

MARCH 11, 1954



BENJAMIN HARRISON

O^{RGANIST} and Choirmaster of The Ascension, St. Louis, is one of the most distinguished musicians in the country and is frequently called upon for recitals

CHANGES IN AMERICAN ECONOMY

SERVICES

IN LENT

NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser.(generally with MP, Lit or Procession)4, Ev. & Ser. Wkdys 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

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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 11a.m. Church School. and Train. Children of the second of the second seco Days at 8 a.m.; Thursdays at 12:10

p.m. Organ Recitals, Fridays, 1210. The Church is open daily for prayer.

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 Praver. 5.

> COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

The Rev. John M. Kremm, Ph.D., Chaplain Daily (except Saturday): 12 noon Sun-day: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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GRACE CHURCH Mathewson and Westminster Sts. PROVIDENCE, R. |.

The Rev. Clarence H. Horner, D.D.,

The Rev. Clarence H. Horner, D.D., Rector Sunday: H. C., 8 and 9 a. m; Church School, 9:30 and 11; Morning Praver and Sarmon, H. C. first Sunday) 11: V. P. F., 5 p. m.; Evening Prayer and Sarmon, 7:30 n. m. Thursday: H. C., 11 a. m.-Lenten noon-day services, Mon. thru Fri., 12:10 p. m.

PRO-CATHEDRAL OF THE HOLY TRINITY Paris, France 23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail Student and Artists Center The Rt. Rev. J. I. Blair Larned, Bishop The Very Rev. Sturgis Lee Riddle, Dean "A Church for All Americans"

The WITNESS For Christ and His Church

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SERVICES

IN LENT

ST. STEPHEN'S CHURCH Tenth Street, above Chestnut Philadelphia, Penna. The Rev. Alfred W. Price, D.D., Rector Rev. A. Attenborough, B.D., Ass't. Rector Ine Rev. Gustar 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., Weekdays: 1053, Wea, 12:30-12:55 p.m. Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m. CHRIST CHURCH IN PHILADELPHIA 2nd Street above Market Where the Protestant Episcopal Church was Founded Rev. E. A. de Bordenave, Rector Rev. William Eckman, Assistant Sunday Services 9 and 11. Noonday Prayers Weekdays. Church Open Daily 9 to 5.

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

SERVICES

IN LENT

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

CHRIST CHURCH

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

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

CHRIST CHURCH

Indianapolis, Ind. Monument Circle, Downtown Rev. John P. Craine, D.D., Rector Rev. Messrs. F. P. Williams, E. L. Conner

Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser., 11. Weekdays: H. C. daily 8 ex Wed. and

Fri. 7; H. D. 12:05. Noonday Pravers 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. A. Freeman Traverse, Ass'z Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

CHRIST CHURCH Nashville, Tennessee

The Rev. Raymond Tuttle Ferris 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.

The WITNESS

FOR CHRIST AND HIS CHURCH

MARCH 11, 1954

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

____STORY OF THE WEEK_

Religious Book Publishers Have Annual Meeting

SEABURY PRESS AT THE SAME TIME ANNOUNCES VERY LARGE OVERSEAS SALES

★ Delegates from thirty-one major denominational publishing houses met in Cincinnati from February 22-25 for the annual meeting of the Protestant Church-Owned Publishers' Association. These official dencminational publishers are primarily concerned with producing and distributing religious material for their own Churches. They incorporated the Association in 1951 for the purpose of pooling information and sharing their experience. Dr. H. Torrey Walker (Muhlenberg Press) is president.

While the directors and committees of the Association are busy throughout the year building up their common fund of information and devising helps to benefit the whole group, key persons from all houses come together for the annual meeting. Each program for these occasions focuses on some broad aspect of religious publishing projects. Over-all subjects are divided into specific areas. For every topic there is a continuous series of sessions throughout the meeting.

At this year's meeting the general theme was materials management. Production men, purchasing agents, personnel directors, public relations people, accountants, and traffic managers from member houses attended a series of intensive workshops geared to the particular problems of their own fields of work. There was also a number of joint sessions to show how these various phases of management dovetail.

The program committee, uncer the direction of Keith C. Von Hagen, of the Sunday School board of the Southern Baptist Convention, brought together an excellent group of speakers for this meeting. There were representatives present from General Motors, Standard Register (systems), Battelle & Battelle (accounting), Graphic Arts Industry, Inc. (production), Indiana University, the Traffic Service Bureau, the Government Printing Office and the U.S. Post Office.

Speakers from member publishing houses included Franklin I. Sheeder, Evangelical & Reformed; James M. Schuck, Presbyterian U. S. A.; Charles A. Britton Jr., Methodist; Robert S. Smethers, Evangelical-United Brethren; Miss Zelma Conway, United Lutheran; Noble Van Ness, Southern Baptist; John Ribble, Presbyterian U. S. A.; Allen S. Hart, Church of God; Leonard E. Wedel, Southern Baptist; J. R. Smith, Methodist; and J. H. Shellabarger, Evangelical - United Brethren. Exhibits were under the direction of Loren Owen, Warner Press.

Other scheduled events in which the whole group joined included the opening night banquet at which Robert J. Bayer, editor of Traffic World, addressed the group. There were daily luncheon meetings and morning devotions. The entire program utilized three days, each well filled with activities designed to further work of supplying Churches and the general reading public with superior materials for religious purposes.

Seabury Press, official publishing house of the Episcopal Church, took an active part in the meeting. Leon McCauley, director, and Walter McKee, sales manager, are directors of the Association, and the publicity for this year's meeting was in charge of Miss Lucy M. Holmes who is publicity director for Seabury. Mr. Mc-Cauley is also on the Association's committee for the preparation of a training manual.

SEABURY OVERSEAS

The Seabury Press has also announced that hundreds of thousands of the first four volumes of the Church's Teaching Series have been sold in English: "The Faith of the Church," "The Worship of the Church," "Chapters in Church History," and "The Holy Scriptures."

