in ways that make for good mental health.

"Some ministers already have sufficient training to assist the families in these ways, and they would welcome this opportunity to make their ministry more useful. Others will respond to an invitation from the hospital, especially when a trained chaplain is on the staff, to prepare themselves more adequately."

#### 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

## 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

# THE NEW BOOKS

*One Christ; One World; One Church.*  
A Short Introduction to the Ecumenical Movement. By Norman Victor Hope. Church Historical Society, Philadelphia. \$1.

This is a valuable little book, especially for clergy and laity who have not followed closely the worldwide growth of the movement for Church unity. Especially important for such readers is the description in chapter II of the beginning and growth of Protestant missionary work and the reasons for the complete lack of it until the end of the 18th Century, when the Baptist, William Carey, became the ardent pioneer of all subsequent missionary work. It is made very clear that Protestant missions, when they finally hit their stride through the XXIX Century, demonstrated the crying need for Christian unity.

The steps in the progress of the Ecumenical Movement are clearly described, beginning with the "World Missionary Conference" held at Edinburgh in 1910 and being followed by the "Faith and Order" conferences inspired by Bishop Brent and the "Life and Work" conferences which were first held at Stockholm in 1925. The author makes clear the logical merger of these two movements that created the present World Council of Churches which held its first Assembly at Amsterdam in 1948.

Not the least valuable part of this book is the author's analysis of the nature of the very serious theological and social difficulties which beset the Ecumenical Movement at the present time, one of the most

important of which is the lack of any live interest in the subject by clergy and laity at local levels in all communions. A general reading of this small book would help considerably in solving this latter problem  
—K. R. F.

*Psychology, Religion, and Healing.*  
By Leslie D. Weatherhead.

Abingdon-Cokesbury, \$5.00.  
This is almost a life-work; at least it sums up the mature reflections of a pastor who has been interested in the application of psychology to problems of health, and to pastoral work, all his life. He first became interested in the subject while a chaplain in the British Army (Baghdad and India) in World War I. The book also incorporates the substance of his doctoral dissertation at the University of London. It has obviously been worked over and revised and brought into better shape through the years. As a result, here is an important volume for the pastor, not primarily for the clinician. It is an interesting quotation that opens the book: "This is the great error of our day, in the treatment of the human body, that physicians separate the soul from the body" (Plato speaking!). But today the error is dual, and many pastors undertake to heal the soul without realizing the importance of the body, its states, its drives, its lacks, its incessant importunities, its enormous effects upon the soul within. This book will be very revealing to many a reader.  
—F.C.G.

With Wells' Direction  
**YOU**  
**CANNOT FAIL**  
in a  
**Fund-Raising Program**

When a church employs Wells Organizations to organize and direct its building fund program, that church remains a Wells' client until its insured objective is reached. Well over 90% of these churches exceed their insured objectives in a single canvass. For those who do not, Wells not only continues to counsel and guide, but also returns again—without additional fee charge—to direct another canvass. Although not more than two canvasses have ever been required so far, Wells is prepared to return again and again, if necessary, until victory is assured.

Therefore your church cannot fail when it employs Wells to direct its fund-raising program. But more than that, the success record of our clients shows that the insured objective is a minimum figure, and often an unimportant minimum. For instance, among our most recent clients ten out of eleven exceeded their insured objectives on the first canvass, one out of six raised more than 150% of its insured objective, and one out of every 26 raised more than 200% of its insured objective.

Church leaders are invited to secure the counsel of Wells Organizations before planning a major fund-raising program for either building or budget. Wells' many advisory services are entirely without charge or obligation. Merely phone (collect) or write the nearest Wells office.

## Behind the Insured Objective

140 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs—both building and budget. Currently Wells officers are holding an average of 200 Study & Plan meetings a month with individual church boards and responsible committees, entirely without charge. In the field of professional services, Wells is concluding better than one major church building fund canvass a day, with more than 90% of these churches reaching their insured objectives on schedule. Wells methods are now recognized as the most inexpensive, and spiritually constructive, of all organized fund-raising plans.

