

# The WITNESS

NOVEMBER 25, 1954

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## THANKS FOR ALL THY BLESSINGS

**T**HE REV. W. F. CREIGHTON Blesses the Thanksgiving Gifts of the Church School Children of St. John's, Bethesda, Maryland, which they sent to the Children's Home, Charles Town, West Virginia

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## A LAYMAN VIEWS ANGLICANISM

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## SERVICES In Leading Churches

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

Sun HC 7, 8, 9, 10, 11: Cho MP 10:30; Ev 4; Ser 11, 4; Wkdys, HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 8:30; Ev 5. The daily offices are Cho ex Mon.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### 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.

### 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.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

### ST. PAUL'S 13 Vict Park B. ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
Sunday: 8, 9:30 and 11.  
Holy Days: 11 Fri. 7.

### ST. JAMES' 117 N. Lafayette

SOUTH BEND, IND.  
The Rev. William Paul Barnds, D. D., Rector  
The Rev. Glen E. McCutcheon, Ass't  
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion 9:30. Friday, Holy Communion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center

The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut Philadelphia, Penna.

The Rev. Alfred W. Price, D.D., Rector  
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Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

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Where the Protestant Episcopal Church was Founded

Rev. E. A. de Bordenave, Rector  
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Noonday Prayers Weekdays  
Church Open Daily 9 to 5

#### ST. PAUL'S CATHEDRAL Oklahoma, City, Okla.

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

## SERVICES In Leading Churches

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

#### CHRIST CHURCH Cambridge, Mass.

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

#### ST. JOHN'S CATHEDRAL Denver, Colorado

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

#### CHRIST CHURCH Indianapolis, Ind.

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

#### TRINITY CHURCH Miami, Fla.

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

#### TRINITY CHURCH Broad and Third Streets Columbus, Ohio

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Ass't  
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 Saint, Rector  
The Rev. Donald G. Stauffer, Assistant and College Chaplain  
Sunday: 8, 9:30, 11 a. m. High School, 4:30 p. m.; Canterbury Club, 6:15 p. m.

#### ST. PAUL'S CATHEDRAL Shelton Square Buffalo, New York

Very Rev. Philip F. McNairy, D.D., Dean  
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Canon Mitchell Hadden  
Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 11 a.m., Healing Service 12:05.



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

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## STORY OF THE WEEK

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### Rev. Michael Scott Preaches With U. S. Permission

#### HE URGES CHRISTIAN ACTION IN DEALING WITH PROBLEMS THAT FACE WORLD

★ The Rev. Michael Scott of the diocese of Chichester, England, who has been barred from the Union of South Africa for championing the rights of the natives of that country, preached November 14th at the New York Cathedral. He is in the United States as an observer at the UN on a restricted visa which limits his travel and forbids him from preaching or giving addresses. He was allowed to preach this sermon only after Bishop Donegan had requested a permit from the state department which was granted.

The 47-year-old clergyman, in residence now at the General Seminary, first went to Africa to minister to lepers. Later he went to India as chaplain to the Bishop of Bombay and then was chaplain at St. Paul's Cathedral, Calcutta. He served in the British air corps during world war two, and in 1943 returned to Africa where he was on the staff of a Colored mission in Johannesburg and chaplain of an orphanage for Colored children.

Following his sermon at the New York Cathedral, he declined to grant an interview to reporters because of his restricted visa.

He began by speaking of the totality of God's love for all mankind expressed in the Lord's Prayer and in the whole action of his life, which to the Christian is the only totalitarianism. He then continued:

There have been times when the Church has been tempted to abandon the methods and means of grace Christ gave her, to forsake his way in favor of the methods of persecution and oppression, even as there are some in South Africa today who use the name of Christ to sanction religious and racial persecution. At such times mankind has lost the way, and that light has failed to illuminate the paths towards civilization and the arts of peace—that is to say the constructive tasks of civilization. At such times the mind of man has been darkened by philosophies of despair and hatred, by the suppression of science and of the individual conscience which is so vital a part of the divine spirit of free enquiry, and can brook no man-made barriers.

We of the Christian Church must accept a large part of the blame when mankind has been misled by false philosophies based upon despair or hatred,

racial or national egoism, and doctrines of economic or political exclusion, such as we are familiar with in the ugly color bars which exist in Africa and elsewhere and which challenge the whole concept of a Christian civilization.

Time and again, in history as now in some places, we of the Christian Church have been tempted by fear or favor of the world to abandon our Lord and Master at the hour of his trial, and there has followed another crucifixion of humanity. In the period of the eighteenth century—in France—Christ's gospel for which he died had to be interpreted by the philosophers in terms of liberty, equality, and fraternity—which were not much in evidence in the life of the Christian Church at that time—and by the political leaders in terms of violent revolution. In America those who had been bred and born of those who loved liberty more than life itself, and had sought freedom from oppression, made their great Declaration of Independence against the law when it became an instrument of oppression.

In Czarist Russia the Church had blessed oppression and profited herself from every form of corruption and abuse. And when the people cried for bread and peace they no longer looked to Christ and his Church, but to Communism to inspire them and give them peace and bread.

Today the Church rightly denounces the loss of liberty and the oppression in those countries, but the history of the rise of Communism in Europe and Asia has been also the history of Christianity's lost opportunities. It may prove to be so in Africa if we do not learn some of the lessons of history.

In South Africa we are faced with a direct challenge not only to the educational and missionary work of the Church but to the fundamental conceptions of a Christian civilization such as the Western world has set itself to build in Africa and elsewhere.

(He then quoted the warnings on the African situation recently given by the Archbishop of Canterbury and the British Council of Churches, which have previously been reported in *The Witness*.)

The danger that confronts the Church in Africa and the world, which we so wrongly describe as the "Western" world, very often is not merely a threat to missionary and educational work in the narrow sense but something much more fundamental. We are faced with a false doctrine and practice called apartheid which has grown up into a whole state system of legislation based on a theory and an assumption of racial supremacy. For many years this system has been growing up until it now threatens not only the people of Africa, but is alienating the peoples of Asia and non-white people in many other countries from what has been falsely represented as "Western civilization."

There is no "Western civilization"; there is a civilization to which all mankind can aspire, in which the freedom of people of all races to live, work, build and exchange ideas and values will be protected by the law. The law, if it is to be re-

spected, will be an instrument of the liberation of mankind from the dark forces of ignorance and hatred and intolerance and from the power of misinformation and selected truth to induce men to commit enormities and cruelties to one another. War with its power now totally to destroy civilization will be outlawed, and its place will be an instrument of policy taken by fully effectual international law and by a United Nations fully representative of every nation in the world in strengthening the processes of the law.

At present there is nothing between military intervention to protect whole populations from ill-treatment, as in Korea, thereby laying waste this country and passing pious resolutions which in the case of South Africa have been ignored for seven years.

Such a conception of civilization is within reach of mankind. Already the technical possibilities exist for the conservation and development of the land and the God-given resources of nature and human nature, if only they can be applied.