All four of the volumes are

being translated into Japanese and will be available about the end of the year. The Presiding Bishop of Kobe, Japan, Michael H. Yashiro, translated two of them: "The Faith of the Church," and "The Worship of the Church." Bishop Yashiro's father was a priest in northern Japan and they worked together for many years in nearby parishes. Later, the son, Michael, was appointed Presiding Bishop of Kobe-a diocese of 24,000 square miles and including 28 churches. During World War II all but one church was bombed. Besides his work of translating Church books into Japanese, Bishop Yashiro is helping to rebuild the churches and aiding the distressed.

Bishop Yashiro's son, Paul, followed his grandfather's and father's path. A third generation Christian in Japan, he became a graduate student at the General Theological Seminary in New York. Paul was ordained a priest at Seabury House, Greenwich, in 1950. After completing his studies here he traveled to England for further study. "Chapters in Church History" is being translated by him.

The fourth book of the group—"The Holy Scriptures" is being translated by Rev. Y. Hirose, professor of New Testament in Shoin Junior College, Theological Department, Kobe.

This group of books provides the layman with the basic teachings of the Protestant Episcopal Church. Distinguished scholars prepared them for the department of Christian education.

Next fall numbers five and six, "Christian Living" and "The Episcopal Church at Work," will be published in English. These, also, will be translated into Japanese and will carry the seal of The Seabury Press—overseas.

American Cities Fear Ridden Say Methodist Leaders

★ Methodist Bishop G. Bromley Oxnam of Washington, D. C., said at Columbus, O., that the modern American city has become "a fear - ridden metropolis" with its average citizen "a frightened individual whose fears are fed by the press, television and radio."

This situation has developed largely as a result of continued "challenges to freedom" from both the right and the left, he told more than 1,200 delegates attending a Methodist convocation on urban life.

Some politicians have "capitalized on fear for personal a dv ant a g e," the bishop charged. "Confronted by the threat of Communist infiltration, blind or venal leaders have turned to the methods of the police state to 'preserve liberty.' The demand for conformity, rather than creativity, is heard.

"Self - appointed vigilantes seek to ransack libraries, label teachers as subversives, cast suspicion on the clergy and endeavor to control the press and radio or, what is worse, purchase means of communication outright in order to misinform a nation under the guise of broadcasting 'facts.'

"Some Americans are beginning to whisper while others stand silent. And, meanwhile, Europe thinks the McCarthys, the Veldes and the Jenners are representative of the American trend."

All this is in sharp contrast to the tradition of urban life in America, Bishop Oxnam said.

"In our cities, representatives of many nations, many races and many faiths have learned how to live together and have demonstrated that the peoples of the world may live in peace," he said. "But the American has done so by respecting difference, by practicing tolerance, by rejoicing in diversity and by maintaining the liberty essential to the creative expression of the individual."

America must build a society so just and brotherly that it will remain impregnable to the "sinister attempts of the tyrant philosophy to infiltrate it," Bishop Oxnam said, adding that the issue of human liberties will be determined in the cities of the nation.

"The real threat to liberty in this country," he said, "is not to be found in the menace of Communism but lies, on the contrary, in the mind, the practices and the proposals of a reactionary coalition. The clergy and the rest of the American people have rejected Communism lock, stock and barrel. Communism has never reached the clergy of this nation. That libel is now admitted even by the accusers who now speak of its influence (on the clergy) as infinitesimal."

In similar vein, Ralph W. Sockman, pastor of New York City's Christ Church, warned that "the Church must impart a faith to overcome our current fears" so that American common sense can "lay the dust stirred up by demagogues and those who find it profitable to play upon people's fears and passions."

Although Americans believe in separation of Church and State, Sockman said, religion must not be divorced from civic life. "Religion played a major role in the development of American ideals and institutions," he said. "They cannot be maintained without religion."

Turning to the problems of the church in urban centers, Sockman called for the development of more urban church communities to counteract a growing tendency of the church in a big city to become "less and less of a community."

"Unless we can develop these rallying centers, which are both social and spiritual, urban living will destroy our souls," he said. "In my New York church there are hundreds of single women and young people away from home. The city church must do for these detached persons what the home and the local neighborhood do in the rural regions."

SOMETHING GOOD COMING UP

★ A simple statement of fact: every time we print a number of The Witness, a few days after it is in the mail we get letters like this: "The Episcopal Pacifist Fellowship number was fine. Please send me 50 copies." "That article on Infallible Fallacies by Lloyd R. Gillmett was just what I want to put in the hands of my people. Please send me 200 copies."

Here's another statement of fact: the cost of printing the Witness is almost exactly what you pay for it-meaning the paper which it is printed on, which is 15c a pound, linotyping, make-up, press work. bindery, mailing, postage. Nothing in this figure for front office costs. So we just can't print extra copies on the chance that you will want them. Leftovers, when there are any, are carted to the dump and that costs too.

What this is all about is that the issue of March 25 is to feature an article: PRO-CEDURE GUIDE, with the sub-title: For Techniques of Group Organization, Dynamic Planning and Panel Discussion Forums. Written and Illustrated by a Committee in the Field.

The head of this Committee, in fact the Committee, is the Rev. Thomas V. Barrett, creator of Mr. and Mrs. Entwhistle. He also took charge of the half dozen illustrations. We could print this report this week. Certainly we could next week. We are printing it in the issue of March 25 so that you people who really want to know how things should be done, and have others know, can get in orders now for bundles. Do it now, cause, honest, we are not going to run extra copies, nor are we going to make reprint—that is, unless we get enough orders at a buck apiece to do it. Smart people will spend 2c for a postal which they send to Tunkhannock, Pa., so they can get copies at 10c apiece.

Better hurry too. It's lambing time when we're busy . . . twins last night and we have six more ewes.

VIRGINIA STARTS BOOK CLUB

 \star A new plan, designed to help clergy obtain the best in religious literature at regular intervals, has been inaugurated by the Virginia Seminary book service.

An annual subscription of twelve dollars entitles the reader to four books each year selected by the seminary faculty. The estimated saving on all books is twenty per cent and a dividend of a fifth book will be sent to subscribers if a balance remains at the year's end.

URGE CLERGY TO GIVE

★ Urging the clergy of his diocese to support the Builders for Christ drive, Bishop Donegan of New York, announced that he had already made his own pledge to the fund. At a meeting attended by 300 of 395 clergy, he stressed the importance of making their own contributions first that church members might know the clergy were backing the campaign.