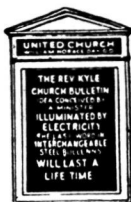
**Wells** ORGANIZATIONS  
Church Fund-Raising Specialists

CHICAGO, 222 N. Wells St., Central 6-0506 •  
WASHINGTON, D.C., Washington Bldg., Sterling 3-7333  
• NEW YORK, Empire State Bldg., Oxford 5-1855 •  
CLEVELAND, Terminal Tower, MAin 1-0490 • OMAHA,  
W.O.W. Bldg., Jackson 3100 • FORT WORTH, Electric  
Bldg., Fannin 9374 • ATLANTA, Mortgage Guarantee  
Bldg., Alpine 2728 • TORONTO, 330 Bay St., Empire  
6-5878 • SAN FRANCISCO, 41 Sutter St., GARfield 1-0277  
SASKATOON, 201 Ross Bldg., 6949

**Sudbury** CHURCH WORSHIP AIDS

Have your dealer show you  
the wide variety of well made  
church appointments we produce

FOR COMPLETE CATALOG SEND TO  
**SUDBURY BRASS GOODS CO.**  
55 SUDBURY STREET, BOSTON 14, MASS.



## CHURCH BULLETINS

Every progressive church should use Winters' De Luxe Bulletin Board. Dignified, effective, and economical. Over 7,000 IN USE. Increase attendance, interest and collections. Write today for illus. Catalog. H. E. Winters Specialty Company, Davenport, Iowa.

Scriptural—Artistically designed  
**WORSHIP FOLDERS**  
Large assortment—Self Selection  
Lithographed—Special Days—General use

Ecclesiastical Art Press  
Dept. W Louisville 12, Ky.

**FREE CATALOG**



**25 BELL CARILLON**

Genuine Cast Bronze  
only \$8,000 installed

Plan a Memorial Carillon for your church. Designed to fit any church tower or bell room. Other types of carillons available. Write today for free estimate or visit our Boston store to see it on display.

**WHITEMORE ASSOCIATES, INC.**  
16 Ashburton Place, ( ) Boston 8, Mass.



# PEOPLE

## Clergy Changes:

CHESLEY V. DANIELS, formerly of St. Philips, Cumberland, Md., is now rector of St. Stephen's, Catasauqua, Pa.

ROBERT F. KLINE, rector of Calvary, Wilkes-Barre, Pa. since 1919 has retired and is now living in Allentown, Pa.

CHARLES H. BUCK, JR., professor of Episcopal Theological School, becomes dean of St. Paul's Cathedral, Boston, in the fall when EDWIN J. van ETTEN retires.

CHARLES H. BEST, associate rector of All Saints, Chevy Chase, Md., becomes rector of Trinity, Red Bank, N.J., June 30.

CHARLES A. GRIER, recently ordained deacon after being an engineer for 40 years is now director of the Bishop McLaren Foundation of the diocese of Chicago.

ROBERTSON EPPES, JR., is now canon missionary of St. Mary's Cathedral, Memphis, Tenn., and will serve churches at Collierville, Bolivar, LaGrange and Somerville.

GLION BENSON, formerly rector of St. Andrew's, La Junta, Colo., is now in charge of the mission at Sedro Wolley, Wash.

CARINGTON R. CARISS, formerly of the Good Shepherd, Woodstock, Ontario, is now rector of St. Thomas, Buffalo, N.Y.

RONALD S. MORISSEY, formerly rector of St. Michael's, Oakfield, N.Y., is now rector of St. Mary's, Salamanca, N.Y.

MERWIN A. GARLAND, formerly rector of Trinity, Warsaw, N.Y., is now rector of Trinity, Fredonia, N.Y.

A. ROBERT CHIDWICK, formerly rector at Ishpeming, Mich., becomes rector of St. Paul's, Modesto, Cal., in June.

## 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. 319 Lombard St., Philadelphia 47, Pa.

Bishop's endorsement must accompany request

GUY W. HOWARD, formerly rector of St. Paul's, Colleyville, Ark., is now rector of All Saints, McAlester, Okla.

JOHN W. HAYNES, formerly rector of St. Michael and All Angels, Rumford, R.I., is now rector of Calvary, Hillcrest, Del.

CHARLES R. LEECH will be installed as canon of St. John's Cathedral, Wilmington, Del., May 31.

## Ordinations:

MAURICE A. M. GARRISON was ordained priest by Bishop Boynton, March 21, at the Holy Apostles, New York, where he is assistant. He is also a fellow at General Seminary.

