

# THE Witness

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JUNE 11, 1953



W. TED GANNAWAY

*Resigns from Promotion Department in Diocese of New York*

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## Letter to a Young Ordinand

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## 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; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### 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.  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### 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. 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.

### ST. PAUL'S CATHEDRAL

Oklahoma, City, Okla.  
Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church  
School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as  
announced.

## SERVICES In Leading Churches

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

### CHRIST CHURCH

Cambridge, Mass.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL

Denver, Colorado  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH

Indianapolis, Ind.  
Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner  
Sun.: H. C. 8, 12:15; 11, 1st S. Family  
9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8 ex Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH

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

### TRINITY CHURCH

Broad and Third Streets  
Columbus, Ohio  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

### CHRIST CHURCH

Nashville, Tennessee  
Rev. Peyton Randolph Williams  
7:30 a.m., Holy Communion; 10 a.m.,  
Family Service and Church School; 11  
a.m., Morning Prayer and Sermon;  
5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL

Shelton Square  
Buffalo, New York  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Leslie D. Hallett  
Canon Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: H.C., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.



## —STORY OF THE WEEK—

# College of Pastoral Work At Trinity Parish

## Dr. John Heuss Announces Further Plans For Work of New York Parish

★ The beginning of a new era of service to Greenwich Village and to the Episcopal ministry by Trinity Church, New York, was announced May 28 by the Rev. John Heuss, rector of Trinity Parish.

Trinity Parish is ready to start work at St. Luke's Chapel on a modern school, a College of Pastoral Work, and other structures necessary to carry on the forward-looking plans. Trinity already own the entire block bounded by Christopher, Hudson, Barrow and Greenwich Streets, Heuss said. The plans call for the demolition of a number of out-moded two and three story residences and apartments now encircling the chapel.

Approximately half of the block is now taken up by the chapel, present inadequate school building, gymnasium, vicarage, playground and teacher living quarters,

"This announcement is the result of several years of planning," Heuss declared. "Our present grade school and playground facilities have been outgrown. The church has also long felt the need for a graduate school that might bridge the gap between seminary and parish. There is a growing need for advanced instruction in how to best minister to the changing urban scene.

"This expansion will enable us to widen the usefulness of St. Luke's Chapel and school to the people of Greenwich Village. We are especially anxious to enlarge our facilities for youth activities. Added to our present chapel and gymnasium, these new buildings will enable us to become even more a center of neighborhood activities, particularly among young people," the rector said.



Dr. Heuss

The second major stride toward converting the entire block into useful church property will come with the building of the Pastoral College. Heuss announced plans for this training center last December at the consecration of St. Christopher's Chapel, Trinity's new mission church at Henry Street. He said at that time he hoped work would start on the Pas-

toral College within the next two years.

The Trinity rector said that the college will house approximately twenty men for each of the three-month training periods. Those enrolled will be ordained clergymen with from two to ten years of practical experience in Church work. They are expected to come from all over the country but especially from areas where the problems of Church work in crowded cities are encountered.

Heuss described the post-graduate work as "akin to the internship served by doctors of medicine. The course of study will include classroom and practical work under the guidance of experienced clergymen and others, in which the parish activities and problems of St. Luke's Chapel and other chapels and missions of Trinity Church will serve as part of the laboratory and field studies."

The mornings will be devoted to clinical training, working in cooperation with hospitals, houses of correction, charity institutions, and to the study of modern psychiatric counseling methods. Afternoons and evenings will be spent working in the parish and with other Episcopal churches in New York.

### EVERY OTHER WEEK

★ Attention is called to the masthead on page two, where the frequency of issue is published as required by post-office regulations. We print every other week in the summer, so there will be no issue of June 18.

## BRITISH PACIFIST ADMITTED

★ The Friends have won the fight to secure admission into the United States of Stuart D. Morris, officer of the Peace Pledge Union of Great Britain. He arrived May 15 in New York and was taken to Ellis Island since officials declared that he was inadmissible under the McCarran Act. The appeals board has now declared that he is an admissible alien and granted him a 60-day stay, without strings.

The Friends Service Committee declared that "by its stand the board has taken an important step in the direction of turning back pressure toward conformity and restriction which are growing so rapidly in this country." At the same time the Quaker group deplored the "forces of fear and orthodoxy that were strong enough to require the detention of Mr. Morris for over ten days on the grounds that his religious pacifist position would be disturbing to the minds of Americans."

"The implications of this action," the statement continued, "makes it appear that disturbing minds is a dangerous activity and that Americans may be barred from hearing any expression of opinion save that which has the official approval of fearful guardians of orthodoxy."

"This is a sad state of affairs to exist in any nation, but it is especially sad for America, which was founded and nurtured by men who dared to proclaim their right to be free. The decision in the Morris case reaffirms the democratic faith that the unrestricted interchange of ideas is the surest path to truth."

The AFSC statement added, however, that "we must temper our commendation of the Board of Appeals by pointing

out what we believe to be a basic choice before the nation — the choice between those who believe in freedom and those who do not."

"The time is at hand," it said, "when every American must stand up and be counted on one side or the other."

## TED GANNAWAY LEAVES NEW YORK

★ W. Ted Gannaway, pictured on the cover, has resigned his position in the department of promotion in diocese of New York to return to business life. In recent years he has come to be known throughout the Church for promoting lay activities and will continue to accept as many speaking engagements as his new work makes possible. His address this summer is in care of Harry Hammock, R. F. D. 1, Largo, Fla.



*BISHOP SCAIFE of Western New York was honored when nearly 3,000 people attended a service that marked the fifth anniversary of his consecration. Bishop Pardue of Pittsburgh repeated the sermon he preached five years ago, emphasizing that it had been a prophesy of the type of bishop the diocesan of Western New York had become*

## CONNECTICUT CONVENTION

★ The announcement that \$791,000, as well as a new diocesan house and a diocesan camp, had been received through the Episcopal development program was a high point in the proceedings of the convention of Connecticut. The diocesan house and its chapel were dedicated by Bishop Gray the day previous. Open House and a reception were held on the day of the convention. An additional \$210,000 are needed to complete all phases of the program as originally outlined. The campaign is going forward in the hope and expectation that the full amount will be received.

Upon recommendation of the bishop and executive council, a committee was approved to study the organization and future strategy of the diocese.

In his convention address Bishop Gray spoke of the fine growth in the life and work of the diocese and spoke appreciatively of the spirit of diocesan unity. He stressed the need of Christian witness and discipleship in the difficult era in which we live, and urged support of the world program of the Church. He said, "Our Christian world is either to be saved or to be lost. I earnestly pray that the Church will not be among those providing too little and too late the resources needed."

The Suffragen, Bishop Hatch, reported on the work of the various diocesan departments of which he is chairman, and stressed the value of the conference on alcoholism held at the Cathedral on June 8.

The principal speaker at the diocesan dinner sponsored by the Church Club was Albert C. Jacobs, new president of Trinity College, whose topic was "Religion and Higher Education".



## MATTHEWS SEARCHED BY DETECTIVES

★ Detectives who met Dr. Z. K. Matthews at Johannesburg airport upon his return from a year as visiting professor at Union Theological Seminary in New York confiscated some of the Negro educator's private papers, he reported.

"I was ordered to turn out my pockets and my wallet was examined," Matthews said. "The detectives looked through my books and every scrap of paper I had and took some of my private papers.

"I take the strongest exception to this as I do not know of any crime I have committed to warrant such action."

Matthews, who is resuming his post as head of the department of African studies at the University College of Fort Hare, had to fly back to his country with his wife when the South African government refused to extend their passports (Witness, May 28).

Minister of Justice C. R. Swart earlier had accused the 51-year-old theologian of appealing to American Negroes, during his stay in the U.S., for aid against the regime of Prime Minister Daniel F. Malan.

Last January Dr. Matthews told the annual meeting of the Methodist Church's foreign missions board that the South African election which returned the Malan government to power was a victory for the "forces of reaction". He predicted that South Africa's voteless non-white majority eventually would win freedom because "no people will be satisfied to remain in bondage forever".

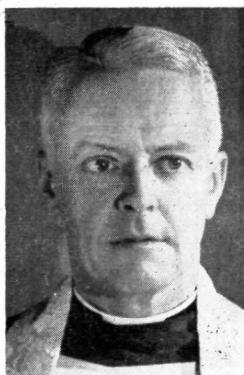
## WHY ROMAN CHURCH IS GROWING

★ Subscribers to Roman Catholic newspapers and magazines in the U.S. and Canada

now number a record 19,798, 262, an increase of two and a half million in a year.

## GO TO ENGLAND AS PREACHERS

★ The Rev. Arthur Lee Kinsolving, rector of St. James, New York, and the Rev. Richard M. Trelease, rector of St.



*Dr. Kinsolving*

Paul's, Kansas City, leave this month to fill preaching engagements in England. The visit is sponsored by the preachers interchange program of the National Council of Churches, whereby ten American ministers visit Great Britain and ten from that country fill engagements in the United States.

## COMMENCEMENT AT GENERAL

★ General Seminary, New York, graduated 53 men from 20 states on May 27. Bishop Pardue of Pittsburgh preached the baccalaureate; the Rev. William H. Dunphy gave the alumni address; Prof. Wilbur G. Katz of the University of Chicago delivered the commencement address. Bishop Washburn of Newark presided as president of the trustees.

Honary doctorates were awarded by Dean Rose to Dean W. S. Mandell of the seminary in the Philippines; the Rev. A. Rufus Morgan of Franklin, N.C.; the Rev. Robert D. Smith, secretary of social relations of New Jersey; the Rev. Joseph W. Sutton of New York; Bishop Albert E. Swift of Puerto Rico.

## CATHOLIC AGENCIES WITHDRAW

★ Directors of the Welfare and Health Council of New York voted to admit the Planned Parenthood Committee of mothers' health centers as a member as of July 1. Catholic Charities of New York and Brooklyn submitted their resignations as of the same date, "because we are opposed to cooperating in the Council with an organization whose principal program involves a practice gravely contrary to the Law of Almighty God."

## NORTH DAKOTA SEEKS ENDOWMENT

★ Bishop Emery suggested an endowment fund of a half a million to give the district of North Dakota diocesan status, in his address at the convention meeting at Fargo. Delegates at the final session adopted the proposal.

Addressing one of the meetings was Karl Kharas of Omaha, Neb., who predicted a great influx of people into North Dakota because of discovery of oil and the irrigation program of the state.

## NEGRO PARISH MERGED WITH WHITE

★ The Roman Catholic Bishop of Raleigh has ordered that the congregations of a Negro parish and of a white parish in Newton Grove, N.C. be combined. Protests were made by members of the white congregation, but the Rev. George Lynch, speaking for Bishop Waters, said, "It is something among ourselves. We think it is going to work out and we are going to do the right thing. We are going to let the situation take care of itself and it will in time."

The story of further developments in this situation will be reported in our next issue of June 24.



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# EDITORIALS

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## Reflections on Elections

**I**T IS a revealing experience to live through a Jersey City election. We advise it for anyone who is dew-eyed about the democratic system of government. From seven in the morning the street is literally never silent from the blast of loudspeakers. If one poor ward heeler comes along to paste a "Vote row A" poster on a telegraph pole, ten minutes later, another ward heeler comes along and pastes on the same pole, "Vote row B". The vituperations are paranoid, the character assassination sadistic. The fur flies.

Then election day comes and the whiskey flows. Citizens working for a candidate are often forced to keep and serve whiskey to prospective voters or lose their standing with the boss. And what are the motivations for a choice (even if there were a choice clearcut between good and evil, ability or inefficiency). The motivations are this. What will I and my family get out of this vote? My grandmother needs a job at the Medical Center, my uncle wants an apartment in the housing project, my sister-in-law wants to stay on relief.

The causes for this state of affairs are many and complex. A few stand out. There has not been a democratic system here for thirty years. The era of Frank Hague, for all intents and purposes, was a dictatorship. People have lost the ability to think politically. They are apathetic about their freedom to organize and to elect decent candidates. Also, the management of the local industries, which have a stake in clean government, does not reside in the city, but in the suburbs. They do not care, seemingly, about the community in which they operate.

There is enough in this problem alone to occupy our attention. However, reflecting on this experience brought to mind the failure of the U. S. to sell democracy abroad. Some of the factors involved are the same: a long history of non-democratic government, absentee landlordism by the colonial powers, and more interest in "bread" than in the theory of government on the part of the people. Intensive study and a working solution to the failure of

democracy in the big cities of the U. S. might lead to more intelligent application of democratic principles abroad.

## Laughing with Tears

**T**WO news items, hidden on the back pages of the daily newspapers, might be funny if we could read them clearly through tears. The first, in summary, is this:

A recently resigned official of the state department, in discussing the brain-washing of the books which may be selected for the overseas libraries, announces that the job is so complex that it is getting bogged down. This would seem inevitable since, he says, they are now trying to evaluate the written works of Adlai Stevenson, 1952 Democratic presidential candidate, to see if they meet the canons of orthodoxy.

The second is: Raymond Gram Swing has resigned from the Voice of America in disgust, saying that it is now "impotent", thanks to the attacks of congressional leaders and the spineless attitude of state department officials who allow their employees to stand alone in face of the attacks.

## Traffic Our Way

**W**HENEVER a clergyman goes to Rome that Church sees to it that newspapers are so informed, along with a statement giving the reasons. When the traffic is the other way, which it frequently is, we are not so favored.

Received into the Episcopal Church this year was Roderick A. Molina, a former Franciscan priest who was formerly a professor at Catholic University, Washington, D.C. Readers, we are sure, will be interested in his reasons for the change; sent to the secular press at the time but completely ignored.

"The reasons for my decision to enter the Anglican Church," said Dr. Molina, "may be twofold, human and divine. The human motives are of a negative and positive character. They



may be best summarized in the word disillusionment. The disillusionment which was formed throughout the years and was due mainly to the sad realization of certain patterns and aspects, and doctrinal implications of the Roman Communion. Its emphasis on the externals rather than the essentials, their lack of charity and spiritual foundation for the things they do.

"On the positive side, the most impelling reason for my entering the Anglican Communion is its balance, restraint, moderation and 'humanizing'—if I may use the word—of things divine. The Anglican 'via media' appealed to me most strongly. Neither the mys-

tical clouds nor the exaggeration of human 'inventions' was its message. Their worship and priesthood influenced me decisively.

"As to the divine reasons for my decision, it will be impossible for me to explain them. The ways of God are inscrutable. What transpires in human souls God alone knows. Today I find myself happy and content. I thought for a time I had lost everything. Now I find myself with some thing new, vital traditional yet new: the Episcopal Church. It has neither deviations nor detours; it points and aims at God, but its feet are well fixed on this earth. Their spirit of charity and of righteousness made a lasting influence on me."

## LETTER TO A YOUNG ORDINAND

By George L. Cardigan

*Rector of St. Paul's, Rochester, N. Y.*

Dear Timothy:

We are sorry that we cannot be with you on the occasion of your ordination but you know that you will be remembered in our prayers. You asked that I give you some counsel about your future ministry. I am glad to do this if you feel that it might prove some value to yourself. Let me write out of experience and from a practical point of view.

In the ministry you experience great physical, emotional and spiritual fatigue. Some comes from entering creatively into sorrows, the joys and the troubles of those whom you serve. It is in such a time that the great temptations of questioning your vocation, boredom, and loss of interest in people do beset you. The discipline of rest and play and taking holidays must be learned in these still formative years of your life. It is natural and right that you spend and be sent in the service of your fellows but do remember that your own family are also members of the parish. They like to see you, play with you, laugh with you and have your interest and help. Too many clergy offer their best to their people and their worst to those they love. There is also a discipline which must be exercised in eating and drinking. A clergyman is always an athlete for Christ's sake.

There are many times when jealousy will

touch your life. But we are not in the ministry to exalt our ego; we are not in competition with our fellows; we are ordained to serve the Lord. God has endowed you with great gifts to use in different ways to win people for him. As you learn to rejoice in other men's gifts you will achieve the greater freedom and become a more effective instrument for Christ's work.

Do beware of popularity, the admiration of men and the flattering things said by women. The lack of honest appraisal and criticism are real hazards in anyone's ministry. How many of us clergy would greatly profit if our friends would be our friends and in uttermost charity help us to save ourselves from pride and overestimating our own importance. You are not being ordained to please men but rather God and the two are frequently rather far apart.

Do not be concerned with personal recognition and ambition. There are great problems and dangers for any man if he arrives too soon. It is enough that you be used day by day and year by year. Preferment should have no part in the Church. Wherever your ministry takes you let it be, as far as you can determine, the will of God.

Do keep free of being a party man. Grow beyond low, broad or high Church conceptions. Be a deep churchman for Christ's sake.



By your ordination you will join a great fellowship who in other times and in these years have sought and do seek to reconcile man with man and men with God. In assisting people to lose their lives you will be helping them to achieve wholeness and a disinterested maturity.

When you grow confused with doctrinal interpretations, remember all over again that the Gospel means Love. Help your people, above all else, to know that the Almighty and the most merciful Father can and does forgive us our errors and waywardness. For the penitent any moment can be a beginning and a new life. Hold ever before yourself and all others the person of the Lord. Here in him is more than morality or an ethical code. Here in him is the Risen King who in spite of all things is forever with mankind. Here is the life which lifts us from tragedy to fulfillment.

One of the reasons that you have been drawn to serve God in the ordained ministry is because from your childhood you have cared deeply for all kinds of people. Use this gift sensitively and sensibly. Draw people not to yourself but to the Lord whom you serve. See your people as though you saw them through the eyes of Christ. Wherever you go, into homes or hospitals or jails or schools, whenever you give instruction for baptism, confirmation, marriage or in the presence of death, know above all things that you are preparing the way for the coming of Christ. Whenever you go to people or whenever they come to you, if it seems right, say prayers for them and with them. Learn to move quickly, but not hastily, beyond the superficial and put your finger on the wound with a healing touch. Almost without exception each home bears a burden of grief or worry, egotistical husbands, nagging wives, alcoholism, insecurity, sickness, tensions and fears. All are children of God, and as their pastor you must help your people into the presence of God who loves them.

You must continue your reading and study of things theological. This is always hard to do in the ministry. Administrative detail, sermon preparation, diocesan work, community affairs, and the needs of your people will press in upon you. Those whom you serve will come to understand this and will appreciate the hours you spend in study each week. Your reading should be for more than the preparation of sermons. If you are to grow you must

continue to read and think. Otherwise your work can become a pretty shallow superficial sort of thing. Every few years perhaps you might attend summer school and catch up with theological trends. Someday I hope that the Church may devise means for providing the clergy with sabbatical terms of study. A man cannot give and give intellectually and spiritually without the renewal of things at their source. The great benediction of the Church says, "The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God . . ."

When you are beyond your youth the dedication or the lack of dedication in your life will be as evident as the day and the night. Prayer and the devotional life are the first things. Here again there will be obstacles. You will be tired. You will want to sleep longer. Trivialities will seem important. The telephone and correspondence and a host of other things can intervene and you can spend your ministry putting off until tomorrow and tomorrow the privilege of living in the presence of God. Early every morning the parishioners of John Fred-eric Oberlin walked past his home quietly because they knew their pastor was on his knees. It is only on your knees that you will know God, your people and God's purposes for them. There are times when you must pray for yourself and for others and for causes. But you must get beyond such. This is difficult because our restless lives repudiate the experience of creative silence. But those with an interior life have achieved that spiritual insight when prayer is not prayed as a means to some end. To know God, to love him, and to adore him as an end is the highest form of prayer. Your private prayer prepares you day by day for public worship when you lead your people into the presence of God who is holy. Every hour of your ministry is as a preparation for those holy hours when you share with your people the Body and the Blood of Christ.

A saint has been defined as one in whom Christ is thought to live again. There can be no greater miracle than this, that in men Christ be thought to live again. You are called to be a saint. It is the prayer of those who know you and love you that your life in all the aspects of the ministry may reveal the Spirit of the living Jesus. To know, to make known, to love and to make men love that Person is your work in life.

God keep you.



# TRUSTING IN THE SPIRIT

By William Howard Melish

*Minister of Holy Trinity, Brooklyn*

ONE of the things that helps to make the New Testament such a fascinating and significant book is the way in which passages suddenly come to life and take on exciting vitality in the light of current events. We make the discovery that the Scriptures are not just a pious hand-me-down from the past but are relevant to the present, offering us both insight and strength in our times of personal decision and commitment. As St. Paul declared, "The Word is not bound". It is, indeed, a living thing, able literally to leap out of the printed text to touch and affect our lives.

In the past week, just casually reading the newspapers, I took note of three related items. The first said that Professor Zachariah K. Matthews, Henry W. Luce visiting professor of world Christianity at Union Theological Seminary, has been denied an extension of his passport by the Malan government of South Africa and ordered home to Cape Town. When his plane landed at the airport, he and Mrs. Matthews were taken into custody, their luggage was thoroughly searched and they themselves subjected to prolonged questioning and personal harassment. Prof. and Mrs. Matthews are outstanding Christian teachers and leaders, of sufficient stature in the ecumenical movement that to him, a native South African and a Negro, has been given the no-small honor of being the first recipient of the new Luce visiting professorship.

Some of us had the privilege of meeting the Matthews' and hearing them both speak about the campaign against apartheid, or racial segregation, in the Union of South Africa, at an evening gathering here on Brooklyn Heights in the home of our friends and neighbors, Dr. and Mrs. W. E. Burghardt DuBois. In that meeting Prof. and Mrs. Matthews said quietly that they had no idea what would be awaiting them on their return to Cape Town but that they realized that the concentration camp was not an impossibility.

*Preached at Holy Trinity, Brooklyn, on Whitsunday, May 24. Mr. Morris, as reported elsewhere in this number, was released from Ellis Island through persistent efforts of the American Friends Service Committee.*

The second item that I noticed in the papers this past week was the announcement that Mrs. Mildred McAfee Horton, former president of Wellesley College and commander of the WAVES during World War II and the wife of Dr. Douglas Horton, one-time moderator of the Congregational-Christian Churches of America, had been denied clearance for a post on the United States delegation to the United Nations because of certain materials in the files of the House Committee on Un-American Activities. The implication behind the newspaper versions of her rejection was that responsibility for it lay with such committees as the McCarthy, Jenner and Velde outfits, whom Mrs. Horton on several public occasions had had the courage to criticize.

The third and most dramatic of the three items that caught my eye was the announcement on Friday that a former Church of England clergyman, one-time canon of Birmingham Cathedral, Stuart D. Morris, who had left the active ministry in the cause of Christian pacifism as general secretary of the Peace Pledge Union of Great Britain, and had been invited to undertake a speaking tour of eight weeks' duration across the United States under the joint auspices of the (Quaker) American Friends' Service Committee and the War Registers' League. Although he had been granted an entrance visa to this country, nonetheless upon his arrival at Idlewild Airport had been arrested and, under a strict interpretation of the McCarran immigration law, taken to detention on Ellis Island. Saturday's papers announced that Mr. Morris had been offered probationary release upon the condition that he would not speak in public until his case had been reviewed. With principled integrity and personal fortitude he turned down this offer, preferring to remain behind the bars on Ellis Island until, as a Christian pacifist, his right to speak in the "free world" had been respected.

These three items involved individuals who, by no stretch of the imagination, could be related in any way to Communist motivation or activity. All three are pre-eminent Christian

world figures, and yet each of them is in trouble—not with governments of the Communist world but with governments of the so-called “free world”. Suddenly for me that ancient passage of the New Testament sprang to vivid and dramatic life:

“ . . . they will lay their hands on you and persecute you . . . for my name’s sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict . . . By your endurance you will gain your lives.”

Prof. Matthews seems to me to be an illustration of the difficulty into which a Christian can get with a government basing its policies on racial discrimination, when he interests himself as a Christian in the cause of segregated peoples and works for human dignity and equality. Mrs. Horton is a representative of a liberal and democratic point of view, rooted in the Protestant tradition, whose difficulties are connected with the rise of anti-libertarian and pro-Catholic influences in Washington. Mr. Morris exemplifies the problem of the conscientious Christian spokesman against war in a critical period in which peace is on our doorstep and powerful interests wish to prevent its breaking-out for fear of its economic, political and social consequences.

These three people point up for us the price that is demanded for true Christian witness in the world. They remind us also of the need of Christian solidarity. These, our witnessing brothers and sisters of the faith, need our understanding, our sympathy, our outright help and support, vocally and materially. What is happening to them is precisely the same thing that can, and will, happen to any of us who attempts genuine out-reaching Christian witness in these three fields of race relations, intellectual freedom and international peace and goodwill.

### Universality

**W**HITSUNDAY is historically the day on which the Christian Fellowship became conscious of its mission in the world to spread the good news of God in Jesus Christ, and to work to achieve his kingdom—that first thrilling moment of insight when it felt the out-

pouring upon its members as they met together, of that Spirit long-promised in the Scriptures:

“ . . . and it shall come to pass . . . that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions . . . ”

We are told that on the first Whitsunday men and women of different national backgrounds and varying languages, by the gift of the Spirit, suddenly understood one another. In that instant was born the seed of the universality of the Church and the equality of all its members within the fellowship without consideration of language, culture, social status, wealth, race or sex. A Christian witness, such as that of a Professor and a Mrs. Matthews in the field of racial progress towards equality of opportunity and respect, is it not the extension of that first Whitsunday into our own times and the expression today of the true spirit of Pentecost? If this interpretation be correct, is it not our duty as brother and sister Christians to understand, to sympathize, to strengthen and assist such Christian witnesses—in a demonstration of that solidarity which marked the cementing of the Spirit within the brotherhood of the sons of God in Christ on that first Pentecost?

The second characteristic of the original Whitsunday was a confidence in the guidance and strengthening of the Spirit. Christians were creative in that first generation precisely because their experience of the Spirit as a new dispensation broke open all the inherited and accepted forms and conventions. In one sense, this was no new discovery, for Jesus himself had been a confident believer in the Spirit as a guide and source of strength, but it was the awakening of his awareness and confidence actively among his followers.

One of the significant episodes in the ministry of Jesus had been his encounter with a learned and sincere elder of Israel, a member of the Sanhedrin, named Nicodemus. From afar this man had watched the work of this carpenter from Nazareth who seemed to be releasing something new into human life. Nicodemus was drawn to Jesus by the things he was accomplishing but because many of the manifestations of this new life were different from what he had been taught to anticipate and expect, he remained hesitant and doubtful. By night he came to Jesus pri-



vately and asked him how these things could be. Jesus rebuked Nicodemus, saying, "Art thou a teacher in Israel, and understandest not these things?" The limitation of Nicodemus was that he could not sufficiently free his mind from the accepted religious conventions and expectations of his day to accept joyfully the new manifestations of the Spirit occurring before his very eyes. "The wind bloweth where it listeth," said Jesus, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

### No Ancient Problem

**T**HIS problem of Nicodemus is no ancient problem. It faces every Christian today who tries sincerely to recognize the changes going on around us throughout the world where we have a pretty clear impression that the Spirit of God is at work in new and often surprising patterns and places. I was invited last Wednesday, for the second year in a row, to lecture in a seminar for missionaries going into the foreign field, sponsored by the National Council of Churches. The specific subject, not of my choosing but of the Council's, was "The Christian Values in Communism". These men and women are going into such areas as India, the Middle East, Turkey, Japan, Liberia and Latin America where it is certain they will be faced with the rival appeal of this contemporary political and philosophical movement, and it is crucial that they understand the grounds of such appeal. If the Church is to hold its own, it cannot deal with the straw man of propaganda; it has to face the very attractive reality that is winning men's allegiance and for which the Church must find a comparable appeal in its own Christian viewpoint and program. I could not help but think in the course of my lecture and the discussion that followed, how easily all that we were exploring in the interest of a more effective Christian witness could be distorted and maligned by the McCarthys and Jenners and Veldes, whose basic concern is anything but the perpetuation of a living Christian Gospel true to the New Testament record of the dispensation of the Spirit.

The blow at Mrs. Horton is a blow delivered at the same free and creative Spirit by those whose idea of truth is a regimented and closed society dictated by the elite. We saw a little of that in our own Long Island diocesan con-

vention, where the idea of uniformity from the top down was accented as the true pattern of the body of Christ. Forgotten was the real picture of the primitive Church, all in excited and experimental flux, trusting the free play of the Spirit in a larger and more potent dispensation of power. That is the New Testament picture. As Christians, to which of these concepts of the Church and society are we to be true? The frozen patterns associated with things-as-they-are, where we accept the determination of our lives by our elders and superiors without asking embarrassing questions and without asserting our own creative powers and responsibilities? Or are we to respect our call to be the sons and daughters of God, our heavenly Father, trusting in the Spirit which he is eager and ready to give us?

The third mark of the Spirit on the first Whitsunday was the conviction that the Spirit's gift was proof of the validity of Christ's own lordship and the evidence of the validity of his way of life.

"The fruit of the Spirit," wrote St. Paul to the Galatians, "is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law."

Unfortunately, in America today there is a law. Mr. Morris ran up against it and at this moment is behind the bars in Ellis Island. It is the reason a noted clergyman of our Church was interrogated last week by the Jenner committee in Boston, and why a Cedric Belfrage, editor of the National Guardian and disciple of the late Dick Sheppard of London's St. Martin's-in-the-Fields, who worshipped with us in this congregation just last Sunday, faces deportation.

The spectre of peace hovers over Washington and the clamor of the war industries, the China Lobby, the Formosa crowd and many others, rises in mounting fury. Yet we, who seek to be Christians, are charged to "seek peace, and ensue it". To which vision are we to be true: the vision of Pentecost with its new unity of mankind through the fire of the Holy Spirit? Or the old disunity of mankind in the ancient and divisive pattern of the Tower of Babel with its many tongues? If we answer "the fellowship of the Spirit," let us remember the serious words of St. Luke:

"They will lay their hands on you and persecute you, delivering you up

to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict . . . By your endurance you will gain your lives."

### Trust the Spirit

**T**HE NEW TESTAMENT, you see, is no antiquarian book. Really, as we think about it, it is a primer for life today even as it is an invaluable primer for Christian witness in the first and second centuries when the first copies came fresh from the copyists' desks with the ink still wet. It calls us to the perpetual Pentecost, the new dispensation of the power of God through faith in Jesus Christ. It challenges us to go forward and live in the name of the Kingdom.

Dare we put our trust in the Spirit? I do not know for myself, or for you, since no man really knows his own-self until the moment of personal testing actually comes and he must try his mettle under fire. But this much I can say with certainty. As we seek the power of the Spirit from him who promised to give it to us and to lead us into all truth, we shall not be resting or relying upon ourselves alone, or be isolated from the fellowship of believers all about us. Our witness will surely be strengthened by the Spirit.

Therefore, on this Whitsunday, this anniversary of the Day of Pentecost, let us come to the Lord's Table to be part of the fellowship. Let us lift up our hands to receive that which is not of ourselves but of him—the dispensation of the Holy Spirit by which we may be empowered to do his will and accomplish that which shall be found useful and acceptable in his sight.

## Vacation Church School

By Schuyler Lawrence  
*Layman of Towanda, Pa.*

### PART TWO

**O**VER six million children will attend a vacation church school (VCS) this summer somewhere in our country. Of these millions 20% are estimated to be unchurched. There is

a good chance that part of the 20% unchurched will put their families in touch with the church. Here is the rector's opportunity to build up the Sunday School and eventually the congregation.

To give the rector his chance, the VCS must have a trained and prepared leadership. One problem of the winter session is the unprepared teacher who "gets by" each Sunday with no real advance planning for the day's work. Preparing for a VCS class demands that the teacher know the purpose of the course, what to cover each day, what supplies will be needed, what activities will help the course's purpose become part of the student's growth, and finally how to let the home take part.

One group of activities which is increasingly utilized includes sharing and service projects if they help select the project, plan how to raise the money for it or to collect whatever is required, and realize how their project is helping to meet a real need in a specific place. Their work and gifts should be dedicated in such a way that they see their completed project in relation to the Bible and their Christian duty to others.

The American Friends Service Committee (20 S. 12th St., Philadelphia) has a number of age-graded projects, including one calling for the collection of used clothing. The John Milton Society for the Blind (156 Fifth Ave., New York City) supply Braille Bibles for children overseas. The Rural Church Institute (Ithaca, N.Y.) has CROP projects to help Koreans to grow their own food by supplying goats and hatching eggs. The Home Missions Council (247 Fourth Ave., New York City) provides a sharing project by which Bibles and supplies are sent to vacation church schools for the children of migrant workers.

Any parish which missed out on the Lenten missionary unit could adapt its service angle. Some dioceses have special projects too. For example the diocese of Bethlehem project for 1953 is to send a Church Home teenager to the diocesan camp for a week.

Projects require preparation and planning to relate them smoothly to the busy morning session. A new trend suggests starting sessions earlier and ending later—toward a three-hour span. There would then be more time for rewarding experiences in Christian living, especially with sharing projects to "make us mindful of the wants of others".



# OXNAM BIDS CLERGY HIT BACK AGAINST INTIMIDATION

★ Methodist Bishop G. Bromley Oxnam sharply attacked the House Un-American Activities Committee for refusing to change its practice of preparing unverified files imputing subversive activities to individuals.

In his most outspoken criticism thus far, Bishop Oxnam called on the American clergy to rise up against what he said was a campaign of intimidation.

He told 250 Protestant ministers from the Washington area that action by the clergy had been made imperative by recent attacks on the loyalty of Presiding Bishop Sherrill of the Episcopal Church, and Mrs. Mildred McAfee Horton, a National Council vice-president.

Immediately after his speech members of the Washington Ministerial Union and Ministerial Alliance, which met jointly, voted unanimously to have the bishop's speech printed and sent, with their endorsement, to every member of Congress.

Bishop Oxnam said that the house committee not only had rejected recommendations he made to reform its procedures but actually had tried to make it more difficult for an accused individual to answer charges against him by denying him access to the files.

"The committee is refusing to clean up its files," he declared. "It refuses to let any individual present the truth concerning himself. It refuses to set a time when in the judgment of the committee an organization has clearly become subversive. Many organizations were infiltrated by Communists and taken over. Prior to that infiltration, they may have served worthy and patriotic purposes. This means

that material is presented in such a fashion as to make the reader believe that membership in 1920 was identical with membership in 1950."

Bishop Oxnam said that the "menacing nature of this whole procedure" became clear in the case of Mrs. Horton and Bishop Sherrill.

"If there are two more patriotic people in the nation whose lives have been distinguished by extraordinary service to Church and country, I do not know them," he said.

"Strange, is it not, that the great Protestant leaders of this nation are under such vicious attack?"

Replying to the committee's statement that reform of its procedures would "destroy the investigative process," Bishop Oxnam said:

"Is it the purpose of the investigation to get the truth or to intimidate the citizen?"

"These files are released to the members of Congress and through them to the press and other groups. But the individual involved is never interviewed, his writings and speeches never studied, and he himself never heard.

"Falsehoods can be and are filed — some of them planted there by renegade clergymen — but no opportunity is given the citizen to correct the false-

hood by filing the truth."

The bishop charged that at present Congressional investigations were doing more to help the Communist cause than harm it.

"No Communist," he said, "could want more than to see us divided, suspicious of each other, trust gone, fearful and defensive.

"The nation is full of fear. The land that has never had a Gestapo nor a Cheka secret police squad is witnessing the growth of the number of 'investigators' of private profiteering organizations with their lists of 'subversives' for sale, and men who ought to know better order dismissal of all 'controversial persons', unaware that to appease these contemporary brothers of Stalin and of Hitler is prelude to the day when the demagogue takes over and all liberty passes.

"These investigating committees," said the bishop, "have done more to discredit the United States abroad than have the minions of Moscow. They have weakened our national life at the very moment when unity is essential, faith in each other essential, and when the American should be one who faces the future dynamic and unafraid."

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## SEWANEE PROFESSOR TO CANTERBURY

★ Appointment of the Rev. Howard A. Johnson as visiting fellow of St. Augustine's College, Canterbury, has been announced by the warden, Canon C. Kenneth Sansbury. Mr. Johnson will lecture on Christian doctrine. The appointment is made by the electors of the college, the Archbishop of Canterbury, the Archbishop of York and the Bishop of London.

Mr. Johnson is presently associate professor of theology of the School of Theology of the University of the South, Sewanee. He is one of nine members of the faculty who resigned in protest against the trustees' action last June in declining to admit Negroes to the School. Mr. Johnson will take up residence in Canterbury the early part of October.

Projected at the Lambeth Convention of 1948 as the Central Theological College for the entire Anglican Communion, St. Augustine's is sponsored and in part supported by every province of the Anglican Communion except South Africa. It is designated to be a sort of "staff school" to which specially chosen men from any part of the Anglican Communion may be sent by their bishops for post-ordination study. The staff will consist of a warden, sub-warden and three fellows. Mr. Johnson is the only American member of the staff.

## ARCHBISHOP BACKS BIG POWER TALKS

★ Prime Minister Sir Winston Churchill's suggestion that Big Power talks be held "on the highest level" has "brought hope to everyone," the Archbishop of York said in a diocesan letter.

"Britain should not necessarily wait for the approval of other great states before car-

rying the suggestion a stage farther," Dr. Garbett said, "although no agreement could be reached, of course, without the approval and cooperation of the United States.

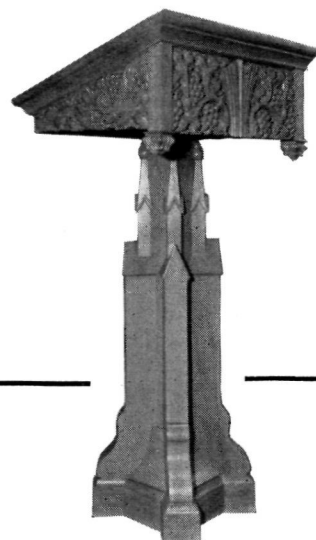
"Such conversations would be largely exploratory to see if there are fears and misunderstandings which might be removed, and while they might fail it is hard to see how they could worsen present conditions."

Archbishop Garbett warned that the talks must be held without publicity if they are to succeed. "Responsible statesmen should be allowed sometimes to meet as ordinary human beings without being surrounded by batteries of cameras and eager reporters," he said.

## BISHOP DUN NOW A COMMANDER

★ Bishop Angus Dun of Washington has been awarded the Order of Commander of the British Empire by Queen Elizabeth. It is in recognition of "notable services" to the British Empire through the Washington Cathedral.

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## REALLY DIGGING INTO THE BARREL

★ The rector of Immanuel Church, New Castle, Delaware, really dug into the barrel for his sermon on May 17. The occasion was the annual "day in old New Castle" which was started by the parish in 1924 and drew 2,300 to the town this year. Rector F. M. Hamilton delivered a sermon preached originally in 1762 by the Rev. Aeneas Ross, then rector of the parish. Ross' father was rector before him; his brother

was a signer of the Declaration of Independence; his sister-in-law you have doubtless heard of—Betsy Ross.

With services being held in Episcopal Churches throughout the country in connection with the coronation of Queen Elizabeth, progress in Anglo-American relations can be noted by recording the fact that Aeneas Ross refused to offer prayers for King George III, much to the annoyance and contempt of British army personnel stationed in New Castle in the fall of 1777.

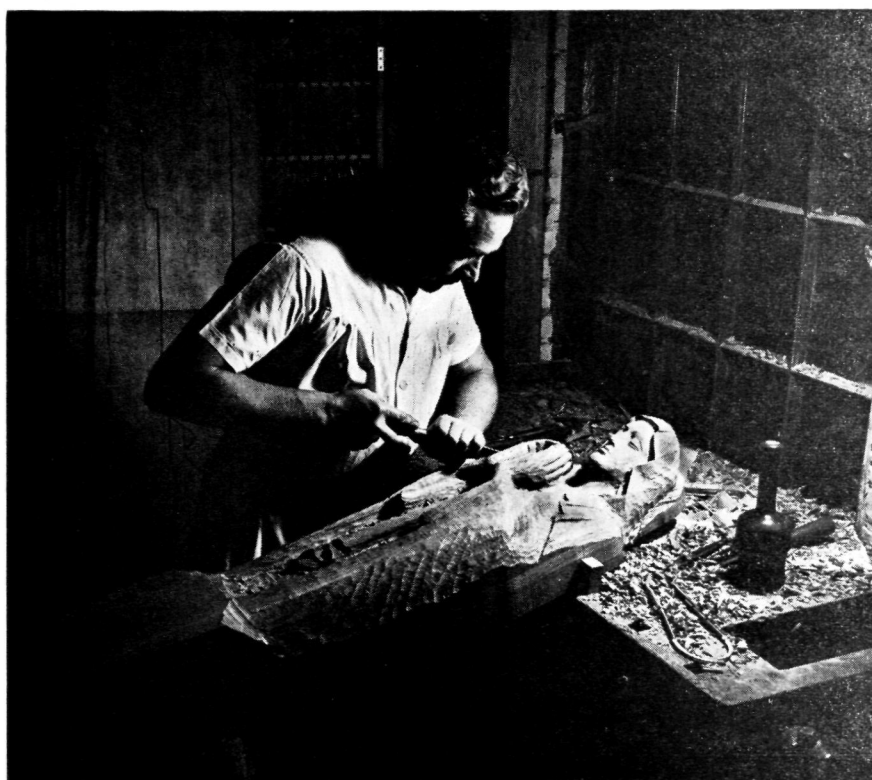
## URGES UNDERSTANDING WITH RUSSIA

★ Building "a floor of community" and understanding with the Russian people was advocated by the Rev. C. Lawson Willard, Jr., rector of Trinity, New Haven, in his address to the Episcopal Pacifist Fellowship meeting in New York. Every means should be taken to outwit the war-makers by the application of Christian love in this as in every human relationship.

A department of peace in the government at Washington was also advocated, and the difficulties of establishing such were weighed. Probably so vitally important a department should not be endowed by any foundation, as some have advocated, but be a fully supported, non-partisan, governmental operation equal to all other departments.

The Rev. John R. Yungblut, rector of St. John's, Waterbury, gave a devotional talk on the Johnine literature at a service held in the chapel of the Church of the Heavenly Rest prior to the main meeting. The latter was held at the home of Mrs. Henry Hill Pierce, and represented the E. P. F. unit of the diocese of New York, Long Island and Newark. Miss Eleanor Eaton is chairman of the group.

Plans were announced for the annual national conference at Seabury, Greenwich, Conn., September 1-4. Bishop Ludlow will be chaplain.



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## OPPOSE SUBVERSIVE CONTROL BILLS

★ The Rev. Trevor A. Hoy, minister to Episcopal students at Ohio State University, announced as secretary of the university's religious council that eighteen members have signed a statement opposing subversive control bills pending in Ohio legislature. It states that they "fear the impairment of our civil liberties which may result from enactment of this legislation."

## DAVID CLARK HEADS MINNESOTA WORK

★ The Rev. David Clark, famed for his work with Indians, has been made full time worker among the 8,000 Indians now living in Minneapolis and St. Paul. The work is being sponsored by the state council of churches.

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## SEABURY - WESTERN COMMENCEMENT

★ Twenty-five men were graduated from Seabury - Western on June 4. The commencement address was by President Albert Jacobs of Trinity College. Honorary doctorates were conferred upon the Rev. Leland Stark, coadjutor-elect of Newark; the Rev. Wood B. Carper, Jr. of Lake Forest, Ill.; the Rev. Homer Harrington of Grand Forks, N.D.; the Rev. Edward M. Pennell, Jr. of San Francisco.

## DELAWARE TO ELECT

★ Delaware will hold a special convention on June 29 to elect a bishop coadjutor at Immanuel, Wilmington. Names of candidates recommended by a committee will not be announced in advance. The Rev. William Munds of Greenville is the chairman of the committee.

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## ROCHESTER ACTS ON ISSUES

★ At the convention of the diocese of Rochester held at Hobart College, Geneva, Bishop Stark in his address expressed deep concern for the maintenance of democratic principles in connection with investigations by the federal government. The convention later adopted a resolution requesting Congress "to enact congressional rules which will guarantee that witnesses summoned before investigating committees will have the right to advance notices of the charges, the right to counsel, the right to present rebuttal evidence and protection from undue or one-sided publicity."

The Rev. Quintin E. Primo, Jr. also proposed a resolution which was adopted stating that "the Convention goes on

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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

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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  
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Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45



record as urging the authorities at Sewanee to pray fervently and to work zealously for the removal of barriers that prevent the admission of students on the basis of equality."

Bishop Stark reported that the amount needed to equip the buildings given by the Garrett estate on Lake Keuka for the new conference and recreational center by the campaign put on by the bishops men of the diocese had succeeded, also that promising missionary work is in progress in a suburb of Rochester.

### COMMENCEMENT AT CAMBRIDGE

★Twenty-five men were graduated from Episcopal Theological School, Cambridge, June 4. Bishop Sherrill was commencement speaker, and Dean Francis Sayre, Jr. of Washington Cathedral was the preacher at the alumni service.

### NEW STOWE'S IS OUT

★The 1953 edition of Stowe's Clerical Directory has just been published and distributed to the 2,300 individuals who subscribed to it before publication. It is published every three years. It carries biographies of the 7,000 clergy of the Church and all the deaconesses as well. Included is a list of those who have died since the last issue in 1950 and a list of those who have been deposed.

The 1953 edition carries for the first time photographs of the groups of clergy of most of the dioceses and districts. There are 77 such photographs reproduced, and also the photograph of the House of Bishops of General Convention last September. Photographs were not available for twelve of the dioceses, and the groups of clergy in the foreign districts.

The Directory is published by the Church Hymnal Corpor-

ation as a part of the service of the Church Pension Fund. Copies may be obtained by writing direct to the office of the Fund at 20 Exchange Place, New York City. The price is \$8.00.

### BIRTH CONTROL BILL DEFEATED

★ A bill to legalize birth control information was defeated overwhelmingly in the Senate, after it had been approved by the Connecticut House.

The measure would have authorized physicians to prescribe contraceptives for married women whose health would be endangered by pregnancy.

This was the 13th time the legislature had rejected proposed liberalization of Connecticut's 74-year-old birth control statute. Roman Catholic spokesmen have consistently opposed any change in the law.

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# PEOPLE

## Clergy Changes:

PERCY F. REX, rector of Trinity, Binghamton, N. Y. becomes dean of Trinity Cathedral, Cleveland, Sept. 1.

DONALD B. DUNCAN, formerly in charge of St. Thomas, Barnesboro, Pa., is now in charge of St. Andrew's, Oak Hill, W. Va.

GEORGE B. DAVIDSON, formerly canon missionary of the diocese of Pittsburgh, is now rector of Christ Church, Easton, Conn.

PAUL B. MILLER, formerly in charge of St. Paul's, Warners, N. Y., is now rector of the Redeemer, Niagara Falls, and chaplain at De Veaux School.

ROBERT S. BEECHER, formerly rector of Grace Church, North Attleborough, Mass., is now rector of Holy Trinity, Middletown, Conn.

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

MILTON SAVILLE, formerly curate at Grace Church, Medford, Mass., is now rector of St. Paul's, Lynnfield Center, Mass.

WARD R. SMITH, in charge of St. Paul's, Monogahela, Pa., and St. Thomas, Canonsburg, will become priest in charge of St. Andrew's, New Kensington, Pa.

FREDERICK G. BUDLONG, retired bishop of Conn., is taking confirmation services in Long Island, acting for Bishop DeWolfe.

## Ordinations:

ROBERT B. LANE was ordained deacon by Bishop Lawrence, May 16, at St. Philip's, Easthampton, Mass. He is vicar of St. David's, Agawam, Mass., and rural work in Westfield.

GEORGE D. H. WHITE was ordained deacon by Bishop Lawrence, May 23, at Christ Church Cathedral, Springfield, Mass. He is assistant at St. John's, Sharon, Pa.

ROBERT HELMICK, in charge of St. Mary's, Clemton, and the Atonement, Laurel Springs, N. J., was ordained deacon by Bishop Gardner at Trinity Cathedral, Trenton, N. J. Ordained deacons at the same service were GLEN WILLIAMS, in charge of St. Mark's, Hammonton and ass't at St. Peter's, Medford, N. J.; JAMES

J. ENGLISH, for the bishop of Mass., and JAMES D. McCOLLUM for the bishop of Kansas.

THEODORE L. WEATHERLY was ordained deacon by Bishop Sterrett, June 6, at Grace Church, Kingston, Pa., where his father is rector.

LLOYD G. CHATTIN was ordained deacon by Bishop Baynard at Holy Trinity, Ocean City, N. J. He is vicar of St. Stephen's, Mullica Hill, and St. Luke's, Woodstown, N. J.

JUAN M. LOPEZ, vicar of St. John's, Fords, N. J., was ordained priest by Bishop Gardner at Trinity Church, Princeton. Ordained deacon at the same service was ROBERT BIZARRO, curate at Haddon Heights, N. J.

## Lay Worker:

G. DARLINGTON RICHARDS, organist at St. James, New York, since 1913, has resigned, effective in October providing a successor is found.

## Deaths:

JOHN A. BRYANT, 48, rector of St. Alban's, Los Angeles, died May 25 of a heart ailment. He was also chaplain to Episcopal students at the University of California in Los Angeles.

CHARLES E. MAIMANN, 89, retired, died May 5 at Lompac, Cal., where he was formerly vicar of St. Mary's.

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# BACKFIRE

E. H. ECKEL

*Rector of Trinity, Tulsa, Okla.*

As president of the standing committee of the diocese of Oklahoma, I am in receipt of a copy of the recent resolution passed at the convention of Massachusetts to the effect that it would be "inimical to the best interests" of this Church to hold its next General Convention in Houston, together with a summary of the arguments advanced on its behalf.

While fully appreciating the high Christian intent of these arguments and this action, I must say that I deeply regret the unanimous passing of this resolution.

I do not read that the Apostle Paul made a "frontal attack" upon the evil institution of slavery when he urged Philemon to receive back his runaway slave, Onesimus, "not now as a servant, but above a servant, a brother beloved." I do not read anywhere in the New Testament that the apostolic Church made a "frontal attack" upon this entrenched institution. It took more than 1,800 years for slavery to succumb to the leaven of Christian influence. Historians are agreed that slavery was doomed, even if our Civil War had never taken place. That war, with its aftermath of disastrous reconstruction, ought never to have taken place, and would never have taken place but for the extremists and hot-heads in either camp.

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I have resided for twenty-three years in Oklahoma, a state which incorporates segregation in its law and practices it generally. The gradual change of public sentiment with respect to segregation, and the improvement of the status of the Negro during that period have been both amazing and heart-warming, not to say almost unbelievable. And in this change the Christian churches of Oklahoma, both white and Negro, have been a prominent, not to say dominant, factor. But not by making frontal attacks on segregation!

Certainly, the city of Houston is not going to alter its general practice of segregation just because the General Convention of the Protestant Episcopal Church will be meeting there in 1955; but just as certainly, the Church will not be compromising its position by meeting in Houston. Surely, Bishop Quin and the diocese of Texas can be trusted to fulfill their pledge to do all that is humanly possible to see to it that Negro delegates, deputies, and visitors will be housed without discrimination and in everything pertaining to the Convention will be treated as "brethren beloved." By declining to go to Houston in 1955, the Church will be guilty of reversing the leavening influence which has been making such rapid progress in recent years. By going to Houston the Church will lend its weight and influence to the acceleration of the leavening process.

Are there no areas of un-Christian discrimination and behavior in Massachusetts, as there are in other parts of the country? Was the Church compromised when it accepted the invitation to hold its 1952 General Convention in that historic and hospitable city? Was our Lord and Master compromised when he dined with publicans and sinners?

W. H. DE VOIL

*Canon at Carnoustie, Scotland*

May I say how much I enjoy reading *The Witness*? The liberal outlook of your paper is most refreshing. In particular I have been pleased to see the attitude you have adopted towards the question of "Colour" relations and in regard to the irritations (not to use the word "persecution") to which many estimable people have been subjected in the campaign against so-called Communism.





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