The diocese, Bishop Donegan announced, has set a goal of \$600,000 as its quota in the drive. Of the amount, \$379,000 will aid the church, school and mission construction projects endorsed by the National Council. The remaining sum will be delegated to diocesan building and welfare programs.

SUMMER COURSES AT CANTERBURY

★ Members of different branches of the Anglican Communion will meet together for study, prayer and fellowship at a series of vacation courses for clergy to be held this summer at St. Augustine's College. Canterbury.

A choice of three sessions is offered at a cost of \$35 per session, inclusive of tuition, board and lodging: July 12-24, July 26 - August 7 and August 9-21. Included among the visiting lecturers during the sessions are the Rev. F. W. Dillistone, of Liverpool, Prof. Ruell L. Howe of Virginia Seminary, and Prof E. L. Mascall of Oxford.

The Rev. Charles H. Long, Jr., is secretary of a committee to study applications of American clergymen for the summer series and for further study at Canterbury.

COLORADO ELECTS BISHOP LEWIS

★ Bishop Lewis of Nevada was elected coadjutor of Colorado on February 24, when he received 45 clerical votes and 183 lay votes on the fourth ballot. After the first ballot, when eight men received votes, the voting was close between Bishop Lewis, the Rev. Edward Turner of Pueblo, Colo., and Dean Albert Stuart of New Orleans, though Lewis led on all ballots.

If Bishop Lewis accepts, installation will probably be the latter part of May when the regular convention meets in Denver. No comment was available from Bishop Lewis at the time of the election since he was conducting a preaching mission in California.

THE DEVIL GOES TO CHURCH

★ Satan will appear personally at St. Matthew's, Pacific Palisades, Calif., on Thusday evenings in Lent. He is coming to hold a series of conversations with a Christian on life's basic questions. He will be afforded every courtesy and permitted complete freedom of speech. He hopes to make clear to the congregation his position on many important matters.

A series of five "Conversations with the Devil" have been arranged by the Rev. Kenneth W. Cary, rector, and the Rev. E. Lawrence Carter, chaplain at the University of California at Los Angeles. They will take the form of dialogue sermons in which Rector Cary and Chaplain Carter will each week alternate roles as the Christian and as Satan. The informal discussions will be held in the church proper following the service of Evening Prayer.

George Bernard Shaw of course beat Rector Cary to this idea over fifty years ago with Don Juan in Hell, a part of Man and Superman, which we recommend as excellent Lenten reading.

LAYMEN SPEAK AT SERVICES

* Christ Church, Philadelphia, where the Rev. E. A. de Bordenave is rector, is again having laymen for speakers at noon day services on the Wednesdays in Lent. The notables are W. S. Robertson of the state department: Governor McKeldin of Maryland; John G. Pollard, a Virginia ovster planter: Robert K. Sawver. managing director of Philadelphia; Alfred H. Williams, Philadelphia banker: Robert Montgomery, actor; Congressman Hugh D. Scott.

The clergy have their turn on Thursdays: John E. Large of New York; George A. Buttrick, Presbyterian of New York; Dean Pike of New York; Douglas Horton, Congregationalist; Prof. John O. Nelson of Yale Divinity School; James H. Robinson, pastor of the Church of the Masters, New York, with Bishop Oliver Hart concluding the series on April 15th.

HOUSTON PARISH SHOWS GAINS

★ St. Luke's, Houston, Tex., aims at adding 100 members this year through confirmation. Something of a record was also set on a Sunday in February when eleven infants and one child were baptized at the morning service. The Rev. G. V. Peaks Jr. is the rector.

YOUTH CONVENTION IN CHARLESTON

★ Young people of the diocese of South Carolina held a youth convention at Grace Church, Charleston, February 26-28, with 600 delegates present.

BISHOP SHERRILL VISITS CUBA

★ The Presiding Bishop has just returned from Cuba where he took part in the celebration of the 50th anniversary of the founding of the Missionary district. Bishop Blankingship reported that there are now 8,099 communicants and 57,158 bapitized members. There are 24 active clergy only two of whom, in addition to the bishop, are Americans. There are 112 school teachers, most of them Cubans.

CLERGY CONFERENCE IN SYRACUSE

★ Prof. Douglas Steere of Haverford was the leader of the mid-winter clergy conference for Central New York, held February 25-26 at St. Paul's Syracuse. His subject was the devotional life.

Also addressing the meeting was Robert Jordan, director of the Builders for Christ campaign.

COFFEE HOUR A SUCCESS

★ The Church of St. Simon the Cyrenian, Topeka, Kansas, has a coffee hour in the parish house following morning service that is attended by nearly the entire congregation.

The plan was started by Mr. Logan Moss, editor of the parish bulletin, when he read similar events reported in the Witness.

MAKING TACKS FOR CHURCH

★ Here's a new way to raise money for your church—or it would be if the church was in Orange, Conn. There thirtysix members of the guild at the Good Shepherd are working from 6 to 10 each evening in a tack factory, with their wages going to the church.

THE WITNESS - MARCH 11, 1954

ANTI-SEMITISM

MANY people who would apologize for saying Damn in front of a clergyman presume that he will be pleased to hear criticism of the Jews; so we are in a good position to affirm that there is lots of anti-Semitism in America, criticism of Jews as such, whereas criticism of Italians or Poles (say), is on general grounds of their being "foreigners."

The most peculiar manifestation of this anti-Semitism is that many people, including ourselves often, if we are honest, feel under a compulsion to point out how certain charactertypes among the Jews have the same bad habits as lots of other Americans: "Jews push on the subway, keep trying to make a fast dollar, to get ahead in the professions; rich Jewish women spend all their time at matinees and Southern resorts."

Perfectly true: but it takes more than the Jews to make the subway, Wall Street, Broadway, and Miami Beach what they are. During several years in Boston we never heard it said that the Irish push on the subway; although they do, like most Bostonians.

Again, the Jewish jokes we hear have a belittling and vindictive quality quite foreign to the Irish and Negro jokes, only paralleled by the FDR-jokes. Most disquieting of all, we are again beginning to hear it said that there was real grounds for at least the beginning of discrimination against Jews in National-Socialist Germany.