## Lay Worker:

CAROLINE CUMMINS, headmistress of Bishop's School, diocese of Los Angeles, for 33 years, has resigned effective July 1.

## Death:

WILLIAM F. VENABLES, 79, rector of the House of Prayer, Newark, N.J., died May 6 after a brief illness.

## ● ADDRESS CHANGE

Please send both your old and your new address.  
The Witness, Tunkhannock, Pa.

## 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

## CASSOCKS

SURPLICES — CHOIR VESTMENTS  
EUCCHARISTIC 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

## 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.

## 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.

## 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

## 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



## 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

## HOLDERNESSE

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

## KENNETH R. FORBES

*Executive Director of ELSA*

The following letter was authorized by the executive committee of ELSA.

There has been called to the attention of the Episcopal League for Social Action an editorial attack in Episcopal Churchnews, entitled "ELSA and the Bear".

ELSA may be a "weak little girl", as the editorial describes her, but at least she knows the facts of life. Also she is aware of the example and the precepts of her Master, which are sufficient to arm her against contamination by whatever company she keeps. Our blessed Lord did not hesitate on occasion to foregather with publicans and sinners, with unbelievers and rank outsiders. He chose the manifestly "unfit" of the community to be his intimates, so that he might make them fit to be members of the holy family. By the respectable and conservative of his day he was scorned and maligned. ELSA cherishes the belief that he would have his disciples follow his steps in this pattern of behaviour, as in all else that he said and did. We are trying to hew to the "Christian line" and are quite undisturbed if it brings us into conflict with some policies of the state department, the Pentagon, or any other secular point of view, in this or in other countries.

The basic aims for which ELSA is working today are: World peace as the primary need and upon the securing of which everything else worth while depends; Social change wherever and whenever it is essential to the well-being of the whole people; and Civil rights, as they are defined in the U.S. Constitution for all men and women.

## Cathedral Choir School

*New York*

*(Choir Membership Not Required)*

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

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

*Head Master*

CATHEDRAL CHOIR SCHOOL  
Cathedral Heights, N.Y. City 25

ELSA has confidence in the American tradition of democratic freedom, as applied to education, race relations and political action. That 24,796 Communist party members (Mr. J. Edgar Hoover's 1953 report to Congress) among 160,000,000 American citizens constitute a menace to our institutions—in this day when government is in the hands of big business and has a huge military establishment—is an absurdity which Episcopal Churchnews should be able to recognize as such. Insofar as Communists, and other left-wing radicals and progressives, fight for the things we believe in, we of ELSA shall have no hesitation about working with them as allies, precisely as our American government chose to do in the second world war against the common menace of Fascism.

As of the present moment, Congressional leaders are running wild in a mindless fear of "communists" and "subversives". They are trying their utmost to imprison the thoughts and actions of American citizens within the narrow cabin of their own prejudices. And by this sort of performance they are diligently sawing off the branch on which they are sitting—the precious heritage of democratic freedom of thought, speech and assembly—only by the virtue of which can we logically and effectively help in preventing the spread of totalitarian methods in a world struggling heroically to become free and to attain that more abundant life which we Christians believe it is the will of our Lord that all men should have.

ELSA proposes to continue to strive for her three basic objectives. We welcome to membership and to co-operative action all men and women in the Episcopal Church who are clear-eyed and unafraid.

## LOUIS WALLIS

*Layman of Forest Hills, N. Y.*

I see you are having trouble with certain people. The more you try to act the way Jesus wants you to, the lonelier you will be. The Churches have built up a certain conventional pattern of Jesus that has only a slight resemblance to the reality. You must stick to conventionality or suffer the consequences.



# THE CHURCH PENSION FUND

and its subsidiaries  
administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

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

## CHURCH LIFE INSURANCE CORPORATION

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

## THE CHURCH FIRE INSURANCE CORPORATION

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

*Further information available by addressing any of the above at*

20 EXCHANGE PLACE

NEW YORK 5, N. Y.

## Three Hundred Recruits For the Church's Ministry

This month's graduations in the Seminaries of the Church will yield over three hundred men for ordination by the Bishops of various Dioceses.

Their intensive, three-year course of theological education and pastoral training over, they will be commissioned and assigned to parishes and missions wherever the Church's work requires.

Christian people are bidden (B.C.P. p. 47) to pray for these men "that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour."

\* \* \* \* \*

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS