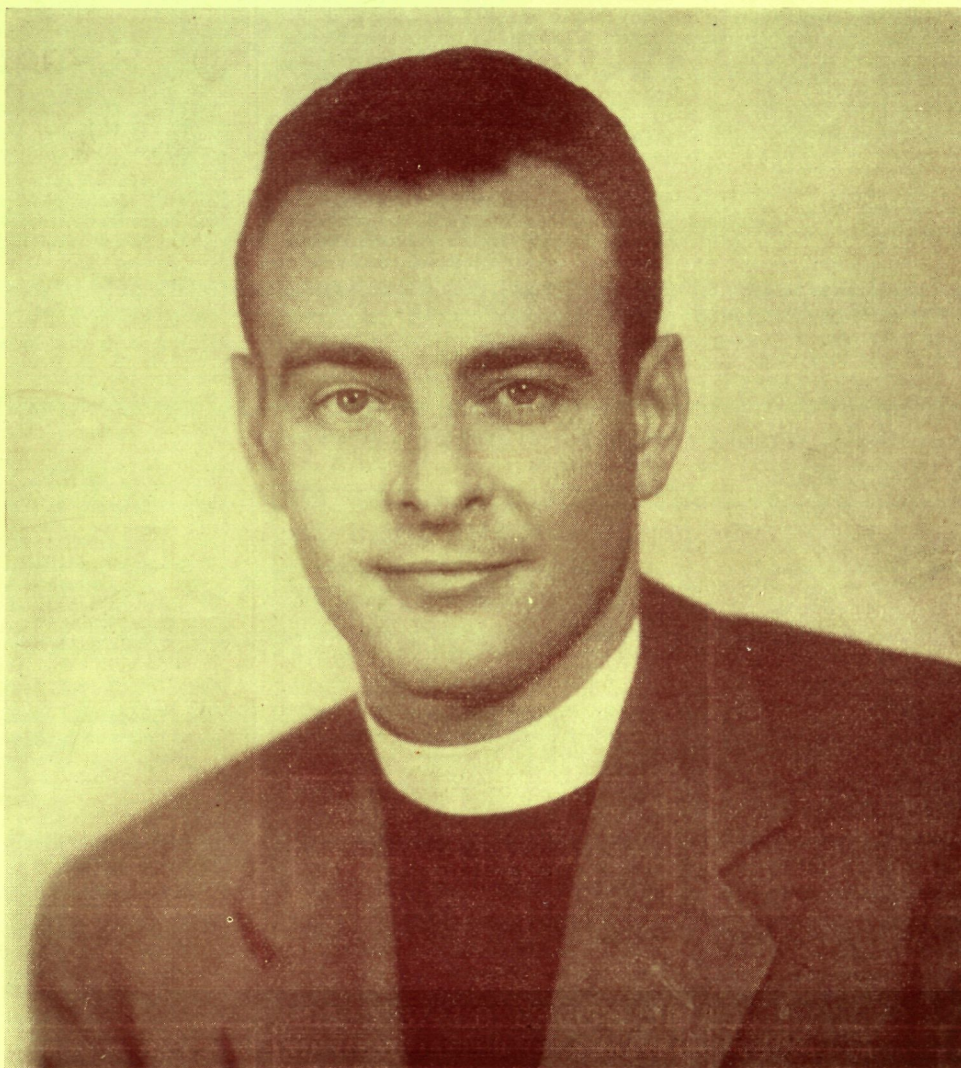


THE Witness

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MAY 28, 1953



SIDNEY W. GOLDSMITH, JR.
RECTOR AND HEADMASTER OF SHATTUCK SCHOOL

Task of a Parish by John Heuss

SERVICES In Leading Churches

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"A Church for All Americans"

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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.

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Weekday: Thurs. 10. Other services as
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Holy Days: Holy Communion, 10:30.

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9:30; M. P. and Ser., 11.
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Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
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12 N HC; Evening, Weekday, Lenten
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7:30 a.m., Holy Communion; 10 a.m.,
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a.m., Morning Prayer and Sermon;
5:30 p.m., Young People's Meeting.
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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.

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Shelton Square
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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—

Christian Forces Take Stand In South Africa

Issue Protest Against Flogging and Raise Funds to Aid Those Persecuted

★ The Church of England has an unofficial organization called Christian Action which is currently working on the South African problem with special reference to aiding anyone who suffers, particularly the Africans and the Indians as a result of the present racial policies, and non-violent resisters to those policies.

Directing the work of the organization is Canon John Collins of St. Paul's Cathedral, London.

Funds raised are gotten into South Africa where they are administered by priests of the Church of England who serve there as missionaries. The money is used not only to aid families and dependents of those who go to prison because of the part they play in the resistance movement but also, as Canon Collins writes *The Witness*, "to meet some new and quite different situation." It is presumed that he cannot be explicit about this "new and different situation" without getting people into trouble with the South African government headed by Dr. Malan, which won the recent election on a platform of complete segregation.

Two bills were immediately put through parliament, the public safety bill and the criminal law amendment bill which

provide for extreme penalties for being convicted of opposing the policies of the government.

It was also recently stated publicly at a mass meeting in Johannesburg by the Rev. Trevor Huddleston, head of the Community of the Resurrection in South Africa, that it will be impossible to get the press to report anything "which bears upon the defiance campaign or, indeed, anything which even remotely resembled criticism of the government or incitement."

One of the first to be arrested and sentenced under the new laws brought a vigorous protest from a group of distinguished people of England. Commenting on the protest, sent to the *Witness* by Canon Collins, he states that he received a complete version of the court case and that "the poor wretched man was not even addressing a public meeting. He was talking privately to a group of Africans, amongst which was a police informer."

The letter of protest follows: "An African, Mr. Arthur Matlala, has been sentenced by a court at Nylstroom, near Pretoria, Union of South Africa, to eight strokes of the lash, in addition to one year imprisonment with hard labour. He was convicted under the

recently passed Criminal Law Amendment Act, which introduces whipping up to ten strokes as a penalty for defiance or incitement to defiance of the South African race laws. Mr. Matlala was charged in court with appealing to Africans to subscribe 2/6 to help to fight European oppression. We protest against this in the strongest possible terms. Signed: Phyllis Bentley, Phyllis Bottome, L. John Collins, Philip Fothergill, Julian S. Huxley, Augustus John, Rose Macaulay, William Manchester, Elizabeth Pakenham, C. E. Raven, Donald O. Soper, Sybil Thorndike, Leslie D. Weatherhead, Violet Bonham Carter, Lewis Casson, G. D. H. Cole, Victor Gollancz, Margaret Storm Jameson, David Low, George F. Macleod, Hugh Martin, Henry Moore, Pakenham, Russell, Stansgate, S. Maurice Watts."

Convinced that there will be readers who will wish to aid the Christian forces in South Africa that are working against segregation, *The Witness* will forward to Canon Collins any contributions received. Checks should be made payable to *The Witness*, with "African Fund" written in the lower left-hand corner, and sent to Tunkhannock, Pa.

ELECT BISHOP FOR UPPER CAROLINA

★ The Rev. C. Alfred Cole, rector of St. John's Charleston, W. Va., was elected bishop of Upper South Carolina on May 12. He will succeed Bishop Gravatt who retires in the fall. Mr. Cole informed the delegates, meeting at Trinity, Columbia, that he would accept.

AN EYE WITNESS ACCOUNT OF WACO DISASTER

By G. Ashton Oldham

Retired Bishop of Albany

★ Waco, Texas, has been the scene of devastation comparable on a smaller scale to the recent floods in England and Holland. At 4:45 p.m. Monday, May 11, a tornado or cyclone struck this town, bringing death and destruction on a wide scale.

From the window of my hotel, which was badly shaken, I saw the storm drive down the main street and level a score of buildings in the next block, while the air seemed filled with store fronts, signs, pent houses, even large sheets of galvanized iron. In my hotel many windows were blown in and the power cut off so that we were without lights, hot water, elevator service and food for two days. We were practically marooned on the seventh floor, from which I made several trips to the parish office and also to procure sandwiches and other food available.

Some 114 persons were killed and over 500 injured — a good many of them as they sat or drove in their cars. Many of these were members of the Episcopal Church of which I am in charge, and I have been kept extremely busy ministering to the injured and burying the dead. The spirit of the people has been so fine that while it has been a harrowing experience, it has also been a blessed one.

The people of this city and of neighboring towns have been magnificent in their generosity — sending in food and trucks, as well as volunteering their personal services. Our churches in town happily escaped serious injury, and St. Paul's Church, which is located in the very heart of the devastated area, has done yeoman service. It

has thrown open its facilities, has served as canteen and rest station for the Red Cross, serving military, police, and rescue squads all during the crisis, serving sandwiches and hot coffee at the sites of rescue and patrol duty. Many cots were set up and were constantly in use by the workers who would arrive wet and exhausted, for the weather throughout the week has been cold and incessantly rainy. The members of the parish, men, women, and even children, worked indefatigably not only all day, but some of them all through the night, thus rendering not only an important service, but setting a fine example of what a parish can do in an emergency. Now that the worst is over, a missing persons bureau has been set up here to render a vitally needed service to those in anguish as to the identity of their loved ones.

During all this one reflection came constantly to my mind. Here are groups of people doing everything in their power to save lives and minister to the sick and bereaved and being almost unnaturally happy in doing so, while in other parts of the world people are working just as assiduously and earnestly to destroy life! When are we going to become real Christians?

ASK MENTAL HEALTH CLEAN - UP

★ The convention of West Missouri, meeting at Sedalia, called upon the state to clean up its mental health program and institutions. The governor was urged to invite the American Psychiatric Association and the state's Association of Mental Health to "investigate and report on our present care

for the mentally ill and to propose a plan for its improvement."

BISHOP STARK HITS SMEAR TACTICS

★ Bishop Dudley Stark told the convention of Rochester, meeting May 15 at Geneva, N. Y., that "democracy and the Christian religion suffer alike when the livelihood of honest men and women is jeopardized by the expression of honest opinion. We must give credit neither here nor abroad to those who smear."

The convention later passed a resolution calling upon Congress to enact rules guaranteeing the rights of witnesses before its investigating committees.

NORTH CAROLINA ON SEWANEE

★ The diocese of North Carolina voted at its convention requesting "trustees of the University of the South to admit qualified students to the school of theology regardless of race." The statement also said that "seven white theological seminaries of other Churches of the South have made specific welcome to Negro students."

THE PICTURE ON THE COVER

★ What we should have had is the picture in the alumni magazine of Shattuck which shows the popular rector and headmaster, Canon S. W. Goldsmith, Jr., handing plane stewardess, Mary Ann Burrows, the ticket for a trip. The ticket was three feet long and covered a country-circling trip he made on behalf of the famous Church school which he heads. It was a good picture of Canon Goldsmith. It was a better picture of Mary Ann Burrows.

Shattuck is not only one of the finest schools in the country, but it also maintains a tiptop summer school and camp.

CONVENTION OF NEW JERSEY

★ New Jersey held its convention at Trinity Cathedral, Trenton, and took action on several important matters. A committee was set-up to study the advisability of dividing the diocese in two. The matter, however, is merely in the study stage, with no action likely within the next ten years.

Bishop Gardner, in a stirring address, said that people were looking for "a fellowship in which men of all sorts and conditions are living together in unity and peace; in which a stable and secure adjustment has been found between the loyalties and obligations of their common life and the inherent right of every individual to free personal development. This the Church has the power to provide."

He also spoke of the tremendous growth of population in the diocese, due to rapid industrialization, so that "instead of being largely a rural diocese, it was becoming one of the great dioceses of the American Church. We must plan not only for this immediate year, but for years that lie ahead."

He announced that under canons he would be required to retire in July, 1955, and stated that he planned to give consent to the election of a coadjutor at the convention next May.

NEW YORK QUESTIONS HOUSTON

★ The convention of the diocese of New York approved a resolution which questions the advisability of holding the 1955 General Convention in Houston, Texas. A similar resolution was passed by the Massachusetts convention (Witness, May 21).

The New York resolution, which was sent to Bishop Quin of Texas, states that "unless

unsegregated accommodations and transportation can be assured, the environment would not be satisfactory for the meeting of the General Convention."

BISHOP KENNEDY DECLINES

★ Bishop Kennedy of Honolulu has declined election as bishop of Kentucky. Another convention to elect will be announced presently.



ALICE HUDSON is the director of education at St. James Cathedral, Fresno, California

SIMPSON HONORED AT GENERAL

★ Prof. Cuthbert A. Simpson of General Seminary was honored on May 7th with a testimonial dinner, given by faculty and students, to mark the twenty-fifth year he has been on the faculty. There was a check and also a gift to Mrs. Simpson.

CONVENTION OF EASTON

★ Bishop Miller urged more men for the ministry at the convention of Easton, meeting at Christ Church, Cambridge, Md. He also pointed out the need for larger endowments, both on a local and diocesan scale.

NEW YORK MEETING IS CANCELLED

★ An inter-creedal mass meeting that was to have been held in New York on June 14th as a demonstration for civic reform has been cancelled. The meeting was being promoted by Bishop Donegan who is recent weeks has tried to rally religious forces against corruption in civic life.

Bishop Donegan said that the Roman Catholic representative on an inter-creedal council organized at his suggestion to fight civic evils had informed him that Catholics could not take part in the proposed meeting "on the grounds that such a gathering would have political implications." The representative is Msgr. Edward J. Watterson, Francis Cardinal Spellman's secretary for education.

Bishop Donegan said that following the Catholic action the Jewish representatives in the council also had withdrawn from participation "since under the circumstances they felt it would not be truly an inter-creedal approach which was the purpose of the gathering."

PITTSBURGH WILL HAVE SUFFRAGAN

★ Acting on the request of Bishop Pardue, the convention of the diocese of Pittsburgh voted on May 12th to proceed with the election of a suffragan bishop.

SCARSDALE RECTOR GOES TO ROME

★ The Rev. Harry Price, about whom there has been some mystery since he resigned as rector of St. James-the-Less, Scarsdale, N. Y., announced on May 18 that he has been received into the Roman Catholic Church. About a year ago his assistant, W. C. Kernan, following an overwhelming defeat in a school controversy resigned to join the Roman Church.

BISHOPS LUDLOW AND DONEGAN HIT INVESTIGATIONS

★ Bishop Ludlow, suffragan of Newark, told the convention of that diocese, meeting at Trinity Cathedral on May 12th, that the activities of Senator McCarthy is "reckless effrontery because it affects international relations and leads other nations to wonder how mentally sound we are."

"The great state of Wisconsin, which was once renowned for its intelligence, its independence and its progressiveness has now spawned Joe McCarthy, who thrives politically by creating fear and suspicion among his fellow citizens," the bishop declared.

Speaking on television, Bishop Ludlow called it an "evil" because it tends to instill in children the idea that the main functions of adults is to entertain them and it causes them to grow as spectators rather than workers. "They sit indoors and are titillated by the hour by stuff which has no edifying value."

Bishop Donegan also denounced the current investigations before the convention of New York, meeting also on May 12th. He attacked the "spurious patriotism" of certain committees as "a most serious threat to our national life." He mentioned no names but he afterward told reporters that he was referring to the committees headed by Senator McCarthy and Rep. Harold H. Velde.

"This spurious patriotism," he said, "seems to have as its main intent the investigation of anyone who does not fit into their pattern of narrow-minded outlook. They seem now to be training their attention on the clergy."

The bishop said that any clergyman "against whom

there are genuine evidences of subversive actions or illegal activities" should be tried and punished, but he denounced investigations based on "rumor, hearsay or the gossip of irresponsible persons."

He cited as an example an incident disclosed in the current issue of the National Council of Churches publication, *The Outlook*. The monthly reported that a representative of the House Un-American Activities Committee had stated—in reply to an inquiry by the National Council as to whether any of its members were under investigation—that the group's files contained "information" about "some persons connected with" the National Council.

One of these, the committee representative said, was Henry Knox Sherrill, Presiding Bishop of the Episcopal Church and former president of the National Council. Bishop Sherrill, he said, had sponsored a Congress of Soviet-American Friendship meeting.

The *Outlook* editorially denounced this "information" as a misrepresentation since it gave the impression of a "reprehensible pro-Communist attitude" on Bishop Sherrill's part whereas his action was undertaken in 1942 when the U. S. and Russia were "allies in arms."

"Such misrepresentation," Bishop Donegan said, "is alarming and inexcusable."

The convention, attended by some 450 clergymen and laymen of the diocese, adopted resolutions—after lively debate—to make women eligible for elections as delegates to conventions, members of mission advisory boards and church wardens and vestrymen in

their parishes. The resolutions must be ratified by the 1954 convention to become effective.

A resolution urging revision of the nation's immigration laws to eliminate "discrimination based on race, creed, color or national origin" also was adopted by the convention.

ALBERT C. JACOBS INSTALLED

★ When Albert C. Jacobs was inaugurated president of Trinity College, Hartford, 28 college and university presidents were among the 145 representatives of institutions of higher education. The ceremony, held May 16, was opened with a colorful academic procession after which Northey Jones, New York banker, as chairman of the trustees selection committee, presented Dr. Jacobs, who was invested by Newton C. Brainard, chairman of the trustees.

Trinity commencement will be June 7 when the principal speaker will be Irving S. Olds, former chairman of the board of U.S. Steel.

COMMISSION ON UNITY

★ The commission on approaches to unity has had two meetings since the 1952 General Convention and is to have a joint meeting with the commission of the Methodist Church in the fall. It also authorized Bishop Keeler of Minnesota, chairman, to be one of the signers of the call for a convocation to consider "the plan for a United Church of America". In doing so the commission stated that "we do not commit the Episcopal Church, but we wish to see the whole issue sympathetically explored."

A message was also sent to the Presbyterian Church stating that "we look forward to the resumption of discussions as soon as possible."

NEW HAMPSHIRE CONVENTION

★ The convention of New Hampshire, meeting May 11 at Grace Church, Manchester, voted to amend the constitution of the diocese to admit women as delegates. It will have to be reaffirmed next year. It declined to pass judgment on Bishop Hall for celebrating an ecumenical Communion service that morning, for which he has been criticized by the American Church Union.

A resolution censuring the bishop was introduced by the Rev. Sheafe Walker of Portsmouth, but it was dropped in favor of one introduced by the Rev. John W. Suter which called for a committee to assemble all relevant records and documents in the case and forward them to the House of Bishops with the request that they "state whether or not the said service fell within the intention of the House of Bishops as expressed in their statement" (Regarding Holy Communion at Ecumenical Gatherings).

Some delegates felt that sufficient opportunity had not been given to supporters of Bishop Hall's action to state their case. Another resolution was therefore introduced by the

Rev. Elsom Eldridge of Nashua which put the convention on record as specifically approving "the interpretation of the bishops Statement as made by the bishop of this diocese and the standing committee." After considerable debate, during which it became apparent that such action was not necessary, the resolution was laid on the table.

The standing committee in March had issued a statement in which they supported Bishop Hall in his announced intention to celebrate the Holy Communion to which would be invited "all baptized communicant members of other Churches" who would be in Manchester on May 11 to attend a meeting of the state's Council of Churches.

ASKS SEWANEE TO RECONSIDER

★ The convention of Newark passed a resolution asking the trustees of the University of the South to reconsider their action in barring Negroes from the school of theology when they meet next month.

Bishop Washburn also announced that the consecration of the Rev. Leland Stark as bishop coadjutor will take place on June 9.

MARYLAND RED-PROBERS CHECK MEETING

★ State officials last week investigated a meeting held in a Baltimore theatre to discuss how the Churches could aid in strengthening the UN. The officers were looking for "reds." The meeting has as speakers the Rev. Don Frank Fenn, rector of St. Michael and All Angels; Thomas Mahony, former president of the Catholic Association for International Peace; the Rev. Donald Harrington and Rabbi Edward E. Klein of New York.

Marvin H. Smith, official in charge of enforcing Maryland's new law to curb subversive activities, acknowledged that these agents took down names and auto numbers of persons attending the meeting. The information, he said, would "go into the files." He then told reporters that "you've got to find out who's active in these organizations."

Governor Theodore M. McKeldin said he was "distressed and shocked" over the action and that such steps would "not be tolerated in the future."

The meeting was sponsored by the United World Federalists, one of whose announced aims is to strengthen the UN.



AFTER THE SMORGASBORD at Florida State University's Ruge Hall the students wash while the professors dry. At left, Bert Miller, Jo Brock and Wendall Brathold. At right, Otis McBride, dean of men; Fred J. Vogel, counselor to freshmen; Mrs. Smith, housemother, James Carr, assistant dean of men

EDITORIALS

The Trinity

ONCE AGAIN the beginning of the long Trinity season brings us face to face with that difficult doctrine in accord with which the Collect for Trinity Sunday exhorts us "to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity."

Many and devious are the analogies to which the preacher of the day resorts to explain this Three in One and One in Three. He says it is like that compound which the chemist expresses as H₂O. But this chemical formula has three expressions or forms: it may be a liquid, which we call water; it may be a solid, which we call ice; it may be a gas, which we call steam—yet all are H₂O. Or the preacher may use a musical analogy. The musician reads the "note middle C" as printed on a sheet of music; he understands, and with his inner ear recognizes this note "C" in his mind; then with his hand he strikes this note "C" on the piano. Yet there are not three "Cs", but one "C."

But the doctrine cuts deeper than any analogy. Despite its difficulty and the tendency to pass over it quickly as a sacred mysterious formula to be dealt with by learned theological professors rather than by busy parish clergy, the fact remains that it is one of the central truths of Christianity and hence not to be lightly dismissed or evaded. We must recognize the fact that though, as a doctrine, it appears somewhat late in the history of Christian thought, nevertheless it was not the creation of metaphysical minds but lived early in Christian devotion and sprang out of acute Christian experience.

It is quite true that it cannot be accurately said there is any actual "doctrine" of the Trinity in the New Testament, but there are in the New Testament all of the materials out of which such a doctrine came inevitably to be formulated. We go back to the historical revelation in Jesus Christ and the inward experience of Christian believers as the practical ground and basis of Trinitarian doctrine, being less concerned with the Trinity of essence, than with the Trinity of manifestation.

In the pages of the New Testament the

experience of the new life in Christ, and the way in which the blessings of salvation were realized, pointed to a threefoldness in God's relation to man. Side by side with the belief in the God of the New as well as the Old Covenant, and blending with it as a part of the same faith, was trust in a divine Saviour and the consciousness of a divine Spirit, himself at work in the hearts of all believers. This experience found expression in St. Paul's triple benediction in II Corinthians 1: 14; and the baptismal formula of Matthew 28: 19. Jesus the Christ was a manifestation of God to men, such as had never been known before; the Holy Spirit, after the Day of Pentecost, was manifestation of God in men, such as had never before been possible. God the Father over all, God the Son and Saviour for all, God the Holy Spirit operating in all, but especially in the believer; yet one God only, always and everywhere, this is the doctrine of God out of which eventually sprang the doctrine of the Trinity.

It is a central truth of Christianity that God was historically manifest in Christ and that he is still revealed in the world as the indwelling Spirit of the Church or community of Christ's founding.

If the preacher for Trinity Sunday wants a practical text we suggest St. Paul's words in Ephesians 2: 18, "Through Him (i.e. Christ) we all have access by one Spirit to the Father."

Re-Creation

DESPITE cold winds and scurrying snow, spring is here. It is a season which always does things to mankind. Increasingly, of nights, we find ourselves looking at maps and thinking about mountains, lakes and beaches—and having some fun. It reminds us that we—all of us—may be like the tame, old duck about which Kenneth Kaufman wrote:

I think my soul is a tame old duck,

Dabbling around in barnyard muck,
Fat and lazy with useless wings,

But sometimes when the north wind sings,
And the wild ones hurtles overhead,

It remembers something lost and dead,
And cocks a wearied, bewildered eye
And makes a feeble attempt to fly.

It's fairly content with the state it's in,
But it isn't the duck that it might have
been.

We recently wrote about the Christian's view of work and the necessity for a man to have a creative sense of vocation. There is an opposite side to that coin.

God created man, not only with the need to work, but also with the need to play. Some persons' faith rules out any possibility of having Christian recreation. They forget that that word means simple re-creation and that, when we are enjoying ourselves with healthy, vigorous play, we are cooperating with God the creator.

The Gospels clearly indicate that Jesus approved of man's enjoying himself. He liked to go to weddings and rejoice with the happy people there. He liked to have picnics with his followers. On occasion, he chose to tell jokes when he was teaching his disciples. His fol-

lowers were not a special kind of people. They were men, women and children who were attracted to the same kind of people who attract us. It is inconceivable that they would willingly follow a man who could not see, and understand, the necessity for enjoyment in the life of man. But, Christ, they followed gleefully.

One reason was, without doubt, because he told them that they must be like little children. Essence of childhood is to be care-free, trusting and playful. Jesus saw that such an attitude was well-pleasing in God's sight.

So, we Christians, are obligated to have fun. To be a slave to our work, and to become mere drudges, is, in a sense, to insult and betray God. We need active and constructive play; we need to develop meaningful hobbies and interests. We can worship God through our play, even as we are expected to worship Him through our work. To be afraid to play is, indeed, to be afraid to be a Christian.

THE TASK OF A PARISH

By John Heuss

Rector of Trinity Parish, New York

FOR a long time I have had an uncomfortable feeling that we churchmen are working away in our parishes without asking too many critical questions about what we are doing or why we are doing it. This discomfort achieved acute proportions when for a period of five years I stood outside all parish life as director of the national department of Christian education. The conviction grew stronger and stronger, as I travelled from one end of the American Church to the other, that we Episcopalians are not only failing to clarify for ourselves what our basic religious goals are, but much that we take for granted in parish life is so contrary to those goals, it actually prevents God from reaching men savingly.

It is, therefore, my thesis that the present day Episcopal Church is judging its accomplishments by standards which are something less than the standards of the Gospel of Jesus Christ. It may be well that most of those things upon which we congratulate ourselves, statistical increase in membership, erection of new church buildings, larger collections of money, cleverly contrived promotional ven-

tures, as pleasant as they are for us to behold in our human pride, if viewed as the sole ends for which our parishes exist, are repugnant to Almighty God.

If this be true, we need to pause abruptly amidst the mad day to day business of the average successful parish and remember the wisdom of the 127th Psalm: "Except the Lord build the house, their labor is lost who build it."

I believe evidence can be seen that the true function of a parish is obscured today by the attitude most men have toward the Church's proper and constant claim that the Christian religion alone can save the world. The average American is not impressed with this claim at all. The reason is that he simply cannot imagine the local church in his community in any such heroic and revolutionary role. Whether we like it or not the picture he has in his mind of organized Christianity in action is that of a local church on Main Street. If what goes on there is a sample of how the world is going to be saved, we can hardly blame him if he fails to be impressed.

The saving message of the Gospel does not square with what he sees before his eyes.

An Address at the Convention of Washington

Ordinary day-by-day life of the average successful local parish makes a mockery out of its world-influencing claims.

Trivialities

IT IS customary for all of us to lay the blame for public indifference to religion at the door of the secularism and materialism of our age. It is my personal opinion that neither of these does us as much harm as does the constant parade of trivialities which the typical church program offers to the public. This program is not only rarely related to the real issues which are clawing the soul of the modern man to shreds. This program speaks with no commanding voice to the multitudes perishing for lack of certainty. This program gives the distinct impression that it is concerned exclusively with its own self-preservation.

What most parishes are habitually doing is so prosaic and so little related to anything except their own hand-to-mouth existence that the public cannot imagine in what way they can possibly influence the greater affairs of the world. What the local church has become makes it impossible for the average American to take its life-shaking Gospel seriously. Its day-to-day trivialities is its own worst enemy.

If all this is true perhaps it would be well for us to ask, "Where have we gone wrong in our leadership of the Episcopal Church?" If I am correct in my attempt to understand our situation, we have gone wrong precisely along those lines which our native talents as Americans would most strongly tempt us to go. The local parish in America is a remarkable and unique institution. There has never been anything like it in the history of Christianity and there is nothing like it in other countries abroad. Its remarkableness consists of its amazingly successful organizational and financial accomplishments. Its uniqueness lies in the fact that it has a constant uncritical tendency to mistake its promotional activity for religious accomplishments. It consistently thinks of itself as a church, and gives the largest amount of its time and energies to its business affairs.

As Americans we share the national trait to "make a go of things". The leaders of our parishes and their congregations are willing to work hard for the success of the Church. What is more, we enjoy doing it, and have a lot of fun together most of the time; but the

net effect of all this has been that it is now difficult for us to distinguish between promotional activity and religious activity. We all have gotten so caught up in the successful running of the church that it is common to many to think that business activities are identical with religion. To pay mortgages, to build new parish houses, to put on a drive for new members, to hold bazaars, lunches, dinners, and bakesales—all this is admirable, but it is not religion. To confuse it with religion is the ever-present temptation of the activist American.

The Usual Parish

SO LITTLE does much of it have to do with religion that it has brought into existence a new doctrine of the Church. To many people the Church is pleasant community activity where one's children attend Sunday School, where adults go occasionally, and where one goes during the week to meet other nice people and raise money so that the church can stay open. On Sundays the parish is a religious institution. During the week it is a series of promotional, organizational and semi-commercial activities. The Gospel proclaimed on Sunday finds no translation into the relationships of the weekday.

If the absorption in promotional activities is not the true function of the parish, we have the right to ask, "What should its true function be?" It is fairly easy to put this down in an idealistic way. We shall never get near to realizing the true function of a parish until there is a wide restudy by the clergy and by lay readers of a Biblical theology. We all need to get a clear grasp again on what the Spirit-filled fellowship was like which came into existence immediately after Pentecost. What it did to people, your parish and mine should be doing to people now. Its motivating spiritual dynamics should drive and dominate us. We should take it as our model and be sharply critical of anything in our parish life which does not conform to its predominant characteristics. These are a fellowship which had a soul-shaking personal experience with Jesus Christ, with genuineness of its trust in God through Christ. A third mark of this parish was that it knew itself to be a spirit-filled community and the fourth characteristic was its glad awareness of the forgiveness of sin.

How conspicuously lacking this awareness is in our modern parishes. Not only is there no sense of the forgiveness of sin, but there

is hardly any awareness of sin. In many places it is not thought good taste to mention the idea. Yet the Christian of the early Church knew that his freedom from sin had been won. His faith and God's forgiveness made him a new man in Christ.

Lastly, this fellowship placed very little value on any organization or activity which did not contribute directly to the worship, the teaching and the collection of alms for needy brethren. These basic qualities have largely disappeared from our parishes.

I have tried to set the deeper purposes of our true religious task over against the unpretty picture of what our activist American parishes almost unconsciously have become. Bishop Dun asked me "to wrestle in my thoughts as to how to implement these deeper purposes in terms of organizations and procedure." I lay before you with much soul-searching and hesitation a number of positive suggestions.

Positive Suggestions

THESE ARE, first, a critical examination of Sunday worship services. For the most part they are much too cold, impersonal and suffer from professionalism. The worst thing about them is that they tend to generate a spectacular attitude on the part of the people. Whenever this happens, the full power of the worshipping fellowship is destroyed. Simplicity and congregational participation should be the keynote.

The second need is a fresh appraisal of teaching opportunities. The whole parish program is a great unused opportunity to teach the good news of the Gospel. What a pity so many parishes think of teaching only as something that takes place in the Sunday School, the confirmation class or an adult study group. Our worship services are opportunities for instruction. The weekday organizations are rare chances to proclaim the Gospel and to make its meaning clear. Pastoral calls upon the sick, the convalescent and the shut-in open doors of teaching as natural as we could ask for. Baptisms, weddings, funerals—all should be used for interpretation and instruction. Counseling periods, when people bring their troubles and their joys, are invitations to make religion relevant. The every member canvass is not so much useful as a money-raising device as it can be a device to teach canvassers, and through them, those on whom they call, many

aspects of the Church's faith and life. In short the total program of the parish ought to be looked at as a teaching program. If the Gospel of salvation is proclaimed through every part of it, it will not become so much "sound and fury, signifying nothing".

Third, there seems to be some thoughtful group of laymen and laywomen in every parish, asking and finding the answers to these questions: What is the true religious job of this parish? How can all that is done in this parish set that task forward? And how is all this changing the lives of the people involved?

My final suggestion is a growing conviction that no parish can fulfill its true function unless there is at the very center of its leadership life a small community of quietly fanatic, changed and truly converted Christians. The trouble with most parishes is that nobody, including the rector, is really greatly changed. Even where there is a devoted self-sacrificing priest at the center of the fellowship, not much will happen unless there is a community of changed men and women. Whenever any parish can create at the center of its leadership life, a small but different nexus of relationships, then nothing can keep that parish from realizing its true function.

Talking It Over

By William B. Spofford, Sr.

PPETER DAY of The Living Church said awhile ago that if you have a good news story, print it. That is good advice which we try to follow, but there is nobody handling news that isn't beaten once in awhile.

Thus for six weeks we have had the story printed in the May issue of The Outlook about the Un-American Committee having in their files the names of churchmen alleged to have been connected with Communist fronts. Bishop Donegan referred to this in his convention address, reported elsewhere in this number.

But it is not only the Presiding Bishop of the Episcopal Church who is on the list. Included also are Mildred McAfee Horton, once president of Wellesley College and later commander of the WAVES; the Rev. Fred Field Goodsell, formerly executive vice-president of the board of commissioners for foreign missions of the Congregational Churches; the Rev.

Eugene L. Smith, general secretary of the Methodist board of foreign missions; the Rev. Samuel McCrea Cavert, general secretary of the National Council of Churches. The Un-American Committee, in other communications, has referred to other Protestant leaders with at least the inference that their loyalty can be questioned.

When Congressman Velde started all the to-do about investigating the Churches, he received considerable public encouragement from the Rev. Carl McIntire, a fundamentalist who is president of the International Council of Christian Churches. Mr. McIntire is a deposed minister of the Presbyterian Church, North, now pastor of the Bible Presbyterian Church, Collingswood, N. J. An exhaustive study of him has been made under the title of "Ministry of Disruption". It was not put out for public distribution, but if anyone is interested in the highlights of his career, I will be glad to pass them on in this column.

The point is that McIntire is very much in the picture as an egger-on of the McCarthy-Velde-Jenner-Jackson crew of investigators. He came into the news again on May 12 when he handed Jackson a petition with 16,500 signatures urging the Un-American Committee to investigate the Churches. Mr. Jackson said that he had been promised another petition and that he will then present them both to the House of Representatives and call attention to the sentiment of "thousands of loyal church-going Americans."

When these Washington investigators get ready to go after the Churches, as they undoubtedly will, it will probably be the big-shot churchmen first on the spot. Men of the investigating type like publicity and they get more out of the television-radio-newspaper tie-up by attacking prominent people. The smaller fry will come along later.

Church leaders have spoken up courageously against the current witchhunt, as we have reported now for weeks. Diocesan conventions, too, many of them, have passed resolutions condemning them. But I rather think it is going to take more than words to stop the foolishness. So I make a proposal in all seriousness, though I am quite aware that the dignity of the men who could do it effectively will probably not allow them to consider it.

Let the National Council of Churches sponsor a motor caravan on Washington. Start in the large cities, calling in parsons from the

surrounding territory, with mass meetings with banners and hymns. Then head for Washington in automobiles, preferably borrowed from parishioners with their chauffeurs, since there is nothing like a display of wealth to impress our representatives in Washington. Hold meetings on the way—in churches or on the street.

Time the crusade to arrive in Washington, from all points of the compass, on the same day, 15,000 to 20,000 strong, all properly arrayed in their best ecclesiastical garb. Then a tremendous mass meeting, with these church people who are likely to be the first investigated as speakers. Then calls on Senators and Congressmen in their offices to ask, "What's going on here?" The final touch, perhaps, a good old fashioned hymn sing on the White House lawn.

Fantastic? May be, but it would at least—what is it we say?—implement our speeches and resolutions with a bit of action. And my hunch is that it would be effective.

Anyhow, my car is greased up ready for action and my clerical collar has been sent off to the laundry.

The Security of Love

By Philip F. McNairy

Dean of St. Paul's Cathedral, Buffalo

SPRING has brought one of her fairest blessings to a certain young lady—a proposal of marriage. Before she gives the affirmative answer her hearts tells her to speak, there must be a certainty as to the depth and quality of her suitor's love. The security she seeks is to be found in something more than a verbal assurance. She wants to know that this pledge of love carries with it faithfulness—that it will be demonstrative, unselfish and lasting—that it will mean a creative active strengthening of the ideals and convictions for which she has always stood. Two persons need to be convinced of these securities of love before they entrust their lives to each other.

The risen Christ was seeking from Peter an assurance that would be deeper than words when he thrice asked the question, "Lovest thou me?" He wanted to be certain that this disciple who had three times denied him was now capable of and ready to express with his life a devotion based upon the security of love. Think what a responsibility was to rest upon the life of an apostle! Jesus has said, "...Other

sheep I have which are not of this fold. Them also I must bring and they shall hear my voice. And there shall be one flock and one shepherd." For men to apply themselves heart and soul to such a task, in a world fragmented by its varied beliefs and loyalties, would require more than lip service from Peter. It would take heroic adoring love of God through Christ for men to make such a commitment the driving force of their lives.

Christ will always need the deep security of love from Christians if his Church is to accomplish the task to which he committed it, that of winning the world to "one flock and one shepherd." Today, he measures our devotion and the depth of our love by the same criterion: "Feed my sheep."

What do you suppose is his estimate of a "Christian" and a "Churchman" who is content to remain on the receiving end of religion? What can be said about the love of Christ in a man who doesn't believe in missions? What possible evidence of real conviction can there be in "Christian lives" which show no love, no joy, no understanding, no consideration for others? Love without its securities is no love at all. "Lovest thou me? Feed my sheep." "What's your score?"

Rest in the Lord

William P. Barnds

Rector of St. James, South Bend

A CHRISTIAN needs to be a worker for the Lord. In scriptural language "We are workers together with God." Sloth is one of the seven capital sins. To be lazy is not only unfortunate, but to yield to it until one becomes slothful is sin. We ought to be concerned also with our spiritual progress in the Christian life, and make use of the time-tested means whereby the soul grows. We live in an activist society, and we sometimes feel a bit guilty if we are not on the move all the time. It has been said that the favorite text of this generation is "He went about doing good," with emphasis on the going about!

Just because we are so active, and put such a premium on doing things, it is all the more important occasionally for us to cease activity for a while. So many people these days are advised by their physicians to get more rest. As Christians we need at times to rest in the Lord. This means simply to be quiet and put our life's situation with our problems, frus-

tations, joys and satisfactions in his hands. In the words of the old hymn we say, "Just as I am - I come." In the service of Holy Communion we offer and present ourselves, our souls and bodies to God.

When we rest in the Lord, we need not strive nor wrestle with our souls. We avoid over-introspection. We consider not whether or not we are making progress. We simply relax and thus give God a chance to refresh and bless us. This is not mere quietism and it is not intended to encourage people to take their ease in Zion. All too many need no such encouragement! Rather it is to give us a chance for the inner refreshment which will send us back to work actively for the Kingdom of God. Our Lord said to his followers, "Come ye apart and rest awhile" and there are times when we all need just that.

Christ Calling

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WHEN you are drawn to some thought or act by that inner movement we call the Holy Spirit, you can be sure that it is Christ calling, for God is one. It may be that on second thought you will realize that to say "Yes" may get you into trouble. Yet it is Christ calling. It may be that many or all of your family and friends will try to convince you that the whole thing is too impractical. But it is Christ calling.

His call usually means personal sacrifice. He does not call to comfort but to courage. He tells us frankly that when we take him seriously, we'll have trouble in the world. "But", He says, "be of good cheer! I have overcome the world."

Since that is so, we don't have to worry about what comes to us as a consequence of obeying his commands. We know that we are lined up with a winner even though the race is not yet ended and we are panting under the strain of it.

It is hard for people who have never recognized or realized that Christ is calling them to understand how it is that Christians persist so steadily in conduct which, though good, is not popular. When you get used to being responsive to "what people say" or to wondering what they will say, you have little chance to hear Christ calling. But once you realize who it is you are hearing, you find yourself steadied by his voice and actually full of joy to be suffering for his name's sake. At least, that has been my experience.

VACATION CHURCH SCHOOL

By Schuyler Lawrence

Layman of Towanda, Pa.

PART ONE

A BADLY neglected opportunity of Christian education is the summertime, which all too often is regarded parochially as a total vacation for church school staff and students.

The National Council has prepared a 1953 basic packet of resources and suggestions to spark a rediscovery of this opportunity (Seabury Press, \$1.50 plus postage). This packet is a reworking of last year's "Plan Now for Summer", and will be added to every year, so that this packet need be bought only once.

For the parish newly interested in a vacation church school (VCS) program this packet is essential. However, some things can be improved on. For example, the NCCC poster and postcards are recommended for promotional advertising. They are all right as far as they go, but are rather drab and lifeless compared to the Standard Publishing Co.'s similar materials featuring a Junior boy in bright colors, bursting with joy.

The packet has a brief list of recommended (not evaluated) materials by department and theme. It is just enough to provide a fine guide, and yet not too much to be a jungle of riches. Our own national children's division is publishing a New VCS unit for juniors called "Action Through The Christian Year." This unit was not evaluated, or recommended by the packet in so many words, perhaps for modesty's sake.

The principally recommended units are from the Judson Press (11 courses), Abingdon-Cokesbury (3), United Lutheran (2) and the NCCC Cooperative VCS Texts (3).

One of the best series is not listed at all, being perhaps not ready when the packet was made up. This is Year Two of the Westminster Bookstores VCS series on the Bible, for kindergarten through junior high. This is first rate and parallels the new Presbyterian curriculum in methods and techniques. For example, the primary unit is on the shepherds of the Bible. The texts are rich in Bible work, activities, handwork, and other suggestions and resources, with social service projects noted and collated in detail. When an

activity is suggested, all that is necessary to know about the activity is right in the teacher's book, without one's having to look elsewhere for know-how. Along with this ten-session course can go a study of a modern shepherd people, the Navajos, their handcrafts and ways of life, their problems and social needs. In short, a fascinating and productive course. Our own popular 16 mm. film, "Window on the Sky" could be worked in with this, perhaps on graduation night.

The VCS can be a chance to work in harness with other communions in a way that will benefit community harmony and yet without having to meet on the basis of the least common denominator, since the materials recommended by our own Church stem from the Baptist, Methodist, Lutheran and interdenominational houses above.

Is it advisable to join resources with other churches of the community? This can be answered only on the local level, but it is well to consider what your parish can offer to its children (and to the other children of the community, both church and unchurch). Small parishes are perhaps better off in a union set-up especially if they are new in the VCS field or have insufficient leadership for a full program on their own.

The VCS is not just rural, but is at home in our greatest cities. The Protestant Council of New York is planning over 250 vacation schools this summer in their city. A number of Episcopal parishes are participating, though they are all too few.

A vacation church school is not a churchmanship matter, or just a Protestant technique, but simply a tool of Christian education with its own methods, curriculum and program, whose beauty is that it is highly adaptable and ready to do a special job for the Church in the summertime.

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.

COURSE TO COMBAT PREJUDICE

★ What do you say, or how do you react, when you hear a remark that is slurring to someone because of his religion or race?

Answers are being sought in a course to combat prejudice started at the William Penn Center. It is the first project launched for the center by the newly-formed Friends service association of the Delaware Valley.

The association was founded by 12 Quaker Meetings in the lower Bucks County rural area that is the heart of a multi-million dollar industrial development, led by the new U. S. Steel (Fairless) plant.

Thirty-five persons of three races and six religious groups have enrolled for the anti-prejudice course. It is being taught by the director of the center, Kent R. Larrabee, and J. Leon Rabben, a Philadelphia attorney.

"When slurring remarks are passed out loud, even if it is on a crowded public vehicle, and the speaker is a stranger, it need not be ignored," Mr. Larrabee said in introducing the course.

"We might say: 'That doesn't sound like the thing a good American should say,' or, 'I wonder what scientific facts such a remark is based on.'"

"Training to combat the spread of prejudice is as much needed today as training in first aid, atomic defense or fire-fighting," he said.

CONVOCATION OF SOUTH DAKOTA

★ Bishop Roberts told the delegates to the convocation of South Dakota, meeting May 6-8 in Watertown, that "the Church sorely needs a kind of religious fanaticism" and "many laymen have yet to feel the thrill of working in a growing, militant Church."

Bishop Gesner, coadjutor, reported encouraging accomplishments in projects looking toward self-support, in recruiting workers, in improvement of property.

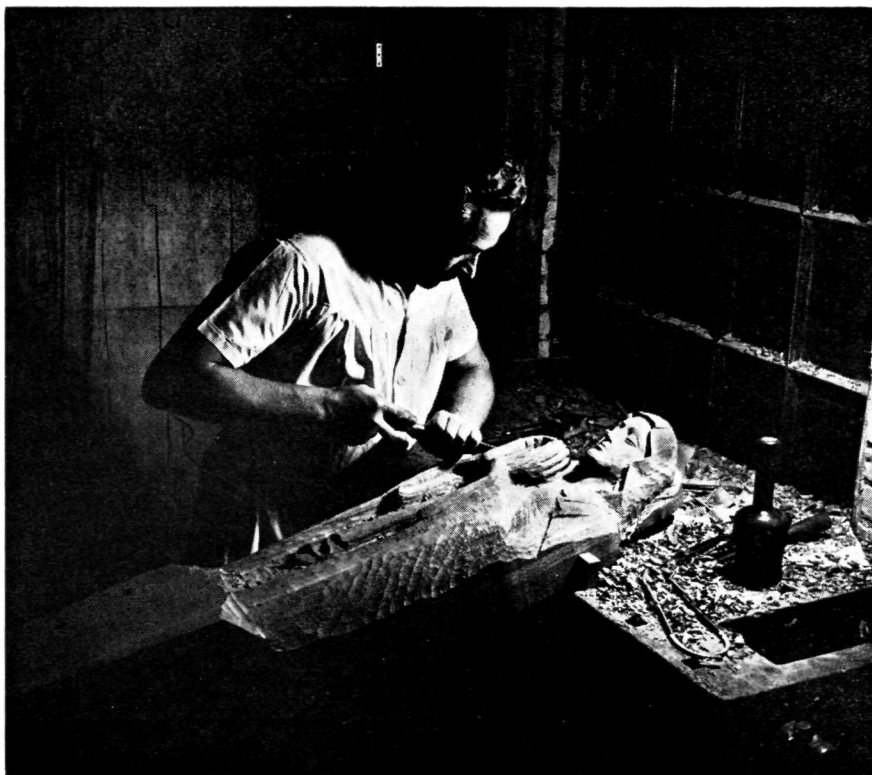
Guest speakers were Bishop Hines, coadjutor of Texas, and Mrs. Arthur Sherman, executive head of the Auxiliary.

SCOTT-CRAIG SEES STATE WORSHIP

★ Prof. T. S. K. Scott-Craig, currently lecturing at colleges for the National Council, told an audience in Dallas, Texas,

that Church and state have been "separated too much to the detriment of the Church." Himself a native of Scotland, he said that in the United States the state has replaced the Church as the object of worship in the minds of many.

"Deified nationalism and deified democracy are both undesirable," he said, adding that he was afraid that in 1953 the U. S. is "worshipping the state too much—almost as much as Germany worshipped the state in 1933" when Hitler came to power.



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POSITIVE ACTION URGED BY PIKE

★ Dean James A. Pike told a congregation at the Cathedral in New York on May 17 that more than protests were called for to "counteract the present unwarranted assaults, threats, and fulminations of the Un-American Activities Committee." He described the committee's procedures as "trial by press and television" and as a "reversal of the principle that a man is innocent until proven guilty."

Protests should be made but in addition "a positive counter-assault should be launched."

He declared that "one reason why it has been possible for these congressional smearers to highlight particular Christian leaders is that the Church as a whole has been increasingly silent in recent years about the social application of Christianity, leaving those still so concerned in a conspicuous and 'exposed' position. The Church has been in retreat in its social gospel—from fear of reprisals and from the confusion which has been engendered by the world Communist threat. Let the Church rise to its responsibilities to bring a critique on unrighteous conditions in our land, and we will demonstrate that there is a healthy ferment that is by no means communistic and in fact is the best defense against Communism, because it addresses

itself to the conditions that breed Communism. We will thus surround our brethren who are being smeared (like Bishops Oxnham and Sherrill) that there will be confusion in the smearers' camp—for they will know that they cannot investigate us all, and if they try to smear us all they will be made ridiculous in the public eye.

"In other words, let us so concern ourselves with social morality, and movements to that end, that it will be taken for granted that a Christian means a socially-concerned person. Let the world know that we take seriously the meaning of the Ascension of Christ: that Christ reigns—not only in the church buildings, but in every realm of life. It is true that the 'social gospel' of a few decades ago often had no gospel; but that does not mean that the gospel is not social. That it is, is implied by the Kingship of Christ.

"Those who do not want the Church to concern itself with political, social, and economic conditions want to confine the reign of Christ to matters ecclesiastical. But Christ's kingdom is meant to cover the whole of life, and our task is not done until his victory is complete in every phase of human existence."

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

NO DISCRIMINATION AT ST. PAUL'S

★ St. Paul's Polytechnic Institute, Lawrenceville, Va., hitherto limited to Negro students, will hereafter admit any qualified student. The announcement was made May 18 by the president, Earl H. McClenney.

REJECT WOMEN ON VESTRIES

★ The diocese of North Carolina voted 95-74 against allowing women to serve on vestries. The Rev. F. Nugent Cox of Tarboro stated that "a qualified person should not be discriminated against simply because she is a woman."

Layman Armistead Maupin of Raleigh said he had made a survey of his own and had "yet to see any woman who wanted to serve, and I have yet to see any vestry that wanted them."

THE PARISH OF TRINITY CHURCH
New York City
Rev. John Heuss, D.D., r
TRINITY Rev. Bernard C. Newman, v
Broadway and Wall St.
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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

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48 Henry St.
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THE NEW BOOKS

To Win These Rights, A Personal Story of the CIO in the South.
By Lucy Randolph Mason.
Foreword by Eleanor Roosevelt.
Harper & Brothers.

This is the charming story of a Southern aristocrat, of the tribe of the Lees and the Randolphs, a daughter and grand-daughter of priests of the Episcopal Church, whose awakened Christian conscience was shocked and revolted at the social and economic injustices of her native territory in the generation following the Civil War. Devoting herself to active work, first with the YWCA and later then with the National Consumers League, she met the challenge of the early New Deal days during the Great Depression by enlisting in the organizing forces of the CIO, to bring southern labor into membership, under the protection of the newly-set-up National Labor Relations Board.

This book is an account of her 15 years experiences, many of them exciting, all of them fruitful—for southern workers, for herself and for the Church in which she was active and loyal. The CIO in those days was bitterly fought by owners and management, was commonly dubbed "Communist", as most pioneering workers for the welfare of common people are, then and now. Miss Mason, with her acknowledged reputation for patriotism, loyalty and piety, was able to make many of the organizing campaigns successful where labor leaders alone would have had to admit defeat. She also invariably had the backing of the Federal authorities, from President Roosevelt down, including, believe it or not, the FBI, whose forceful proceedings were directed in those New Deal days against recalcitrant employers who frequently ignored and scorned Federal laws.

One of the most important aspects of this book for the general reader who is not too familiar with organized labor and its leaders, is the clear picture it gives of the high intellectual and moral quality of the organizing leaders of the CIO

in those hectic days of conflict and of both failure and success. Miss Mason makes the best case she can for the Church in this fight for justice and decency, but it is a very spotty picture. The forces of organized Christianity were at their best when they got together in interdenominational conferences and conventions like the "National Study Conference on the Church and Economic Life", held in Pittsburgh in 1947, some pronouncements of the "Federal Council of the Churches of Christ", the work of the "Religion and Labor Foundation". In all these gatherings, and many more, Lucy Mason played an active part and brought honor to the Episcopal Church which she represented.

To those who are dubious about America's willingness and ability to right the many grievous wrongs that afflict her common life, this book is a tonic. It shows clearly enough something very definite and vital that was done, and done under heavy handicaps, and in which a devoted Churchwoman played a leading part.

An excellent book, well written, stimulating and worth anyone's time to read and meditate upon.

—K.R.F.

The Image of Man in God. By David Cairns. Philosophical Library. \$4.50

Dr. Cairns in these Glasgow lectures digs into the problem of utmost significance today—the problem of man and his responsibility. With faith in God gone in many quarters, there is still the fallacious belief in the importance of man out of his proper relationship with the Being who rules all. While we are interested in the dignity of man (of the man who denies Christ as well as the one who is in Christ) we

cannot see this as an innate moral goodness but as a dignity bestowed by God's loving embrace of man. "What God hath joined together, let not man put asunder." The author examines relevant texts from Genesis and before, to Marx and Freud and beyond. Cairns quotes with approval the 16th century scholar Muretus who asked (when about to be used as an experiment in vivisection) 'Dost thou call that soul vile for which Christ was content to die?' The author concludes with the contemporary question, "What other view of man can compare with this for splendour, and for power to awaken compassion and resist injustice?"

—W.R.H.

— Books Received —

ALICE IN BIBLELAND

By George Wills

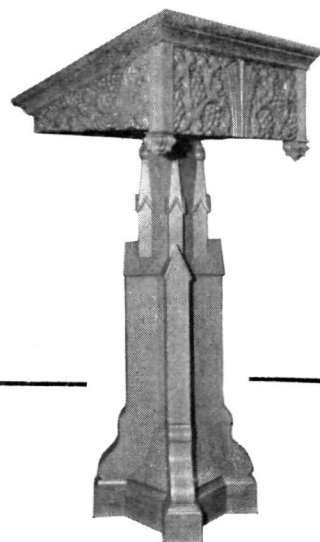
Philosophical Library. \$2.75

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By Charles Z. Smith

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PEOPLE

Clergy Changes:

JOHN C. FRANCIS has resigned from the staff at St. Thomas, New York, to be a chaplain in the armed forces.

DAVID CLARK has resigned as superintendent of Good Shepherd Mission, Fort Defiance, Ariz., after ten years of service.

EDWARD S. BRIGHTMAN, senior at General Seminary, becomes vicar of St. Simon the Cyrenian, Springfield, Mass., June 1.

JOHN L. THOMPSON III was instituted rector of Trinity, Ashland, Ore., by Bishop Dagwell on April 27.

PERRY H. SMITH, archdeacon of Oregon, is now rector of St. Mary's, Eugene, Ore.

F. PHILIP DIGMAN is now rector of Christ Church, Oswego, Ore., which he has served since 1950 as vicar.

E. OTIS CHARLES, formerly curate at St. John's, Elizabeth, N.J., is now in charge of St. Andrew's, Beacon, N.Y.

ROBERT C. HUBBS, rector of St. Andrew's, Newark, N.J., becomes associate rector of Christ Church, Baltimore, Md., July 1.

WALTER Y. WHITEHEAD, formerly rector of St. Mary's, Mitchell, S.D., is now rector of St. Thomas, Greenville, R.I.

JOHN G. MAGEE has resigned as minister to Episcopal students at Yale and will go on the list of retired clergy.

Ordinations:

RAYMOND W. ALBRIGHT, prof. at Episcopal Theological School, was ordained in the school chapel on May 23 by Bishop Nash. He was ordained under canon 36 designed to admit to the ministry of the Episcopal Church clergymen of other Churches without the neces-

sity of giving up their former ministry. He is a minister of the Evangelical United Brethren Church, of which his great, great-grandfather was founder.

CHARLES E. MILLER was ordained deacon Feb. 28 by Bishop Armstrong at St. Augustine's, Philadelphia. He is vicar of St. Mary's, Chester, Pa.

JOHN F. HARDWICK was ordained deacon by Bishop Armstrong on May 9 at the Advocate, Philadelphia. He is curate at Grace, Mount Airy, Pa.

KENNETH C. WERNER was ordained deacon by Bishop Roberts on May 9 at St. Stephen's, Norwood, Pa. He is vicar of St. Andrew's, West Vincent, Pa.

Lay Worker:

IRENE M. SCUDDS, director of religious education in southern Ohio, will become director of education at All Saints, Worcester, Mass., Sept. 1. She is a native of Worcester and was formerly the director of the Sunday school in the parish to which she returns.

Death:

T. TERTIUS NOBLE, for 30 years organist at St. Thomas, New York, died May 11 at Rockport, Mass. He received the Lambeth degree of music conferred through the Archbishop of Canterbury, the first time the award had been made outside the British Isles.

W. D. McCLANE, 69, retired clergyman of Mass., died in New York on May 11 after a brief illness.

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BACKFIRE

R. B. GRIBBON

Rector at Chillicothe, Mo.

May I add a brief postlude to the "Roanridge Symphony"? I have just returned from a trainers conference there. I trust that my many sympathetic correspondents will take this as their answer. I cannot possibly write to each of them.

The conference was valuable and promised well for the value of the work to be done both by students and supervisors in the rural field. It was housed and fed with warm and ample hospitality, but one could also note strict economy. The only place where money could be saved would appear to be in travel allowances and that would bear down on the attending clergy and not the staff. I still think that men would be willing to bear part of the expense (or their parishes or dioceses) as the experience is a real stimulus.

Many things subject to criticism at one time or another had been changed and evidence was forthcoming in answer to questions asked many times without solution. I met one man who had been in the first class (1945) gone into rural work, stayed there, and was succeeding admirably. There were several others like him in the group.

Secondly: "What do they do with themselves the rest of the year?" Preparation for conference, training, etc.; pastoral work in the local missions, work with the Park students and faculty all take time. No one, however, has mentioned what seemed to me a great and overlooked function of the director and his assistants. That is to think about the problems of T & C work. We, who have our

noses so close to the grindstone, have little time for the long and larger views developed from observation and meditation. Such a process is going on at Roanridge and is perhaps the most valuable thing there.

Therefore, I suggest that we all keep in touch, send our suggestions, problems and criticisms to the Institute and keep it alive, changing and growing by keeping the director and staff close to the manifold frustrations and opportunities of our small and scattered fields.

MRS. D. H. JONES

Churchwoman of Hartford, Conn.

I was not prepared for the great skill, briefness and devastating effect of your method of replying to the editorial on the Episcopal League for Social Action that appeared in *Episcopal Churchnews*. Because of the cheapness and degraded style of the ECN attack, I scarcely thought it should be dignified by a reply. But you have used their own words and nothing could be more effective to show them up.

I hope that our Church people will be repelled by the quotations from that weekly. It seems they must recognize what low-grade mental attitude this represents. At the same time I realize yours was a bold stroke and I hope it will not be followed by more McCarthyesque attacks on *The Witness*.

I myself feel so deeply that we must take a stand, in spite of great risks that our Church members will be alienated. I do not believe that in the fight against Fascism one can temporize, as some Churchmen try to do. Morality and human decency all over the world are on our side, and I think that our Church must face up to it.

JOHN S. HIGGINS

Bishop Coadjutor of R. I.

May I suggest that any of the clergy who receive letters of appeal for aid from Europe check with Dr. Pepper of the department of Christian social relations of the National Council. A direct personal appeal to me from Stuttgart revealed upon investigation that the individual was making a business of writing such letters to American clergy.

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