If they can be applied. Some of the things that prevent them being applied are the national egotisms which either do not want to receive technical help or do not want it to be given through any international agency. The attempts to constitute a special United Nations fund for economic development are being deliberately frustrated at the present time. Help from the specialized agencies of the U.N., and from the childrens emergency fund, could be used to help people to help themselves, could be brought to heal the sick and clothe the naked and feed the hungry, and care for the children. In South Africa especially this is true, if only her people see it.

Mankind is progressing towards his unknown end faster than his new ideas can take root. He has created undreamed of power which is none other than the power to cooperate with God, and which is given him by the use, the free use, of his divine faculty of reason. But at the same time his ignorance and narrow bigotry has set him to devising systems and laws which are in active defiance of the creative spirit of the universe, the very power which propels the world and other worlds around us.

It is very much, therefore, the Church's business to inspire mankind in his efforts to achieve a system of international law and accountability for those peoples who are not yet able "to stand on their own in the strenuous conditions of the modern world."

#### A New Period

If there are fundamentally different economic and political systems, as there are between the so-called East and West, let them not try to destroy one another, and thereby destroy the world, but let there be free competition between the different systems and then it will be seen who can construct the foundations of freedom on which a civilized way of life and also, for us, a Christian way of life can be possible.

We stand at the beginning of a new period in the world's history. We have the power to destroy; we have the power to re-create it. The peoples of the world can use their great power and the knowledge they possess to go forward in co-operation, or to try and enforce doctrines of narrow national self-interest, which would mean the beginning of new dark ages and the eclipse of freedom, which would be the prelude of unknown horrors, unimaginable by any of the barbarians who overwhelmed the civilization of Rome.



A workable machinery of co-operation in the field of international technical assistance has to be created if this vitally important work is not to be frustrated and the people turn in despair to political creeds of violence and terror such as we can see in some parts of Africa where the white man's religion, and justice, and whole way of life is being violently repudiated by Mau Mau.

That machinery of cooperation, if it is to be workable, must take full account, though, of people's national desires and anxiety to rule themselves. Where, as in the case of South Africa, they are ruling others, the people of South Africa need to be shown that what they think of as the "outside world" is not really the "outside world," something concerned only to criticize and denounce them, but a world that is friendly disposed and that has a great many resources through the specialized agencies of the United Nations, and other means of helping in the solution of problems which belong to all Africa and to all mankind.

### **Violate Trust**

South Africa was entrusted by American and Britain and France with the territory of South West Africa as a "sacred trust of civilization." At the United Nations certain legal and procedural difficulties are being used to evade the vital moral principle bound up in this sacred trust. South Africa must be helped to fulfill that trust both towards the African people there and in her own country, or there may be no civilization left there of any color. The help will be technical and financial and educational and spiritual. It may be resisted. But Christian ways and means must be found of

overcoming that resistance and showing South Africans its true purpose.

There are many political and diplomatic means that can be used. There are many industrial and commercial relationships between South Africa and Britain and America. There are many academic and social connections just as there are many historical associations, particularly the emancipation from slavery, and the great debt we all owe to Africa on account of slavery. There is the development of constitutional forms of self-government in other parts of Africa under Britain's tutelage which must inevitably influence the course of history. There is also the prodigious wealth that has been and is being brought from Africa to this country and to Britain in the form of gold, diamonds, copper and uranium. Many of the most powerful and influential industrialists there at the present time are Christians and Jews.

But the Christian Church has a very special and a higher vocation to fulfill in this problem in Africa and elsewhere. That higher vocation seems to have both a negative and positive function.

### **Non-Violence**

Negatively we have to show to the world the ways and means of resisting evil by non-violent methods. That is to say, by methods which not only do not do physical violence, but do not do violence to the personality, and intelligence, and free will of one's opponents. The days of violence in the struggle for justice are passing. Strangely, it was in a country named after the nativity of Jesus Christ in Natal, that Gandhi's movement of non-violent resistance was born and

eventually spread to play an important part in winning India her freedom by methods which have preserved, and in fact increased, the respect which Indian and British people feel for one another.

This method is at least compatible with Christ's gospel of respect and forgiveness for one's enemies and the identification of the oppressor with the oppressed. In effect they say we prefer to accept the penalties of these unjust laws rather than acquiesce in their injustice. More than two thousand Africans and non-Europeans, and some white people, have voluntarily served terms of imprisonment in this form of resistance to injustice which is till a reproach to the conscience of the world. For it was a civilized method of resistance which was only crushed by the most savage penalties of five years imprisonment, or five hundred pounds fine and fifteen lashes with the cat' o' nine tails.

### **Need of Vision**

The positive function of the Christian vocation is to inspire men of all races with the vision of a new heaven and a new earth in which old passions and prejudices may be overcome in the new creation which is Christ's in whom there is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are children of his heavenly Father and joint heirs with him in his kingdom.

We have to convey this in terms of the social, political, and technical problems of our time. The Church must not be dragged along, struggling and protesting, in the wake of human history. She must give to a generation of young people, spent and spiritually exhausted by two wars in our time, something of the vision and the fire



which are needed at the beginning of this new epoch in history. For it could be either another age of tyranny, intimidation, and brain-washing in which men will be of less consequence than the machines they serve, or a new leap forward towards the emancipation of mankind from the bondage of fear and ignorance and hunger, when all sorts of myths and obsessions could drive men mad whom the gods would destroy.

The world desperately needs the new life and genius of Christianity in its first pristine beauty, giving new hope to a world at the end of an epoch. Subversive? Yes it was subversive of the law when it became an instrument of injustice and when, in the words of the Declaration of Independence, "in the course of human events it becomes necessary to dissolve the political bands which have connected them with another." But of the law as an instrument of human emancipation it has been the inspiration, from Justinian to the constitutional Monarchy and Parliament of Britain and the Commonwealth, to the laws liberating the slaves and emancipating women to the recent enactment of the Supreme Court of the U. S. against racial segregation.

### Christian Methods

But what of the methods?

The methods are all important for neither in the context of eternity nor of human history have the ends justified the means. The repercussions of this philosophy have been tragic and devastating. For evil creates evil and good creates good. This is seen in the life and methods of Jesus Christ. No great leader of men in history has ever gained more loyalty from human beings and more submission to his will than Christ. And that precisely at the time when hu-

manity had him in its power, and human justice nailed him to the Cross in the name of law and order, and he submitted himself.

If we are to speak of subversion, his whole life was a subversive action beginning with the Word made Flesh, and his prayer worked out in action — "Thy will be done," "Our Father." That is very subversive in the context of Africa and the world today. But he carried through His own form of subversion to its logical conclusion which was sacrifice, and death, and victory over death. "Thy will be done" finishes in Gethsemane "Father if it be possible let this cup pass from me. Nevertheless not my will but thine be done." And so to the Cross with those mighty words muttered in his last extremity "Father forgive them for they know not what they do." That we may know "the wrath of man maketh not the righteousness of God."

That then is the highest form of resistance to evil that there is in human life. God took upon himself the consequences of human sin and folly and the inadequacy of human justice.

Many idealistic persons some years ago were tempted to look half sympathetically towards Communism to help bring justice and freedom to the world. Some of the underprivileged and dispossessed have done so. Not those whom I represent here. But must all the underprivileged who did so be condemned for all time because in their despair they looked sympathetically towards Communism for relief? Does not some of the blame belong to their rulers? Surely our civilization must be confident and great enough to be able to retrieve these delinquents. For they cannot be convicted without trial as of

some crime which places them for life beyond hope of forgiveness. Such people need your friendship. They need to be taken by the hand with understanding and shown another way to live and love life and build a new world.

I would conclude with the prayer of an aged Chief who knows nothing of these ideological controversies of our time. He is Hosea Kuatko of the Hereros who asked me to come to the United Nations when they were refused permission to come themselves.

That was seven years ago, and I have been coming ever since. But I hope to be allowed to return to him and tell him what the United Nations and the Christian world decides to do about this sacred trust, before the old man dies. He will be glad to know that his prayer is being repeated here in this great Cathedral in New York as it has been in Westminster Abbey in his enforced absence.

On the day that I left them to come to the United Nations, he stood with his counsellors in that dark sunlit corner of Africa. He stood erect in the sun with his hat in his hand and this is what he prayed:

"O God thou art the God of all the earth and the heavens. We are so insignificant. In us there are many defects. But you know all about us. For coming down from heaven you were despised and brutally treated by the men of those days. For those men you prayed because they did not understand what they were doing, and that you came only for what is right. Help us to struggle in that way for what is right. O Lord help us who roam about. Help us who have been placed in Africa and have no dwelling place of our own. Give us back a dwelling place, O God, all power is yours in heaven and earth. Amen."



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## EDITORIALS

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### Thanksgiving

OUR Puritan ancestors didn't believe in keeping holy days: they felt that it encouraged you to be irreligious on other days, and that you ought to be religious all the time. There are still children brought up in parts of Scotland in fierce ignorance of Christmas. But a wise German named Max Weber pointed out that when people try to make their life uniformly holy throughout, their grandchildren's lives become uniformly secular throughout. Thanksgiving is the only holiday the Puritans really permitted themselves. And today when most of us could hardly have less to do with the "labors of the husbandmen," Thanksgiving has become the most sheerly secular of holidays: a living room full of torpid turkey-stuffed relatives looking at the football game on TV.

Nevertheless, "thanksgiving" is still the meaning of our principal act of worship, the Eucharist. And if, unlike the Puritans, we believe in making use of our heritage and not rejecting it out of hand, we would do well to take time off before the turkey comes on and decide what things we honestly can be thankful for.

In the first place then, we can be thankful for a large measure of prosperity at home: even though it is not spread very fairly among our people, and scarcely at all over the rest of the world; even though it is probably dependent on our war economy and certainly would not survive the first week of a war. Prosperity at all times and all places has been equally unfair and based on no more secure foundations. And this doesn't alter the fact that God wills these good things for his children; even while at the same time he is very fussy about the means by which they are gotten, and the use that is made of them.

We can be even more thankful that we have

kept as much of our civil liberties as we have, and even advanced along certain directions like education. It is true that you cannot see in America what we saw on Hyde Park Corner in London one Sunday afternoon this summer: an orator standing up in public behind the big red sign of the Communist Party. For better or worse our liberties are in a state of siege: witness the fact that sensible and thoughtful men feel it would be simply wrong to have Hyde Park Corner in America. Perhaps we may say that we are just about breaking even; and can expect to have to fight to keep it that way.

We wish we could say the same about economic liberties. But we cannot escape the fact that the average American's job and security are dependent on three huge, distant, and vaguely hostile entities over which he has practically no control: the Company, the Union, and the Government; and that yearly it becomes more difficult for him to strike out on his own. We only wish we knew what direction to look for improvement.

We can be most thankful of all for religious liberty: even though the temper of the times has largely reduced the expression of that religion to irrelevancies, and the great danger of American Protestantism's becoming the spiritual arm of Americanism increases almost unchecked and unnoticed.

We can be thankful that we are the heirs of the culture of all times and places. The paper-covered books of the past ten or fifteen years include some of the best existing translations into English: our museums and libraries are surpassed only by a few in Europe, and our orchestras by none. We have an admirable domestic architecture, and (here and there) ecclesiastical: but the homes are frightfully expensive, and have no room for grandparents or more than three children. And our culture may very easily become a mere matter of show: it is not difficult to find parishes where



nobody ever really reads a book or plays a musical instrument.

Those of us who are lucky enough to live in the country or in the older parts of America can be thankful for some generally accepted standard of public manners and morals, however defective. In our melting-pot cities there is none, beyond what particular groups decide to set up for themselves. We do indeed continue to call ourself in some contexts a Christian nation, although the content of Christianity becomes yearly harder to define.

We have, finally, no security to look forward to in this world, either for ourselves or our children. Men at all times stand under the judgement of God: but at other times they have been able to hide the fact from themselves. We cannot; and this may be a great

blessing, if we accept it as such. And with all fear and trembling, we can be thankful for living in an age where events are happening, and the hand of God in history is visible through them. There is a strange sense in which "Eat, drink, and be merry; for tomorrow we die" is a fully Christian sentiment. If we face up to the fact that we are living under the shadow of eternity, it is possible that each minute of our eating and drinking and living together can spread out and back infinitely far, so that it is filled with the eternal life, which is our knowledge of the one true God and of his Son (John xvii. 3)—a knowledge mediated in large part by love of our brothers in Christ.

This is true joy: God grant we may have it to be thankful for this Thanksgiving and always.

## A LAYMAN VIEWS ANGLICANISM

By Ernest W. Greene

*Layman of Washington, D. C.*

THE Anglican Congress which met in Minneapolis from August 4th to 13th this year was an historic gathering. It brought together in a fellowship of worship, witness, discussion and study 700 Bishops, Priests and laymen of the world-wide Anglican Communion from 329 dioceses of the Anglican Communion.

It was a great privilege and experience to be a part of the Congress as the lay delegate from Washington. Bishop Dun led our delegation, and the Rev. Theodore O. Wedel was the clerical delegate. This was the first General Congress of Bishops, Priests and Laymen which has been held since 1908, when a similar Anglican Congress met in London. The Lambeth Conference consisting of Bishops only, has, of course, met with the Archbishop of Canterbury presiding, every ten years, except for wartime interruptions.

The Anglican Communion consists of 14 autonomous national Churches — for example, the Church of England, the Episcopal Church in the United States, the Church of England in Canada, the Church of England in Australia, the Church of India, Pakistan, Burma and Ceylon, and so on; there are also Provinces and Extra-Provincial Dioceses such as East Africa, West Africa and others. All are in Communion

with the See of Canterbury, in England, and all trace through the Church of England their common heritage of the Sacraments, the Liturgy, the Faith, the system of Church Order, and the Sacred Ministry, in direct descent from the undivided Church of the Apostolic Fathers. Altogether, there are more than forty million communicants throughout the world.

There is no dominant body or ruling individual in the Anglican Communion. Its member Churches are fully autonomous and self-governing. The Archbishop of Canterbury is recognized by the Presiding Bishops and Archbishops of the member Churches as a senior among equals.

The member Churches are free to differ from one another in matters which are not essential, but they are firmly bound together by the claim to possess a distinctive understanding of Christian faith, worship and order. They have a common standard of Christian life and behavior in the Book of Common Prayer. In the words of Archbishop Carrington, of Quebec, "It is the opinion of eminent authorities that this compendium of Church order is the principal institutional factor which governs and maintains our unity."

Within the four corners of the Lambeth



Quadrilateral—The Scriptures, the Creeds, the Sacraments and the threefold Ministry—there is great flexibility, and this flexibility, within the bounds of Faith and Order, is the origin of much of our strength and vitality.

This is in sharp contrast with the rigid control which is characteristic of some other Communion, both Protestant and Catholic.

It will therefore be apparent at once that the Anglican Congress did not meet in Minneapolis to enact Canon Law, or to set budgets or programs, or to receive from some Prelate new demands of dogma.

We did meet in Christian fellowship with Anglicans from many kindreds and nations, some of whom had come from what seems to us to be the uttermost parts of the earth, to what must have seemed to some of them to be an uttermost part of the earth. We met to seek for light and the guidance of the Holy Spirit on the theme of the Congress—"The Call of God and the Mission of Anglican Communion." We joined in common prayers and worship, we heard the divers points of view of people from all corners of the world, and we took part in free discussion of matters of deepest concern to all of us, both in formal and informal meetings and in chance conversations.

The main theme—"The Call of God and the Anglican Communion"—was divided into four topics: I Our Vocation; II Our Worship; III Our Message; IV Our Work.

Each topic was first considered in a General Session in which prepared papers were read by two, or in some cases three scholars and leaders of the Church. Each had been selected months before on the basis of his special qualifications to deal with the assigned subject.

The Delegates were divided into Discussion Groups—about 30 in each—which met daily, and sometimes twice a day. After the General Session at which papers on Topic I, were read, for example, each Discussion Group met to exchange thoughts and views on that topic, and to form some statement with respect to it.

The findings have been published in Church periodicals and summarized in the daily papers. The complete proceedings of the Congress will be published this autumn and I hope that many will read them. I would like, however, to quote the first paragraph of the finding on Our Vocation, as follows:

"God calls the whole Anglican Communion to worship Him and to obey His will, to re-

ceive the gifts which he offers to us in Christ, and to proclaim and practice the Christian faith in the power of His Holy Spirit. Our answer to the call means a personal and corporate knowledge of Jesus Christ and active discipleship in every sphere of daily living."

### Six Outstanding Impressions

1. There was strong emphasis on corporate Worship. The Eucharist was celebrated at seven thirty each morning in St. Mark's Cathedral, using the Liturgy in the Prayer Book of a different Church of the Anglican Communion each morning. Other services were held throughout the Congress. All were largely attended.

2. There was a strong ecumenical undertone in all discussions. There was appropriate emphasis on our unique heritage, treasure, message and mission. But always there was emphasis on the fact that all Churches are under the judgement of God, and that the Anglican Communion is a part of the greater Church of God. We have our part to play in God's plan if we seek to know and to do His will, but we can not and must not presume to claim to be "It".

3. There is no area of life which is outside the sovereignty of God. The Church, in carrying out its mission — under God must be concerned with every area of life. No system, no movement, no crusade, however fine or worthy its motives, can appropriate God for its purposes, or confine Him within its limitations.

4. There is no justification for any distinction other than geographical among Christians. In the work and fellowship of the Church we should welcome people of any race at any service conducted by a Priest or layman of any ethnic origin and bring them into the life of the Church.

5. We should humbly realize that even today our fellow Christians are enduring suffering and persecutions in lands where they are a minority in a pagan culture, or where the State attempts to arrogate to itself the things which belong to God.

6. There was strong conviction that men and women should have complete equality in every lay activity of the Church.

None of these six points was of itself a main topic of discussion. I was impressed by the fact that all six seemed to be woven into every

discussion on whatever topic. Divers viewpoints upon them were expressed, but no one arose to dispute or deny them in any General Session or Group discussion.

I have tried to convey something of what it meant to me to be a member of the Anglican Congress, and how it lifted one up and broadened one's horizons. I came away with a new realization of the vitality and power of the Anglican Communion and of the call and the challenge with which it confronts each one of its members.

May each one of us realize that as Church people in our Parish, in our Diocese, in the Episcopal Church in the United States and in the Anglican Communion throughout the world, we are members of the Body of Christ, and that we share this great gift of Grace with our fellow Christians in all the greater Church of God.

## Holy Habits

By Anson Phelps Stokes, Jr.

*Rector of St. Bartholomew's, New York*

ONE of the great American denominations is reported to be planning a new campaign, not for finances, not even for new members, but for the promotion of "holy habits" in its membership. If Christianity is to be real, it must be rooted in the habit pattern of Christians. There is no use hoping for a return to the Christian ideals of the founders of our nation unless we establish Christian habits which can make those ideals become real.

There is the holy habit of regular worship. St. Luke, speaking of our Lord's return to his native city, Nazareth, says: "And he entered, as his custom was, into the synagogue on the sabbath day." Our Lord himself, who lived constantly in communion with his Heavenly Father, needed the habit of regular worship. He did not raise the question, "Shall I go to church today?" or "Who is preaching today?"—but, coming to a community, He made himself a part of the fellowship of prayer, worship, and instruction in that place.

Many say that going to church "as a matter of habit" is an unworthy motive; yet surely one does not decry the regular eating of three meals a day or regular hours of sleep, because they are habitual. We must have the holy

habit of regular worship that we may be open to the influence of God's Holy Spirit.

There is the holy habit of private prayer. Near the end of St. Luke's Gospel, another act of our Lord is described as a matter of habit: "And he came out and went, as his custom was, unto the mount of Olives." The Passover meal—a moment of intense spiritual fellowship—was over; but our Lord needed something else, and it is quite possible that the custom referred to here was that of quiet meditation. Certainly we know that in the Garden of Gethsemane, he was completely alone as, with his heavenly Father, he faced the decisions that lay ahead.

Religion must always have two poles. It must be a corporate matter as we establish contact in the fellowship of God's people; but if religion is to be real, there must also be moments when we go alone to God, seeking his guidance. Do we have the habit of daily prayer? Do we start each day in his presence? Have we learned the various forms of prayer? We cannot be Christians without the holy habit of private prayer.

There is the holy habit of religious reading. In the great crises of his life Jesus found the words of the ancient Psalms coming to his lips. It was those words which he used to answer the tempter in the wilderness; and as he hung upon the cross, phrases from the Psalms gave him courage and comfort. Have we the holy habit of religious reading? Do we know how to read the Bible meditatively, letting its meaning reach into our hearts? Do we know how to study it intellectually, using the best aids of modern scholarship? Have we found the resources of the book table, the parish library, and the tract racks? If we are to be truly religious people, we need to feed our minds by the holy habit of religious reading.

There is the holy habit of self-discipline. The pharisees were in danger of over-emphasizing the merits acquired by various pious acts; and the Puritans in their way, and the mediaeval Church in its way, ran the danger of forgetting that God helps us because of his love and mercy rather than because of our moral or devotional activity. Nevertheless there is a danger, especially true in the Episcopal Church, lest we minimize the place of self-discipline.

I once knew a psychiatrist, a Seventh Day Adventist, who refused an important teaching position in a state university because the duties



would conflict with the observance of his Sabbath. As we were close friends, he talked to me frankly about the meticulous following of laws as to diet and the abstinence from alcohol, tobacco, and dancing. He told me that he did not mind; that, after all, the people who came to him professionally never suffered from too much self-discipline.

We Episcopalians must watch out lest we forget the need of discipline. After all, the Prayer Book does recommend abstinence at certain times. It is not so important just how we observe it, but it is very important that self-discipline be used to strengthen our character and to give definiteness and vigor to our religious life.

There is the holy habit of Holy Communion. One of the characteristics of a strong parish is the part that Holy Communion play in the lives of its members; and it is growing in influence in many Episcopal churches. This is a service to which we should come prepared, seeking God's forgiveness for specific wrongdoing, asking his help for specific needs. We come in gratitude for that which he has done for us and which the service makes real for us; but we must also give ourselves in obedience to him, and go out ready to fulfill specific acts of service in response to his grace. If we would grow as Christians, let us learn the holy habit of receiving the Holy Communion at regular times, and with due care and preparation.

There are, of course, dangers in emphasizing habits of religion. The first danger is that we may think that our habits alone can compel God to act in certain ways; and that, when we do not attain that which we desire, we feel that he has treated us unfairly. God's Kingdom will not come because of our religious habits alone; but if we are to be influenced by him, then each one of us needs in our own life those holy habits which can expose us to the guidance and help of his Holy Spirit.

## T-Day

By **Corwin C. Roach**  
*Dean of Bexley Hall*

IT IS popular in our modern, haste-crazed world to use abbreviations and so I am suggesting one more, T-Day. What does it stand for? At this time of year the obvious answer is Thanksgiving Day, but what does Thanks-

giving Day mean for most of us, what bulks largest? Am I wrong in suggesting that too often we translate T-Day as Turkey Day, a time when we not only eat turkey, but as the slang phrase goes talk turkey and think turkey too? The man who talks turkey is the complacent, self-confident individual who takes the benefits of life as a matter of course, indeed his rightful due. Yet only a moment's reflection should convince us that it is only accident or the providence of God that we are able to eat a good dinner on Thanksgiving Day when millions of people throughout the world are going hungry.

T-Day should rather be Thought-taking Day and that of course is what giving thanks really is, first taking thought. The words thank and think come from the same root and it is not possible to be thankful without being thoughtful. T-Day must be a thought provoking Day if it is to be a real Thanksgiving Day. It should make us very humble as well as very determined to give thanks not only with our lips but in our lives. God grant that we may so pray and work that for them as well as ourselves it will become a real Thanksgiving Day.

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## Pointers for Parsons

By **Robert Miller**

*Episcopal Clergyman of Campton, N. H.*

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IN EVERY church there are the faithful who are in their pews every Sunday and they sustain many a parson. There are also the occasional attendants who come as the mood takes them. Should these last be greeted with enthusiasm or with a certain reserve?

There are those whose envelopes are always filled, who give week in and week out. They delight the treasurer. There are also the occasional and surprising gifts from quarters unexpected and they get loud and vocal thanks. But one could not run a church on these.

It is a bit like a family. The family puts on its best manners for the visitor but when trouble comes it is the blood kin that stands by. We ought to thank the faithful and not scold them but we so often take for granted what is never withheld and break out in loud praises of what is seldom given.

# The New Lessons

By **Randolph Crump Miller**

*Professor at Yale Divinity School*

WHEN the House of Bishops passed a resolution asking for new lesson materials in 1946, some people expected that they would be available within a year or two. It would have been possible for the editors to farm out the assignments to some writers who could have written some traditional students books and teachers guides, and these would have been ready in a short time. However, these lessons would have been no different from what had previously been developed, and probably would not have been as good as some already in existence.

The first discovery was that the Presbyterians had prepared a new kind of lesson series which had new theological insights and were carefully written and beautifully printed readers. They had taken seven years and spent several million dollars to prepare this material, which is now widely used in the Episcopal Church, but it was not expressly Episcopalian and had some features that were not consistent with the educational insights of our staff.

A new approach to the writing of lesson materials seemed called for, and this meant doing a good deal of research and experimentation. The first part of the curriculum was the Church's Teaching Series, followed by the materials for adults, the training program for the clergy, and the leadership teams who toured the dioceses to train the laity. Research into the religious readiness of children is still going on.

We discovered that some parishes were already experimenting with a new approach to Christian education, dealing with boys and girls and their problems as they saw them, and then seeking as a group to find the Christian answer by using the resources of Christian faith. Wherever this program was being tried, it was a great success in breathing new life into the youth program and into the congregation. These parishes were finding out how to make Christianity relevant, and relevance is the key to good teaching. Because the boys and girls discovered that the Gospel spoke to them and their problems, they reacted with enthusiasm to this program.

If you have read Reuel Howe's *Man's Need and God's Action*, you can see how Christian

education meets the real needs of all members of the parish. Charles Kean's *The Christian Gospel and the Parish Church* shows how the parish program can be made relevant to the needs of all. My book on *The Clue to Christian Education* explains it for parents and teachers. The Bible comes alive, the Prayer Book has new meaning, and the Hymnal really sings when boys and girls discover that God is concerned with "the real me."

The only way to work out materials along these lines was to begin with an area of concern for a particular age group. A teacher, working with an observer and a tape recorder, prepares for each Sunday in terms of what happened in the previous class, following the lines of interest expressed by the boys and girls. She uses all sorts of resources and methods, as she believes these ways of working will help the students see how the Gospel works in their lives. At the end of the year, there are the reports from the teacher and observer, the tapes of what was actually accomplished, and the suggestions for resource materials. All of this is edited and rewritten by an editor, evaluated by the staff, and put in shape for the second run.

Several parishes, chosen especially for the task according to size, location, churchmanship, and capabilities of the staff, use the edited material for a year. They have a record of the reactions of last year's class, the resource material, suggested additional material, and sample plans of action. Again, the real needs of boys and girls determine the direction of teaching within the framework of the area of concern. Subject matter is brought in as it is relevant to the children's problems, and much time is spent on specific content as the boys and girls are old enough for it to have meaning.

At the end of the year comes the big editing job, the preparing of a student's reader and a parents' manual along with the teacher's guide and the record of class procedures. The readers will be written by professional writers and illustrated by professional artists and printed according to the high standards of the Seabury Press, but the chief goal will be to make them educationally effective.

Each editor is responsible for either two or three grades. He or she is initiating one course, supervising the first run of another, and overseeing the second run of a third, with editorial rewriting and editing of reader manuscripts as additional tasks. They have a



production schedule to meet, and yet they cannot hurry the maturing process of these radically different courses. These editors are highly competent and work together as a team, and they spend time as a staff making for crucial decisions about each course.

It is expected that the first three courses, for grades one, four, and seven, will be available for the fall of 1955, at the time of the next General Convention. A fourth course will be ready, but there is not enough money to print it. Three more courses should be ready in 1956, and three more in 1957. By that time, revisions of the first publications will be in order, and other new materials will continue to appear until something is available from the cradle to the grave.

The Bishops asked for more than they knew, or anyone else knew, in 1946. When we realize that there was no money or staff available until 1949's General Convention, it seems to me that a miracle is being performed by the tireless editors and those parishes which are cooperating with them in this new concept of lesson materials.

## Call of Advent

By Philip McNairy

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

THE greatness of truth is not determined by the spectacular way in which it is proclaimed, but by the conviction of those who declare it and by the change it makes in the lives of those who accept it and live by it.

Though a host of men or of angels might have announced the presence in the world of the Son of God, it is of far greater significance that John the Baptist, Peter the fisherman, Paul the Roman citizen, were the vanguard of a multitude of men and women in history whose transformed lives have testified heroically that it is so. The Scripture says of them that they were "Stewards of the Mysteries of God." This is another way of saying that they were chosen and entrusted with God's great truth about himself. History testifies to the greatness of their trusteeship.

The third call of the Advent season is an exhortation to all Christians to regard themselves as "Trustees of the Truth of God." In other words, Church membership, through baptism and confirmation, confers upon us not only its privileges, but its responsibilities. The biography of the saints is the record of those

who were responsible stewards or trustees. The faith they proclaimed consisted of the truths of God revealed to them in the person and life of Jesus Christ — "Crucified and risen again." They talked little about his teachings, more about the fact that he is Lord and Saviour. They spoke with boldness and conviction. So careful were they to insure the fullness of the truth that the apostolic membership was limited to "eyewitnesses of the resurrection."

When Christianity becomes a matter of individual opinion, or a series of ethical discourses about Jesus, or a code of "do's and don'ts," it loses its power to redeem and save. For then the spokesmen have become purveyors of their humanized teachings and are no longer "stewards" for God.

Advent's "Repent ye" means this for Christians: Turn from the attitude of ownership. The Christian faith is not ours to possess; it is ours to give. Pray that we give what is entrusted to us in the fullness of its power. Ours is the responsibility to carry the spirit of Christ's redemptive love and power into all of life's tasks and duties. To do so effectively means only one thing. This redemptive love must have become a transforming force within us. It must have touched our hearts as well as our minds. It must have gripped our wills and our objectives. Spiritually we too must be "eyewitnesses of Christ's resurrection."

Men today are not persuaded to be Christian by argument; they are not moved to faith by criticism and denunciation. They are won as of old, by love, by "turning their hearts . . . to the wisdom of the just."

## Christmas Subscriptions

EACH Year a considerable number of subscribers send The Witness to friends at Christmas. It is an acceptable and convenient gift, appreciated by those receiving it. Likewise it is a very great help to those of us responsible for the publication of the magazine. The Witness has always stressed quality, brevity and price. We aim to continue doing so, though we are the only independent Church magazine that has not found it necessary to increase its price.

Your attention is called to the form on the back cover which we hope you will use. In addition to friends, may we suggest libraries, institutions of the Church, and missionaries. If you prefer we will select them from our lists.

# BOOKS...

Edited by George MacMurray

*The Life and Work of Sophocles* by F. J. H. Letters; Sheed and Ward; \$4.50.

This is the sort of study, leisurely, wholly civilized, and admirable throughout, we could have expected only from an Englishman in exile (Mr. Letters is a professor of classics in New South Wales). I wish I knew enough about current scholarship to say what Mr. Letters has discovered, what he has overlooked, and what he has said better: all I can report is that he has made me want to get out Liddell and Scott, re-read the plays I know, read the ones I haven't; and has told me what I should be looking for this time, which surely is the principle thing.

More than half the book is taken up by individual studies of the seven plays; these are introduced by four chapters on the Time, the Man, the Poet, the Dramatist. The first chapter starts out with the arresting remark that "the Athens of Sophocles was a slum"; and proceeds, while doing full justice to the glories of the age, to demolish Gilbert Murray's dishonest rationalization of Greek slavery and homosexuality.

Mr. Letters' analyses most acutely how the poet, while according to all account, a slave of Eros, even beyond his times, could present us with perhaps the most attractive version we have of Greek morality and piety. And these chapters are full of other felicities — the "ornate barbarism" of Persia, Attica a "shamrock-shaped district" — "the peculiarly Greek form of mystery in sunlight" — "the tribal nightmare concerning the neglected or dishonoured dead": the contention that they could no more conceive the annihilation than creation; that Athenians only married so that their bodies would be cared for after death: the elegant verbal analysis of a couple of odes after the manner of the New Criticism.

The discussions of the individual plays shows equally a mind that has thought about everything for itself. On the *Antigone*, his central idea is

that the heroine "is undoubtedly less perfect than her cause"; and he shows how her slight asperity gives Creon just sufficient excuse for shutting his eyes to his own motives.

On the *Oedipus Tryannus* he suggests boldly that the Sphinx is the chief actor: and that she trapped him into prophesying his own destruction when he answered the riddle, "What creature goes on four legs in the morning, two at noon, three at night?": for he was lowly as a child, stands kingly and erect as a man, and supports himself with the blind man's cane in old age. This is very fine, although perhaps more a comment on the myth than the play: but when Letters sees Oedipus as a type of mankind in a way that is only suggested by the play, it is hard to see why he rejects the Freudian analysis in terms of the incest and parricide motifs with which it is saturated.

*The Oedipus Coloneus*, the most Christian of the plays, is discussed as a description of how a man becomes a *daimon*, a supernatural being. I have just been reading also Edith Hamilton's wonderful retelling of Greek mythology, and I am struck more and more with the question, "Why could the Greeks express their deepest insights only in stories about prehistoric heroes and never in politics or social life or morals or history or religion (so far as we know) or even philosophy?"

Perhaps Mr. Letters will write about it for us some day.

—John P. Brown

*The Anglo-Saxon Missionaries in Germany*, translated and edited by C. H. Talbot. Sheed and Ward. \$3.50.

This volume in the *Makers of Christendom* series presents the biographies of the men who brought developed Latin Christianity to North Central Europe. These life histories are possessed of added charm and value because they were written by contemporaries of the missionaries. The authors in general, almost all Benedictine monks and nuns of the eighth and ninth centuries, are so modern in point of view that it is not always easy to remember that one is actually reading an ancient vellum manuscript.

SS. Willibrord and Boniface—whose correspondence is included in

this collection — are probably well known to most Anglican churchmen; Sturm, Leoba and Lebuin are equally worthy of attention, although they are less familiar to the English or American reading audience. The life of St. Willibald is especially interesting as an account—the only one from the eighth century, the editor says—of a pilgrimage to the Holy Land.

The authors appear to have been as little impressed with legend as their modern readers are apt to be, and the lives lack the generous larding of the miraculous sometimes encountered in early monastic histories. The editor feels that these records prove that the initiative and leadership in evangelizing the German lands came from the Papacy; the Anglican reader will, of course, have certain reservations on this point: the role of Boniface and the others was much like that of Augustine in the Christianization of England.

—George H. MacMurray

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## **HOPES TO SEE MALENKOV**

★ The Rev. Donald O. Soper said he hopes to meet Soviet Premier Malenkov on his forthcoming trip to Russia and ask him about concentration camps and "what happens to people, such as pacifists, who do not toe the party line."

Soper, former president of the Methodist conference of Great Britain and well known British pacifist leader, said he had been invited by officials of the Russian Orthodox Church to head a party of five United Kingdom clergymen on a visit to Moscow and Leningrad.

Those who will accompany him are Canon C. E. Raven, chaplain to Queen Elizabeth and warden of Madingley Hall, Cambridge; the Rev. Ebenezer Cunningham of St. John's College, Cambridge; former chairman of the Congregational union of England and Wales; the Rev. A. Horsley Sheriff of Hull, and the Rev. A. Craig, a Scottish minister.

The party is scheduled to return to London Nov. 30 after spending 14 days in the Soviet Union.

## **MARYLAND TO HAVE SUFFRAGAN**

★ The special convention of Maryland granted Bishop Powell's request for a suffragan. Another convention will be held to elect, probably before the end of the year.

## **SHELTON BISHOP LEADS MISSION**

★ The Rev. Hale Bishop, rector of St. Philip's, New York, is to conduct a preaching mission at Trinity, Hartford, Conn., December 5-10.

## **STREAMLINES PROMOTION**

★ The diocese of Western Massachusetts has a new promotional set-up as a result of a survey made by John W. Reinhardt, director of promo-

tion of the National Council. There are four divisions: public relations, publications, radio and television, missions.

## **NATIONAL COUNCIL ASSEMBLY**

★ Bishop Norman Nash of Massachusetts and Bishop Lord of the Methodist Church are vice-chairmen of the general assembly of the National Council of Churches, meeting in Boston, November 27 - December 3. It will be attended by over 2,000 official delegates and many visitors.

## **ONE WAY TO GET THE PARENTS**

★ Except for unusual reasons, no new children will be admitted to the new curriculum being used at Our Saviour, Brookline, Mass., unless the parents also attend.

## **LECTURES ON HYMNAL**

★ The director of choir work at Seabury-Western Seminary, Rex Bateman, is speaking November 24 on hymn book music at St. Margaret's, Chicago.

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## **Episcopal Chaplains Are Needed NOW**

**T**HE ARMY, the Navy, and the Air Force will accept for active duty immediately thirty-five priests of the Episcopal Church. Applicants must be college and seminary graduates under 32 years of age. For further information and required ecclesiastical endorsement, address



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## CHURCH TAKES OVER SCHOOL HOUSE

★ Church of the Resurrection, West Chicago, Ill., has moved into new quarters which was an abandoned schoolhouse, loaned by the board of education. It has been renovated by the fifty families that have enrolled in the mission, started last April by the Rev. R. E. Winkler, rector of Trinity, Wheaton.

## BRIARCLIFF CHURCH CELEBRATES

★ All Saints, Briarcliff Manor, N. Y., celebrated its 100th anniversary on November 7th. Bishop Donegan told the 300 worshippers that "the mission of the Church is not to interfere in matters of state, but to uphold righteousness at all times and to fight godlessness wherever it is found."

## CHICAGO HAS NEW CHURCH

★ Bishop Burrill of Chicago is consecrating the new Church of the Holy Nativity on Thanksgiving. It cost \$135,000. Members of the parish gave the 14 stained glass windows.

## NEW CHURCH FOR CRANSTON, R. I.

★ The Ascension, Cranston, R. I., has just completed a successful drive for funds for a

plant consisting of church, parish hall and rector. The total cost will be \$80,000.

## ELECTED BISHOP OF MOOSONEE

★ The son of the first missionary sent to a foreign field by the Church of England in Canada has been elected Bishop of Moosonee. He is Dean Cooper Robinson, of St. Matthew's pro-cathedral in Timmins, Ontario.

The new bishop, who served as a teacher in Japan for 18 years, succeeds Archbishop R. J. Renison who recently retired on his 78th birthday.

Dean J. O. Anderson of Ottawa previously had been chosen as bishop but declined the post.

## CATHEDRAL STUDIOS

Silk damasks, linens, by vd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 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

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## EPISCOPAL STUDENTS MEET

★ Episcopal students of Iowa met November 13th at Grinnell College, with Prof. Jack Davies of the college of medicine at the State University giving two lectures. Group discussions were a feature of the conference.

## DEDICATE CHURCH AT BARRINGTON

★ St. Michael's, Barrington, Ill., is to be dedicated November 27th by Bishop Burrill. Services were first held in 1946, became a parish in 1950, and has now completed a \$100,000 Church.

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## PRESENTS AWARD TO McCARTHY

★ The Rev. Delmar Markel, rector of St. George's, Bridgeport, Conn., got his picture in the papers last week, beaming approval on Senator McCarthy as he handed him a large loving cup as an award "in recognition of his outstanding fight against Communism." The rector made the presentation on behalf of the Connecticut non-partisan committee for McCarthy.

A number of clippings of the picture were sent to The Witness, one carrying the comment: "What fruit cakes we get in the P. E. Church."

## COLLEGE CHAPLAINS CONFER

★ A conference of college chaplains was held at the University of Chicago, November 10-12, to consider work with foreign students. Leaders

included the Rev. Roger Blanchard, head of college work of the National Council; the Rev. Claude Pickens, former missionary to China who is now with the overseas department of the National Council of Churches, and J. Benjamin Schmoker, secretary of the committee on friendly relations with foreign students.

Other speakers were the Rev. Bernard Iddings Bell, chaplain at Chicago, and W. H. Baar, director of Brent House, Episcopal hostel for foreign students at the university.

## THEODORE FERRIS ON RADIO

★ The Rev. Theodore P. Ferris, rector of Trinity, Boston, and a frequent contributor to The Witness, is on a panel of four clergymen who rotate Sundays on a "This I Know" radio program. The others are President Harold

C. Case of Boston University, President Herbert Gezork of Andover Newton Theological School, Dean Roy Pearson, also of Andover Newton.

## CUTHBERT PRATT GIVES RETREAT

★ The Rev. Cuthbert Pratt, rector of St. Chrysostom's Chicago, is to conduct the quiet day for men of the diocese on November 27th at St. Bartholomew's. He will give three meditations based on the exhortations at the end of the Holy Communion service.

## EXTRA FEE IS PROPOSED

★ The Rev. William Beale, vicar at High Ercall, England, announced that he is going to charge a confetti fee for weddings. Reason: the mess it makes of the church yard. He said he would rebate the fee if the confetti was thrown elsewhere.

# A SEMINARY CELEBRATES ITS ONE HUNDREDTH BIRTHDAY

Bishop John Williams of Connecticut founded the Berkeley Divinity School in 1854, making it the fifth of our seminaries to be established, the first having been chartered in 1817.

In 1854, the Church listed 1748 parishes and mission, 1763 clergy, 78 deacons ordained, and 102,749 communicants.

In 1953, there were 7,999 parishes and missions, 7233 clergy, 403 deacons ordained, and 1,777,613 communicants.

**Growth of the Church depends on the effectiveness of the training for the ministry given in the eleven seminaries of the Church listed today.**

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

# PEOPLE

## CLERGY CHANGES:

ARTLEY B. PARSON has resigned as rector of the Good Shepherd, Fitchburg, Mass., and will reside after Jan. 1 at Brooklin, Me.

HAROLD O. BOON, formerly ass't rector at Calvary, New York, is now rector of St. David's, Philadelphia.

E. RUGBY AUER, formerly rector of St. Paul's, Waterloo, N. Y., is now rector of St. Mark's, Syracuse, N. Y.

DONALD L. GARFIELD, formerly at Mt. Calvary, Baltimore, Md., is now ass't at Ascension and St. Agnes, Washington, D. C.

EDWIN W. TAYLOR, formerly rector of Christ Church, Harlan, Ky., is now on the chaplaincy staff of the St. Louis Church Federation. He will work particularly in the juvenile courts.

DAVID S. SPENCER, formerly vicar of St. Andrew's, Chicago, is now rector of Rio Claro, Trinidad, British West Indies.

KENDIG B. CULLY, formerly minister of education at the First Methodist Church, Evanson, is now ass't professor of education at Seabury-Western Seminary. He is a candidate for orders under Bishop Keeler of Minn.

JULES L. MOREAU, student at Seabury-Western, is in charge of St. Mark's, Fox River Grove, Ill.

RALPH M. HARPER, rector of St. John's, Winthrop, Mass., since 1914 has resigned to retire.

CHANDLER McCARTY, formerly rector of Christ Church, Hyde Park, Mass., is now rector of the Good Shepherd, Watertown, Mass.

FRANK RATHBONE, rector of St. Peter's, Jamaica Plain, Mass., has resigned to retire.

FREDERICK C. F. RANDOLPH has resigned as rector of St. John's, Lancaster, O., and will retire as soon as a new rector is called.

JAMES E. CHARLES has resigned as rector of the Good Shepherd, Cincinnati, and has returned to his native England.

JOHN L. SCOTT JR., formerly vicar of St. James, Old Town, Me., is now rector of All Saints, Springfield, Mass.

## ORDINATIONS:

F. ELWOOD BRAY was ordained deacon Oct. 30 by Bishop Bennett at the Cathedral of St. John, Providence. He is ass't at St. Paul's, Pawtucket, R. I.

BREWSTER S. FORD was ordained deacon Nov. 1 by Bishop Marmion at R. E. Lee Memorial Church, Lexington, Va. He is a business man and does not plan to go on to the priesthood.

WILLIAM V. G. McGARRETT, principal of a New York City high school, was ordained deacon by Bishop DeWolfe at the Cathedral, Garden City, Nov. 13. He is in charge of St. Gabriel's, Hollis, Long Island, and will continue his secular position.

CHARLES R. BAKER, also in business, was ordained deacon at the same service, and the following were ordained priests: HERBERT H. BEARDSLEY, ass't at the Advent, Westbury; DOUGLAS F. PIMM, ass't at All Saints, Bayside; DUNCAN R. McQUEEN of St. Martin's, Providence, R. I.; ROBERT B. DOING JR., ass't at Trinity, Roslyn; ALAN C. MERRILL, ass't at Grace, Massapequa;

ROBERT R. T. HOLLETT, St. Mary's, Lake Ronkonkoma, and St. Luke's, Bohemia.

## HONORS:

ANTHONY R. PARSHLEY was honored at the Good Shepherd, Pawtucket, R. I., Nov. 5 on the occasion of the 35th anniversary of his ordination.



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# BACKFIRE

G. ASHTON OLDHAM

*Retired Bishop of Albany*

The article in your issue of October 21 on *The New Liturgy* amazes me. It is the most frank and forthright defense of lawlessness in the Church that I have seen, and coming from the dean of a cathedral is disturbing indeed.

Space will not permit any comment in detail so I shall confine myself to the basic issue which appears to be that each priest is his own Prayer Book reviser. The writer says "altering the services of the Church . . . has been so common for so long that it must have by now the force of customary law." God forbid! Another sentence, "it certainly is unquestionably and apparently necessarily tolerated." Agreed, that it is sometimes necessarily tolerated, but it certainly is not unquestionably. Another, "rubrics are directives . . . not fundamental law" and that alterations made "in accordance with sound principles, rather than according to eccentric notions, mere taste, or local prejudices." This is quite true but who is to decide on these matters, the individual priest or the Church?

One wonders if the writer has ever reflected on the method of Prayer Book revision. A commission of learned men of both houses of General Convention spends years in research and study and finally issues a report which is then thoroughly debated by both houses of General Convention and then, if adopted, passed on to the next General Convention for final action. The matter is considered not only with regard to sound liturgical principles but also down to the smallest detail such as commas and semi-colons. If the result of all this care and trouble is simply to produce a set of polite suggestions or "directives" to be observed at the individual's pleasure, then indeed has the mountain labored and brought forth a mouse.

To permit, as the writer contends, each priest to make his own changes is to put the Church at the mercy of the idiosyncracies of each individual and to bring in a lawlessness which weakens the Church and confuses our people. I have been told by laymen that they have no idea what their service is to be like as they move from one part of the country, or even city, to another, and this is not only confusing to the individual but seriously weakens our Church.

The Prayer Book is not simply a set of polite suggestions but instead is what a Manual of Arms is to a soldier, to be obeyed and conformed to in every particular so far as is humanly possible. One will never find a Roman Catholic or an Eastern Orthodox priest playing fast and loose with his Prayer Book. He uses it "as is" and thus responsibility falls upon a Church and not on himself. Even secular organizations such as the Masons, Odd Fellows and others will not allow any tampering with their ritual.

The Prayer Book is the layman's protection and he has a right to be protected from the whims and vagaries of any antinomian priest. The liturgical commission, of which I was chairman for many years, will do a great disservice to the Church if it encourages the idea that each priest may change or revise services at will. It has done its best to guard against this by setting forth its proposals as "Studies" only to be tried out, if at all, under proper authority and on exceptional occasions.

I sincerely trust, therefore, that no one will attempt to advocate by

specious argument the regular use either of "The Liturgy" or any other of its publications until they have been approved by General Convention. This is the least to be expected of any loyal priest of our Church. Loyalty is tested when it requires one to do what he may not approve, and our Church today needs good old-fashioned loyalty to the solemn vows each priest takes at his ordination to officiate not as he wishes but "as this Church hath received the same."

BURKE RIVERS

*Rector, St. Stephen's, Wilkes-Barre*

May I use your columns to warn the Clergy to be careful in dealing with the young man who uses the name of Eugene C. Clark?

Mr. Clark claims to be a communicant of St. Stephen's, Wilkes-Barre, Pa. He is supposed to have a wife and young daughter. His usual plea is that he is about to get a job and needs money to care for his family until he is paid. He often says he has attended services in the parish where he is asking for help, and he usually wants to be transferred there.

To the best of my knowledge all these claims are false. He was arrested in Trenton, N. J., and served ninety days this year. He was last heard from in Plainfield. He seems to prefer the area in and about Philadelphia, but may be working his way north.

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