All this from people who would certainly reject the label anti-Semite. Why can't they let the Jews alone, then? Well, everybody knows there is something special about the Jews. Edmund Wilson saw very far into it:

"The characteristic genius of the Jew has been especially a moral genius . . . Freud's discovery of emotional compensations is in reality a kind of moral insight: the irrational and the destructive in personality must be distortions of the creative and natural; and to correct them, the patient and the analyst alike are required to exert a self-discipline which is the

"To a people [such as the Nazis] who are attempting to recapture a barbarian self-confidence and ruthlessness, such moralists are disconcerting: they are always trying to remind one of principles that transcend country and class . . . Nobody but a Jew [such as Karl Marx] in that middle nineteenth century could have commanded the moral weapons to crack the fortress of bourgeois self-satisfaction . . . or fought so uncompromisingly and honestly for the victory of the dispossessed classes.

"The great Jewish minds of those first generations that had been liberated from the closed Judaic world still remembered their medieval captivity, and they were likely to present themselves as champions of other social groups or doctrines which had not been freed or vindicated yet. So Freud saw the vital importance of those sexual impulses that civilization had outlawed or that puritanism had tried to suppress, and forced psychiatric science to take account of them. So Einstein became preoccupied with the few unemphasized anomalies in the well-operating system of Newton, and made them the corner-stone that the builder had rejected on which to build a new system that would shake the authority of the old." *

Any fair-minded person will recognize that the Jew has been preserved, alone of all ancient peoples, by what may be called his "moral authority." The children of Moab and Amalek are extinct, the descendants of the Hellenes and Romans might as well be another race; but in any American city you can still see Abraham walking the streets as he did in Ur of the Chaldees. You can also observe (Isaiah 3.16) that many of the daughters of Zion still "make a tinkling with their feet."

Now why does the average anti-Semite particularly pick out Jewish vices to mock? Because, in the first place, he unconsciously senses the Jewish moral authority, and is consciously delighted at any lapse from it. But we are intended to learn something from it, not mock it. One of the themes of Romans is that Israel, while no longer the Chosen People, still stands in a different way for the whole human race: the Jew's inability to keep the law of Moses is to be a standing refutation of the possibility of any moral self-reliance.

There is a more dreadful reason why we hate the Jews: people always hate a thing they have hurt. Because when you hurt something, you establish a deep connection between yourself and it, you are brought down to its level of anguish - lower even, because you can't be freed by accepting the anguish, as it can: no wonder you hate it then. Christians have been known to take a pious satisfaction in the marvellous fulfilling down through the ages of that dreadful instant of clarity and foreboding: "His blood be on us and on our children." But as we learn yearly to recognize ourselves in Pilate and Caiaphas, so we must also in the ghetto-builders and in Hitler's SS Corps.

This is the diagnosis of anti-Semitism: the cure is a parallel identification. As we are shown on the Feast of the Holy Innocents that in the mystery of the Gospel all innocent suffering is made holy by the suffering of Christ, because it is part of it; so we must learn to see the Jew, just so far as his suffering is unmerited, not as the blood-brother of Caiaphas but of Caiaphas' best-known defendant.

St. Paul looks for the redemption of Israel by some action that even he cannot foresee: "How unsearchable are God's judgements, and his ways past finding out!" Perhaps God's way was to let Israel share the fate of the one who was "rejected of men."

CHANGES IN AMERICAN ECONOMY

NE of my occupations being a shepherd, I have learned from sheep. Whatever it is that you give them, food or water, and however careful you are to distribute it so that there will be enough for all without crowding, they invariably destroy part of it in their greed. They run about like mad, butting each other in the neck and stamping over one another, until a good share of the grain is scattered and water is splashed out of the trough.

Anger at my sheep is softened by thinking of men. As Leo Tolstoi brought out in his parable many years ago, the good Lord spreads a sumptuous banquet with plenty for all and to spare. But when the doors are opened people rush in and upset the tables and trample each other to death in their greed.

The problem that plagued our world for centuries was how to produce enough to satisfy human needs. Economic orders came and went, each with a function to perform. The function of capitalism was to solve this problem of production. Inventive genius, stimulated by the profit motive, brought about, through the past century, a tremendous expansion of western civilization; ever rising standards of living; better health; improved education. Capitalism. in terms of goods produced did its job marvelously, and nowhere of course better than here in the United States.

The problem now facing the world is not primarily production. It is distribution of the

By W. B. Spofford Sr.

goods we can so adequately produce. Capitalism, in my view, by its very nature cannot do this. Owners pay workers, of hand and brain, wages and salaries which enable them to buy part of what is produced. The balance is retained by the owner as a reward for ownership. This so-called surplus has to be sold to realize a profit.

Various means were for a time found to do this. Developing colonies; seeking foreign markets (with world wars resulting in the competition for them); future promises to pay, represented by installment selling at home and loans both at home and abroad.

Short Lived

HOWEVER these devices worked for but a short time, historically speaking, so that the flood tide of expansion yielded to the ebb tide of contraction. Prosperity decreased as industry, unable to dispose of the so-called surplus (meaning goods they could not allow their own workers of hand and brain to consume if the profit system was to be maintained) piled up goods in warehouses and eventually shut down with depressions resulting-with all that the word means in terms of unemployment, idle investments and wars which resulted as the nations with highly developed means of production, having grabbed all available markets, began grabbing from each other.

Eventually in Italy, then Germany, Fascism came on the scene-described by someone whom

I do not at the moment recall, as "capitalism gone nudist", meaning stripped of all pretense of justice, liberty, freedom and the other virtues we Americans like to associate with what we call free enterprise. Historically it is a stage in the decline of the profit economy from the high point of finance imperialism to a self-sufficient national economy; an organized retreat to a lower level, with a consolidation of power and wealth and a levelling to virtual slavery of the masses of people.

Meanwhile in the United States we sought to solve the problems created by the inability of capitalism to distribute by setting up a social service state; make-work programs and other devices so that the system could be maintained by giving the people bare subsistance. From there we moved into a war economy through which we achieved "prosperity" by building armaments on borrowed money and by deficit financing.

There was the brief interlude of world war two—with still greater "prosperity" and no economic problems, since billions of dollars of debt are of no immediate concern when there are enemies to be licked.

That task accomplished we moved again into the war economy on a really grand scale, only this time with a former ally as the greatly-tobe-feared enemy, and the former enemies, Germany, Japan, Franco Spain, Italy, very much cuddled allies. Bases all over the world; the piling up of atom and hydrogen bombs undreamed of even a few months ago, as President Eisenhower has just told us, and at a cost, represented largely by debt, which is so collosal that increasing numbers of people who are staunch defenders of this system we call capitalism believe that it will cause its downfall.

And that is where we are today: capitalism, unable by its very nature to solve the problem of distribution, maintaining itself by building instruments of destruction in order to meet the threat of socialism which, ideally at least, allows people the equivalent of what they produce in goods and services, thus making 100% distribution possible.

Change Inevitable

JUST as the world has always moved from one social and economic system to another, better suited for the needs of the period, so I believe we are today witnessing a transition

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from capitalism, which has done its job—and well—to socialism.

Basic changes are of course extremely painful. How much the world will have to endure to bring in this change will depend in part on the ruthlessness of the proponents of socialism. It will depend also on the ruthlessness of those who are determined to maintain the power and privileges they have, or think they have, under capitalism. It is at least conceivable that there won't be any change at all—except a very big one that goes off with a very loud bang.

Men—some men—like my sheep, will butt and trample. And unfortunately they are equipped with more dangerous weapons than horns and hoofs. They jumped out of windows to end it all during the stock market crashes. They might end it all this time, for everybody, by jumping with an H-bomb in their hand.

But there are other men who, even at the loss of power and privilege to themselves, are persuaded that a general advance toward the next cultural level of a world community is desirable and will bend their energies to that. end. The wiser of these know that they will not be giving up anything but will instead be coming into a more abundant life.

We still have democracy, which is a technique for peaceful orderly change. By maintaining this democracy and extending it in all areas of life—social, racial, industrial, international—we can move from where we are, with our great power to produce actually giving the people of the world misery and the threat of utter destruction, to a worldwide society that can give us security, abundance and peace.

God in history, through Jesus Christ our Lord, I believe, points this way.

The Discussion

The paper was read to a business man (B. M.); housewife (H); office worker who is a young married woman (O.W.); lawyer (L); college student (S). All are Episcopalians. The discussion was recorded by a stenographer and edited for brevity.

L. You say the present system solved production. What grounds have you for thinking that it does not still, and can continue to do so?

B. M. I was about to ask the same question. After all where in the world are people better fed, housed and clothed, to say nothing of luxuries like radios, TV sets, autos, etc.

A. Our economy is a debt economy and

ever increasingly so. Basically today we have a high living standard because we are making instruments of destruction which will have to be paid for by future generations. Stop armaments and depression results.

L. There are other things we could do to maintain our standards without making armaments. Senator Douglas as a matter of fact has recently advocated that we be prepared to make the change to public works programs; roads, hospitals, schools, housing.

A. Which, it seems to me, supports my thesis that the profit system is outmoded. It is no longer free enterprise, nor has it been that for a very long time, if ever. It maintains itself by artificial stimulants — some vastly more desirable than others, but stimulants none-the-less.

B. M. They have socialism in Russia I take it. How does the standard of living there compare with ours?

A. Much lower, unquestionably. But in fairness I think this has to be remembered. The people there, whether willingly or by compulsion I do not know, are giving up consumer goods in order that capital goods may be built for the benefit of future generations. Here, I think, we are doing the opposite-eating meals that our children will have to pay for. Somebody eventually will have to pay the 300 billion dollar debt-and that mind, just the federal debt-there are also collossal state, county and municipal debts. There are government officials, I believe, who hold the theory that the country is solvent as long as it is able to pay the interest on the debt. But I know bankers in New York who disagree and are considerably worried about it.

S. You spoke deploringly of bases and armaments throughout the world. In view of the present world situation don't you think this is necessary?

A. The answer is no. Russia's so-called aggressiveness is a built-up fear to enable industrialists, aided by government, to maintain the economy through the armaments program.

S. You mean to say that you do not think Russia is aggressive?

A. I think we are getting off our subject, which is whether or not a change in the American economy is necessary and desirable. I think it is both, for the reasons I have tried to state—not well I am afraid since it is difficult to put in such brief space. But I don't mean to duck your question. Russia, a backward country industrially, is out to build an industrial economy comparible to our own. Peace is essential for this and I believe they will make every effort, and many sacrifices, to maintain peace.

H. OK—but what about China, Hungary and other countries. Wasn't Russia aggressive there?

A. Maybe I'll have to skip a question in order to get back on our subject. People of this world have been restive for a long time— India, China, now Africa. When people's movements develop that demand the scrapping of systems that give them poverty and war it suits some people, for various reasons, to call it Russian aggression. But as the old song has it, "It ain't necessarily so."

S. There are articles in the papers nearly every day that indicate that the present administration is bent on moving from the war economy that you deplore to a peace economy. Is not that a step in the right direction?

A. I hope it is true—blowing holes in the bottom of oceans and making atom submarines, etc. make no sense to me. But the change over already, unquestionably, has brought about a recession in business, with widespread and increasing unemployment. It can be snowballed into a major depression or stopped with makework with still more debt and strain on the economy.

B. M. Do you think that this fundamental change that you see ahead is likely to take place in the immediate future?

A. It is more likely that we will move into Fascism—if we haven't already. We are seeing plenty of repression right now, with people afraid to entertain new ideas or express even old ones. Our House of Bishops has said repeatedly for years that a fundamental change in the economic system is essential. The Lambeth conference of bishops has said the same thing. But there are few bishops, or anybody else, that today criticize the system. The forces of reaction have already won their victory by silencing all criticism.

Let me illustrate: I have a friend who is a doctor of philosophy, an author of distinction, and for years was one of the most popular lecturers in this country. A few years back he filled the largest hall in a southern college town when he lectured along the lines of what I have tried to say in my paper. Then because of people's fear to even listen, the meeting was moved to a white church. The next year it moved to a Negro church. The next year it moved to a white home. Last year he delivered his lecture to a few people in the home of a Negro friend. I think it well illustrates what's happened.

H.W. Is it not disloyal to criticize our American system?

A. To me it is disloyal not to. People confuse our system of government with our economic system. We can change the latter under our system of government. It's our duty to do so, as Jefferson said, if it doesn't work. In fact a good case could be made out that unless we do change our economic system we will eventually destroy our system of government. After all, as Christians, we are primarily concerned with people. And any system of economy which threatens the whole world with total war—let alone a depression with all that it means in unemployment, poverty, etc. needs to be changed and I think we ought to work for such a change.

I repeat—this is what our bishops for decades have told us to do. I believed them when they made their courageous statements. I still do.

The Dignity of Life

By Anson Phelps Stokes, Jr. Rector of St. Bartholomew's, New York

BEGINNING on page 273 in the Prayer Book, there is a series of services called "Occasional Offices," because they are used at the great occasions of life. We are going to deal with these services, not so much thinking about their history as trying to see in them what Christianity, through the Church, says to men and women in the important experiences of birth, growth, marriage, sickness, and death.

The most fundamental of all these offices is the sacrament of Holy Baptism, for in it the Church speaks of life itself at its most elemental. The service concerns a child, and what is said by the service is quite irrespective of that child's abilities or achievements. What it says, it says about every life.

Baptism is a reminder of the heritage of every person. We foolishly think of a person as an individual entity, and of baptism as concerned with the individual alone.

Surely human birth is not that way. No one remembers his birth; it is the concern of his

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parents and family. Baptism is re-birth (regeneration), and as there is no birth without a family, so there is no re-birth without a family. In it we are reminded that every child is a child of God, for whom Christ died; all Christian history up to the present has been lived for him. The service usually tells the story of Jesus taking children into his arms, and refers to "the good will of our heavenly Father." The child is "grafted" into the body of Christ's Church. Here we see the rich heritage that is available to every life. Could there be a more distinguish ancestry than this?" Every one needs acceptance and, inasmuch as God works through his Church, it is the role of the Church and of its members to give meaning to this fact of acceptance and to make each child know and feel the heritage that is his.

Christianity, however, does not merely give a heritage to every human life; it gives a job. Every child is given not merely a past but a present opportunity to do something. We see this in the word "member," an anatomical term meaning a portion of the body. Each of us is, in a real sense, a "limb" of Christ, and the role of any portion of our body is to serve the head. A human body in which every limb went its own way would be an unhealthy one. Christ asks each of us to do his particular task in cooperation with the other members of the Church.

Christianity does not merely offer men status; it offers them service, and the important thing about the Church is not just what it gives but what it asks. How terrible is the sense of not being needed! It is one of the chief evils of unemployment.

In the Church there need be no spiritual unemployment. Often we are unimaginative in giving men a sense of service. Florence Nightingale was deeply interested in the Roman Catholic nursing orders because they seemed to offer a vocation which her own Church, the Anglican Church, did not hold out to her. At times we look for too specific an assignment and fail to use our imagination.

Your vocation may be to be a better mother or father, a better nurse or invalid, a better teacher or business man. You may be called to be kinder to the person who sits at the desk opposite you, or who waits upon you. Every Christian has a job, and that job is never done alone but in harmony with all other Christians. Carey, the Baptist missionary to India, felt that his work was made possible chiefly by the prayers of an invalid sister back in England. Each of us has a part in the total task.

Finally, Christianity offers each man a great destiny. Every one may be an inheritor of the Kingdom of Heaven. This is not forced upon us but is ours if we will accept it. It has little to do with worldly success, for many who succeed in the world's eyes are far from God's Kingdom, and many whom the world counts failures will at the last great day be found in Christ's company. God's Kingdom can come into our hearts now. We can pray, "Thy Kingdom come in John, or in Mary." It means to live now by God's eternal laws, and to gain a foretaste of the victory that Christ shall bring and in which all Christians some day will share.

We spoke of the heritage of the long past of every human life. Think of the long future that lies ahead. Surely every child born today has not only this life in which to serve God but is destined for an eternal future; and many who in this world seem frustrated and ineffective may have the chance of growth and victory in the world beyond.

All this makes up the Christian conviction about the dignity of every human life. Are we in the Church treating all individuals with the severence that befits people with a great hertage, a great job, and a great destiny?

POINTERS FOR PARSONS By Robert Miller

Episcopal Clergyman of Campton, N. H.

O^{NCE I} had a parishioner who gave me a lot of trouble. (What, only once?). She was the only well-to-do one I had and I often wished she were poor. "She's the thorn in your flesh," said my friend, the Congregational minister. She had a passion for clergymen and I had to furnish them. She loved me to lunch with her on Mondays and on Mondays I seldom wanted to lunch with anybody.

She was very conservative and any innovation brought an anonymous letter. She had an uncanny knack of hitting the nail on the head and that did not endear her to me. She would call my wife on the 'phone and vent on her the wrath that should have fallen on me. Oh what a trial she was! I had another parishioner, or rather two, and they comforted my soul. They never asked for anything, never complained about anything, accepted my indiscretions and overlooked my failings and when I called on them they made me welcome so sweetly and so graciously. I do not know if I added to their spiritual wealth but I am sure they added to mine.

How much grace must a parson have to live with a 'thorn' and how much must the 'thorn' have to bear with the parson. I suspect the answer is "A lot."

Broken Walls

By L. D. R. Hallett

Canon of St. Paul's Cathedral, Buffalo

How well do your friends really know you? How well do you know yourself?

Almost everyone is curious about what other people are thinking about him, and that curiosity is tinged with fear. The inner self is afraid of what others think, for it desperately craves friendship. It asks, "Would so-and-so accept me if he really knew what I thought what I am?"

Afraid to be known, men build up a wall around that self. They say, "Thus far and no farther! I shan't let you behind this wall, for to be known as I really am would mean rejection."

The building of that wall becomes such an elaborate process that many a man himself has mistaken the wall for what's inside. In the process of convincing others that this shell is the real self, he convinces himself as well.

A man may use even the best materials in his wall building. Men have been known to build such walls with good deeds, but no matter how fine the materials, the result is always the same, a heart sick with loneliness.

Jesus Christ came to break down all walls between men and men, and between our real selves and our imagined selves. He brought with him the power to make those walls come tumbling down. The power he used, and still uses, is the power of friendship—of love.

Men, who couldn't bear to have him looking so steadily and piercingly behind the walls they had built, crucified him. They tried to wall him up in a tomb, only to have that evil plan shattered by the Resurrection. Christ had power even over the walls of a tomb!

Christ comes to every man today, not so much as an example, but rather as a friend.

Two small boys were held up to each other by their parents as examples of the model child. "Why can't you be like Johnny?" said one mother to son Tommy. "Why can't you be like Tommy?" said the other mother to son Johnny. Fortunately, Johnny and Tommy were friends. They knew each other's faults, and so the impossible ideal held up to them didn't matter. They understood each other.

So it is with Christ, He knows our weaknesses and our strengths. He can see behind the walls we've built so carefully. In our best moments, we look beyond that wall to him. We have often looked to him as an example, and in striving to be like him may even have come to think ourselves better than we really are. It doesn't matter to him that we're imperfect. It does matter that we think ourselves better than we really are. He holds out a friendship which would remove all false barriers.

What would be impossible for us to achieve in our loneliness is possible with such a friend! The warmth of his friendship can bring the walls tumbling down. We can see ourselves as we really are. Befriended by the Son of God himself, we can accept ourselves. Having accepted ourselves, we can accept the power of his friendship to change life.

This is a strong first step toward becoming acceptable to God and man.

God's Praise

By Philip H. Steinmetz Rector of the Ashfield Parishes

JUDGMENT has two sides, praise and blame. We usually think of it in terms of blame, especially when we speak of passing judgment on someone else. Perhaps that is partly because we tend to think of the world as centering in us and find much of it painful and offensive and hence, so we think, wrong.

Actually, of course, our comfort is not one of the considerations controlling the course of conduct in our community let alone in the world. God expects us to learn to like what he is doing (which is one way of describing what we mean by growing up) rather than that he should hear and heed what we like.

St. Paul says (I Corinthians 4:5) ". . then shall every man have praise of God." That is his summary of the final judgment. From where God sits there is something to praise in every life. Not as much in some as in others, perhaps, but something in everyone. And God's concern is with that praisable part. The rest shall be destroyed but that shall be saved, shining and glorious in the light of his approval.

One practical method of preparing for Lent is to examine yourself with the question in your mind of what in you God sees to praise. You might even examine your neighbors in the same light and thank God that you can find so much which, under his judgment, is praiseworthy.

It's Fine!

By William P. Barnds

Rector of St. James, South Bend

"It's fine, if you don't give up!" said a young high school girl lately in reply to my question as to what she thought of life. Her answer was spontaneous and therefore more significant than a more considered answer would have been. Her statement suggests both the joy and struggle of life.

People do sometimes become discouraged. They feel their burdens are very heavy. They fall into the mood which says "What's the use?" They are tempted to cynicism.

To be sure life does have its hardships, but they are just a part of life, not the whole. Problems often stimulate us and make us better and more useful. Basically life is good and we can live it constructively. As Christians we have in our religion the resources we need. Our Lord said "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

AN INVITATION TO ROMAN CATHOLICS By Robert S. Trenbath

Rector of St. Alban's, Washington, D.C.

10c a copy — \$4 a hundred

THE WITNESS Tunkhannock, Pa.

THE NEW BOOKS

GEORGE H. MACMURRAY-Book Editor

Fate And Freedom. A Philosophy For Free Americans. By Jerome Frank. Beacon, \$4.00

Judge Frank has produced a book unusual in several ways. It is odd for the notes and appendices to amount to a third of the contents and it is questionable, from the point of view of general reader interest, for three-quarters of the book to be given over to setting forth a philosophical basis for the practical program which he advocates in the final section of his work. It is, I think, an unfortunate fact that few persons, not familiar with the academic history of philosophy, will be able to comprehend much of the first threequarters of the book. However this may be, the thesis of the book is plain enough.

It is, in short, a defense of the doctrine of human free-will and an

attack on the prevalent ideas of determinism in personal and social affairs. He places the onus for this state of mind primarily on the dominant school of historians largely influenced by German thought and on scientists - chiefly physicistswith Einstein the best-known leader. Historians and scientists together have, he believes, mistakenly assumed that all human life, as well as all the facts of the physical world are determined by an eternal causation, leaving no logical place for either human or divine initiative. One lamentable result of all this has been the arising and flourishing of totalitarian regimes in much of the world and their threat here any everywhere.

In the final section of the book, the author sets forth his tentative and barely outlined program for the recovery of initiative in our social and industrial life. This portion of the book is much too short to do justice to the author's practical ideas for stemming the tide of regimentation in America and it suffers from the omission of any attempt to grapple with the problem of economics, particularly the validity of a profit system in the present and probable future developments of science and industry; in short, with the challenge of Socialism and the claims of free-enterprizers.

This is a valuable and thoughtprovoking book and may be read with profit by those intellectually equipped to deal with the closely reasoned philosophical approach to the subject of determinism and freewill.

K. R. Forbes

One Fine Hour by Frederick Keller Stamm, Harpers. \$2.50

A conjectural reconstruction, along well-known lines, of the spiritual development of Jesus; with familiar applications. The author's thinking is conventional and reasonably orthodox, although he professes to be anti-theological.

-John P. Brown

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This prayer approved by the Presiding Bishop

THE NATIONAL COUNCIL - 281 Fourth Avenue, New York 10, N. Y.

The space contributed by THE WITNESS

10

LONG PLAYING RECORDS

★ The promotion department of the National Council has produced a ten inch long playing record, two sides, on the Builders for Christ campaign. They will be sent to parishes requesting them for use at parish meeting or over local radio stations. One side is a message by the Presiding Bishop which many rectors plan to use some Sunday in place of a sermon.

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 \star A recent survey of sixteen daily newspapers reveals that editors consider religion a primary interest of their readers. All these papers are giving more space to religious news than ten years ago.

Chief criticism of church releases were that they are too wordy; too many adjectives; too few facts; often lack general interest.

The editors agreed that the

weakest spot in local church publicity is that the great impact of Christianity on life is frequently buried in a mass of "trivia about sales, dinners and guest speakers."

CHICAGO DEAN RESIGNS

★ Dean Bernard M. Loomer has resigned as dean of the Divinity School of the University of Chicago and as acting dean of the Federated Theological faculty. He was one of a group of clergymen who visited President Eisenhower to urge clemency for the Rosenbergs. More recently he signed a "friends of the court" appeal asking a new trial for Martin Sobell, convicted as an associate of the Rosenbergs.

and pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

PALM CROSSES, TWENTY-FIVE CENTS THE DOZEN, delivered. Order before March 27th. St. Barnabas' Altar Guild, Los Angeles 41, California.

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★ Ordination in the Church of England last year totalled 472—only seven less than 1952. This compares with an average of 187 annually for the period 1944-46.

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PEOPLE

CLERGY CHANGES:

- FRANKLIN W. YOUNG. ass't of New Testament at Yale Divinity School joins the faculty of the Seminary of the Southwest, Austin, Texas, as N.T. professor in the fall.
- ARMEN D. JORJORIAN, on the staff of the N. Y. City Mission Society, has been appointed as head of the Protestant chaplaincy and clinical pastoral training programs at Bellevue Hospital, New York.
- JOHN W. PYLE, chaplain for college work in the diocese of New York, becomes canon pastor of the New York Cathedral Sept. 15.
- DOUGLAS E. WOLFE, formerly in charge of St. Luke's, Haverstraw, N. Y., is now curate at Trinity, Portsmouth, Va.
- MALCOLM R. MacDONALD, formerly in charge of St. Andrew's, Cocoii is now dean of the Cathedral of St. Luke, Ancon, C. Z.
- WILLIAM W. BALDWIN, formerly ass't at the Ancon cathedral, is

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ST. JOHN'S CHURCH WASHINGTON, D. C. Lafayette Square The Rev. C. Leslie Glenn, Rector The Rev. Frank R. Wilson, Ass't Sunday: 8, 9:30, 11, 4 and 7:30 p.m. Daily, 12 noon with sermon Wed., Fri., 7:30; Holy Days, 7:30 and 12.

now in charge of St. Andrew's, Cocoli, C. Z.

- WILLIAM M. FAY, formerly ass't at St. Paul's. Oakland, Calif., is now a missionary to Indians in S. D., with address at Fort Thompson.
- CUTHBERT FOWLER, one-time rector of St. Andrew'e, Belmont, Mass., is now serving part time at Christ Church, Cambridge, Mass., as a parish visitor.
- JOHN FARGHER, formerly rector of St. Thomas, Falls City, Nebr., is now ass't at Trinity Cathedral, Omaha

ORDINATIONS:

HOLLIS H. BUCHANAN was ordained priest Jan. 25 at St. Peter's, St. Petersburg, Fla., by Bishop Louttit. He is curate at Trinity, Miami

SIDNEY LANIER was ordained



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priest by Bishop Louttit on Jan. 25 at St. Peter's, St. Petersburg, Fla., where he is curate.

- JOE MACK ROUTH Sr. was ordained priest by Bishop Jones, Jan. 21 at Calvary, Menard, Texas, where he is rector and in charge of St. James, Fort Mc-Kavett.
- ALBERT C. WAILING 2nd was ordained priest by Bishop Jones, Jan. 25 at St. Mark's, San Antonio. He is in charge of All Saints, Pleasanton, and the Good Shepherd, George West, Texas.
- LORIN A. PAULL was ordained priest by Bishop Block, Feb. 6, at St. Mark's, Palo Alto, Cal., where he is curate. He is also in charge of St. Timothy's, Mt. View.





BACKFIRE

VIRGINIA BYRNE Laywoman of Detroit

I wonder how many of my sister church women will take umbrage at the Rev. Mr. Miller's gentle chiding? (Feb. 18, pg. 9) Perhaps at least one of them, with more facility of the pen than is at my command, will feel enjoined to take issue with the points which he has made so aptly. I wonder, too, if Mr. Miller does not have still more to learn about the women of his church?

If the men of his congregation become "starry eyed," it is more than likely that they were influenced toward that desirable condition by a devoted wife or mother who has known that religion is indeed "intensely practical." She has seen its practicality demonstrated many, many times and her sincere practice of faith has guided and sustained her through all her day-to-day worries and the kaleidoscopic problems of raising a family.

Yes, Mr. Miller has made a good point. Women are more practical than men; they know that the countless silent prayers they have offered over ironing boards and dish pans and cook stoves are as effective as those made before the church altar, and they know that religion, practically applied, can be a source of tremendous strength.

If all men were as practical as women, they would crowd our churches because they would know that religion is good business and the dollars that are tithed are the soundest investment anyone can make.

DONALD MACLEOD Prof. at Princeton Seminary

Thank you kindly for printing my request in the December issue of The Witness for extra copies of the November number.

Scores of copies came in from all over the nation. It would be impossible to thank these kind people individually. but I want at least to give them the assurance that their thoughtfulness has been appreciated and their copies put to good use.

Again, thank you, and with every good wish for the success and strength of your paper.

JOHN W. ARRINGTON JR. Layman of Greenville, S. C.

For a number of years I have been a subscriber to The Witness, The Living Church, Episcopal Churchnews, The Churchman, Forth, Churchways as well as diocesan papers and furthermore have been a rather consistent reader of them.

I am sorry that I do not agree with a great deal that is published in these papers and my interest is largely to get a slant on what others of our Church are thinking.

On page 3 of January 21 appears the Story of the Week: The Witness 1953 Honor Roll for Service to Included in your list is: Church.

"Lucy Randolph Mason for winning support from Church people and others for the labor movement in organizing unions in the South, and for setting forth this struggle over the years in her book, To Win These Rights."

It would be interesting to know from what section of the country these Church people who are supporting such a movement come and also who are the others.

If her idea of stirring up strife between employees and employers is true religion and Christianity and accepted by the Church then I am afraid my conception of Christianity for the past sixty odd years in the Episcopal Church is not in line, however I like my way better and

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intend continuing to live with loveand charity for my fellowman.

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