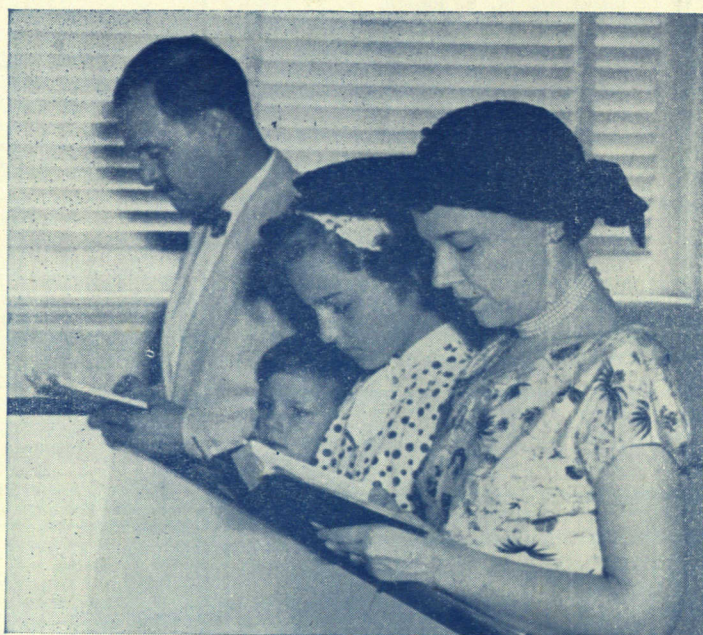


# The **WITNESS**

MARCH 3, 1955

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## FAMILY WORSHIP

PARENTS and children are worshipping together in an increasing number of churches, Randolph Crump Miller said at the Conference on Religious Education reported in the Witness last week

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ARTICLE BY CANON DARBY BETTS

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## SERVICES In Leading Churches

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

Sun HC 7, 8, 9, 10; MPS, & HC 11;  
EY & S 4. Weekdays, 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 Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

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.; Thursday 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; Eve-  
ning 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 proces-  
sion) (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 Barns, D.D.,  
Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Commu-  
nion, 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. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
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## 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  
Rev. A. Attenborough, B.D., Ass't. Rector  
The Rev. Gustav C. Meckling, B.D.,  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Fri.,  
12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
Where the Protestant Episcopal Church  
was Founded  
Rev. E. A. de Bordenave, Rector  
Rev. Erik H. Allen, Assistant  
Sunday Services, 9 and 11.  
Noontday 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 Com-  
munion; 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., Noontday 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, Wednes-  
day, 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. Noontday  
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 Traverser, Associate  
Rev. Richard L. Shacklett Jr., Ass't.  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

### CHURCH OF THE INCARNATION 3966 McKinney Avenue DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, 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  
Canon Leslie D. Hallett  
Canon Mitchell Haddad  
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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## **Largest Budget in History Approved By Council**

### **RESERVE FUND OF MILLION DOLLARS SET UP TO TAKE CARE OF EMERGENCIES**

★ The National Council, meeting at Seabury House, approved a 1955 budget of \$5,837,996, the largest allocation in history. The sum represents an increase of \$108,555 over the 1954 budget.

Largest appropriation will go towards the Church's missionary work. The overseas department, administering outposts in Asia, Africa, South and Central America and Alaska, receives \$2,273,796, an increase of \$82,418 since 1954. The home department will receive \$1,376,660, an increase of \$87,903.

The expanding budget is made possible by the greater number of dioceses and missionary districts meeting or oversubscribing their missionary quotas each year. In 1953, 72 of 99 dioceses and missionary districts paid in full their expected contributions to the Church's program; in 1954, 98 of 99 met expectations. Estimates for 1955 contributions from dioceses and missionary districts are \$3,995,928, compared to 1954 receipts of \$4,917,825.

#### **Reserve Fund**

Having aggregated a reserve of \$1,068,000 in undesignated legacies and reserve for contingencies, the Council voted to keep \$1,000,000 as an emerg-

ency reserve, and release any additional funds for advance work. Hailing this action as "a great lift to our missionary cause," the Presiding Bishop said that now it would be possible to use future contributions and legacies to make forward steps in missionary work.

He cautioned against overestimating the security a million-dollar reserve would afford the Church, stating that "it is really a small reserve, in proportion to the size of our operation." It was recalled that during the depression of the thirties, all missionary salaries had to be cut fifteen per cent, because there was no comparable reserve to draw upon. "Having been through that experience as a member of the Council," he said, "I have always been troubled that we have had no resources to meet any emergencies."

Now that the million-dollar goal had been reached, the Presiding Bishop recommended that "a program be worked out to use these released funds in the most strategic ways." All

allocations from these funds, which now amount to \$68,000, must be approved by vote of the Council.

#### **Builders Fund**

Pledges for the Builders for Christ capital funds campaign have gone up to \$3,808,365 it was reported, an increase of \$373,455 over the sum reported in December. Against these pledges, \$2,624,917 has already been received at Council headquarters. This has meant that checks totaling one-half of the \$4,150,000 goal have been forwarded to the recipients of the campaign funds, and in several cases construction and repair is already underway.

Bishop Hobson, chairman of the department of promotion, who reported these figures, again expressed his confidence that the final goal would be reached by the time of the Church's General Convention in September. But this, he said, "is going to be determined very largely by a relatively small number of places." He referred to those dioceses whose campaigns had not yet reached their peak.

#### **Town-Country**

Clergymen in country parishes no longer feel they are forgotten men, Bishop William W. Horstick, chairman of the advisory committee on Town and Country Work told the Council. The Bishop of Eau Claire said, "I think we have overcome that feeling, and what has developed has been a feeling of belonging. I know

that in many cases there has been found a very real vocation to small town and country work."

He also outlined the six goals in the rural program, centered upon the training for the rural ministry given at Roanridge, the 410-acre farm in Parkville, Mo. These goals are to provide a pastoral ministry and the sacraments to people in rural areas; to provide continuous Christian education in these areas; to win the unchurched; to establish the extend and strength of organized rural work; to cooperate with other Churches to improve rural community life; and to awaken in clergy and seminarians a vocation for the rural ministry.

#### **New Appointments**

The custodian of the Prayer Book and former director of the department of education, the Rev. John W. Suter, was appointed a writer-consultant of the department. His job is to advise the division of curriculum and do some of the writing.

Elinor M. Eccles, director of education at the Incarnation, Dallas, Texas, will become editor of publications in the children's division June 1. Among other things she will be responsible for the Lenten study material and the birthday offering material.

The Rev. A. Donald Davies, formerly of the leadership training division, is now associate secretary of the adult division.

The head of the division, the Rev. John B. Midworth, told the Council that "there are many people who do not realize that the vocation of the Church is a missionary vocation, or it has no vocation at all." He drew a distinction between education and information. Until now, he said, the only mission study material was that of the Auxiliary

and the Lenten offering, but steps are now being taken whereby a committee representing all the departments of the Council will get out material for all age groups. Its initial task may be its most difficult one, "to prepare a statement on the basic theology of missions."

#### **Chaplains**

Bishop Loutitt, chairman of the armed forces division, said that the shortage of Episcopal chaplains for the armed forces was still acute. However an effort is being made to enlist seminarians. The idea held by some of the students that they abandon the priesthood when having to serve in an interdenominational capacity, he declared to be utter rot.

He also outlined a plan whereby students can get experience during the summer by becoming a chaplain-probationary with the rank of second lieutenant or ensign and assigned either to a school or serve as a chaplain's assistant. He also said that exceptions to the prerequisite of three years experience after graduation were being made in the case of qualified men so that they can become chaplains a year after graduation.

The Council voted \$20,000 to the division to erect a building on Okinawa which will serve as a church and fellowship center. Another \$5,000 was voted as the share of the Episcopal Church for a program in Japan sponsored by the commission of chaplains in an attempt to meet the moral conditions prevalent where servicemen are stationed.

#### **College Work**

The Rev. Roger Blanchard, head of college work, told of a month just spent in France, Switzerland and England where he attended conferences with student workers, including a meeting of the World's Student Christian Federation, which is

represented in 54 countries around the world.

#### **Refugees**

Last year 640 refugee families were resettled here by Episcopalians, 200 more than any other Church participating in Church World Service. The committee on world relief also distributed \$437,446 for refugee and emergency relief, overseas scholarships and inter-Church aid.

Good Friday offering last year was \$73,125 which, with what was left over from 1953, enabled the Church to send \$82,425 for Church projects in the Near East.

#### **Conference Centers**

Archdeacon A. O. Phinney of Massachusetts reported on a study made of Church camps and conferences and said that the National Council should use them more effectively than it does. He recommended a division for that purpose as a part of the department of education, a matter which presumably will come before the Honolulu General Convention.

#### **Other Business**

Officers of the finance department are now serving in the same capacity for the American Church Institute for Negroes, which is another step to relate the Institute more closely to the Council.

Private outside funds are making possible the immediate erection of a dormitory at St. Augustine's College, Raleigh, N. C. Therefore the Council voted that the \$72,000 to the college from the Builder's fund should go instead into the endowment fund, which must total \$300,000 for the college to retain its A rating.

Dean John C. Leffler reported on social relations as chairman of the department and said that there is a serious shortage of trained workers for Church agencies. The department is trying to meet it



through a scholarship program and recruiting service. The report also said that there is increasing concern for the alcoholic problem, with thirty-two dioceses now having educational programs.

The Council approved a resolution calling upon the social relations department to explore ways of cooperating with the federal government in projects for the resettlement of American Indians in urban centers.

Leon McCauley, manager of Seabury Press, announced that a brochure preview of the courses to be published in May will be sent to every parish next week, offering a sample kit of the materials for \$9.10. He also said that prices for the curriculum materials will

be slightly under prices for similar materials.

If you are a member of the National Council and are elected a deputy to General Convention then you get full travelling expenses, since the Council voted to pay for its members what the dioceses do not pay.

If you want to spend \$5 you can see the officers and members of the Council in a film—very nice, in full color, with shots at 281 and Seabury House. It is designed to acquaint Church people with the work on a national and international level, with John W. Reinhardt, director of promotion, saying that “we believe that this should definitely relate the parish to the National Council.”

## Mackay Calls for Conference To Settle Differences

★ President John A. Mackay of Princeton Seminary told a Canadian audience that Richard Nixon, vice-president, was wrong when he stated in Guatemala that the Roman Catholic Church was “one of the major bulwarks against Communism and totalitarian ideas.”

“In charity, but with candor and at the risk of being termed a bigot,” said Mackay, “I am compelled sorrowfully to say that the exact opposite is true.”

“Two decades ago,” he said, “the Roman Catholic Church made concordats with the totalitarian rulers of Italy and Germany, Benito Mussolini and Adolf Hitler. Today the Roman Catholic Church has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler of

Spain and the most hated man in Spanish history.”

“It also is a painful fact,” Mackay continued, “that those Latin countries where the Roman Catholic Church has been the predominant religious influence have been breeding grounds for Communism. This is true of Italy; it is particularly true of lands in Latin America.”

In his speech, Mackay also called for “face-to-face” meetings to settle the disputes between the free world and Communist China.

“Monologue is insufficient in human affairs,” he said. “If discussion is to be fruitful, a quarrel settled, men must not merely talk at one another or about one another. They must talk to one another—they must meet face to face.”

“This is the situation now

existing between the free world and Communist China. The burning issue of the hour is to explore a way, whatever that way may be called in the language of diplomacy, whereby representatives of the free world can meet representatives of Communist China in quiet, unhurried dialogue.”

Some 80 delegates representing seven denominations of the Presbyterian and Reformed Churches, with a membership in excess of 4,000,000 attended the meeting.

### HIS WITNESSING COMMUNITY

★ The theme of the triennial meeting of the Auxiliary in Honolulu will be “His Witnessing Community,” it was decided at the meeting of the executive board at Seabury House. Preparations for the triennial meeting took up most of the time of the four day meeting. In addition the board appropriated \$47,000 in grants and scholarships for twenty needs at home and overseas. Included was a jeep for Bishop Parmar of India.

It was also announced that a summer school will be held this year at Windham House, New York, open to men and women, clerical and lay.

### DEDUCTABLE FROM TAX

★ A new federal income tax ruling provides that expenses incurred by a person freely giving his services to a charitable institution may be considered as contributions and therefore deductible. So a deputy to General Convention or a delegate to the Auxiliary meeting may declare a deduction on any unreimbursed costs of travel, lodging and meals.



## RIGHT TO WORK ASSAILED

★ A right to work bill introduced into the Ohio legislature was denounced as immoral and deceptive at a meeting held in Cleveland. The measure would outlaw the union shop, even if workers and employers want it, and restrict strikes and picketing.

Among the speakers at the meeting attended by more than 1,000 persons was Dean Percy F. Rex of Trinity Cathedral. He asked: "If a man chooses not to join a union, can he expect to reap the benefits gained by the union and be protected by the law from sharing in the cost and effort of the union in his behalf? This proposed law would seem to protect him from his responsibility. It proposes to condemn certain practices of intimidation and violence. But buried in the condemnation is an attempt to obviate a worker's responsibility to those organized workers who seek to better the working man's lot."

Rabbi Rudolph Rosenthal said that "the right to work title is a deceitful subterfuge. It is a fraud. It is unfair and unsocial. It would strip workers of their right to stand together and bargain collectively. It would give employers the chance to hire nonunion workers and depress wages and working conditions."

The third speaker was the Rev. Francis W. Carney, director of adult education at St. John's College, who called the bill "thoroughly deceptive" because it does not attempt to provide or guarantee jobs or offer security in jobs obtained.

## BISHOP DeWOLF HAS MISSION

★ Bishop DeWolfe of Long Island is conducting a preaching mission on Sunday evenings in Lent at St. Ann's, Brooklyn. There will be a

question-answer period and special intercessions for those for whom prayers are requested. Music is being provided by a massed choir from the churches of the diocese.

## LUTHERAN WORK UNHINDERED

★ Protestant leaders in Poland, Hungary and Romania reported at the annual meeting of the Lutheran world federation, meeting in Vienna, that the work of their Church was "unhindered by our governments."

Bishop Kotula of Poland said the government had ended the pre-war priority given the Roman Church by establishing equality of all religions. Dean Niemczyk of the theological faculty of Warsaw University also denied the frequently published report that the seminary had been closed.

Bishop Veto of the Church in Hungary reported that there were over 500 pastors presently in charge of 350 parishes. Bishop Mueller of Romania said that Protestants there has increased from 100,000 to 220,000 since the end of the war.

Bishop Hanns Lilje of Hannover, president of the federation, expressed satisfaction with the reports.

## SEABURY PERSONNEL ATTEND MEETING

★ The Seabury Press sent five delegates to the Protestant Church-Owned Publishers' Association meeting held in Williamsburg, Va., the week of February 20. The purpose of this organization is to exchange experience and information in the Church publishing field and thereby to improve the products and the services of each member house for the benefit of the Church it serves.

At the four-day meeting the theme was "Management Methods — Today and Tomorrow."

The topics discussed under this general heading were accounting and finance, personnel, and merchandising. The Seabury Press was represented by its general manager, Leon McCauley; the head of its accounting department, John Weir; its assistant treasurer and personnel director, Philip L. Dickinson; and its promotion manager, Lucy M. Holmes. Mr. Robert Adamson, assistant editor of the Press, attended as a co-opted member of a special committee.

The Seabury Press is among the most active member houses of the Protestant Church-Owned Publishers' Association. In the past year, Mr. McCauley has been chairman of the committee for the preparation of a training manual and a member of the management standards committee. Miss Holmes has been co-chairman of publicity for the annual meeting and a member of the cooperative advertising committee. Mr. Adamson has been a member of the committee for the preparation of a training manual.

## PHONE CALLS HELP BUILD CHURCH

★ A thousand phone calls are held largely responsible for 300 young married couples getting a church at Westwood, Mass. Archdeacon Herbert Johnson of Massachusetts met with them to work out plans. The phone calls were made and circulars mailed, resulting in \$50,000 being raised for the new St. John's Church, now being built, with an educational wing attached. Until it is completed the congregation is meeting in the gym of a school.

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## EDITORIALS

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### MacArthur Speaks

IN AN earlier issue, we shared with our readers something of our thinking about the supreme concern of today—the problem of world peace and the duties of Christians in a solution of that problem. It was really a meditation on the alternatives facing religious people today in a world of violence and fear. But whichever of these two paths a Christian may choose to follow, there is one challenge which we believe Christian leaders must not fail to meet head-on.

The challenge is the terrible fact of the existence of the Atom and Hydrogen bombs and the still more menacing fact that our top military authorities are basing their policies upon the actual use of these weapons of mass annihilation in case of a war which our foreign policy is making more and more a definite possibility. There seems now to be unanimous agreement that such a war, based on the use of these fearful weapons, would result in the extinction of our civilization and that there could be neither winners nor losers in such a conflict, but only a prostrate world with its new generation threatened with mental and physical degeneration. The recent eloquent speech of General MacArthur, who knows from intimate experience the abominations of modern war, throws a brilliant light upon the nature and results of any future war. No convinced pacifist could have spoken more forthrightly.

The situation we are in today calls loudly for courageous, clear-speaking prophets in the persons of our Christian leaders. Weasel words and careful hedging are inexcusable and shameful. Our American government must be told flatly and irrevocably that Christian principle and a decent respect for the opinions of man-

kind will no longer tolerate the use or existence of weapons of mass annihilation. They must be utterly condemned and our public servants who plan the use of them must be brought to book before the Christian citizenry of America. Included in this condemnation must be any further tests of these weapons, either in the United States or in the waters of the Pacific.

The inevitable argument of our policymakers and military leaders that it is impossible to forego the possible use of these weapons so long as Soviet Russia has the bombs and could use them against us, is a stalling for time and a refusal to face the imminent possibility that some incident contrived by trigger-happy warriors will plunge us into suicidal conflict.

The answer to this argument is of course the holding of top-level negotiations at once, with honest determination to keep at it until agreement is reached, no matter how long that process may take. Such negotiations cannot be permitted to fail. Soviet Russia is prepared to go a long way in compromise, for war is the negation of everything she needs and must have. If the American government is clearly determined to have peace and to lift from the shoulders of mankind the terrible burden of fear and dread which the existence and probable use of the bombs makes inevitable, these negotiations will succeed and men will again breathe freely and go about their varied businesses with serenity and thankfulness.

The hitherto most militant of our American generals has spoken for sanity and peace. Will our Christian leaders now fail to stand uncompromisingly with him in uttering prophetic, courageous words to our servants in Washington? Here, at any rate, we of the Witness stand and will continue to stand. "God helping us, we can do no other."



# THE MEANS OF GRACE

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

THE means of grace which concerns us this week is Praise. Included in this category are all the various uses to which we put music in our worship: the richness of the organ's tone, the anthem of the choir, the canticles and hymns and psalms in which all our voices are joined in praise to the living God.

Christianity is above all else, a singing faith. The only other religion which has found so rich a place for music in its worship is our parent-faith, Judaism, whose hymn-book we use constantly in what we call the Psalms. Yet not even in Judaism does the congregation participate as in the Christian fellowship.

In the great, creative movements of Christian history the power of the Gospel has been borne literally on wings of song. The plain song music of the Schola Cantorum in the latter half of the first Christian millenium, not only sang the message of the Gospel to northern Europe, but laid the foundations for all the rich musical development of succeeding centuries. St. Francis called himself and his friars "God's troubadours." The Reformation swept over Europe driven as much by the hymns as by the preaching of Luther; and by the metrical psalter (those exquisite rewritings of the psalms in poetic form such as "O God, our help in ages past") — of the Calvinists. Charles Wesley's hymns were as responsible for the power of the Evangelical Revival as the preaching and organizing genius of his more famous brother, John. And Anglican Christianity in its development of harmonized chanting and great moving hymns has made praise a most important part of its worship.

But music in worship becomes a means of grace only when we fulfill certain requirements. First, we must listen with ears attuned, not only to the technical excellence of organist or choir, but to the message they are seeking to convey. The music of worship to which we listen is not a concert nor a performance. When the organ plays before and after service it is not merely to cover up the click of heels on the floor, nor the babble of voices now free from the compulsion of silence. Nor is the anthem's main purpose to make the clink of coins dropping in the offering plates less ob-

noxious. Both are offerings of praise made for all of us by organist and choir even as the priest offers the bread and wine in the Eucharist. It is, therefore, a mark of disrespect not only to those offering their praise but to the Divine Object as well—to fail in worshipful listening.

More important is the second requirement. We must not only listen but participate in the hymns and canticles joining our voices to those of organ and choir in praise to the Lord. I not only love to sing myself, but there is nothing that gives a lift to our corporate worship, nor pays bigger dividends in stimulating our devotion than "making a joyful noise unto the Lord." Like all the other "means of grace," God gives himself to us in and through music only when we use it rightly. It matters not whether your voice is smooth or "gravelly"; whether you can carry a tune or not. Lift up your head, open your mouth, and sing: sing unto the Lord as best you can, the deep gratitude and love for him which cannot be expressed quite so well in any other way.

*(To Be Continued)*

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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WHAT a deal of nonsense is talked about the Church keeping out of politics and that in an age when politicians are very much concerned about the Catholic vote or the Jewish vote or the views of the Southern Baptists. If any group of people claim the world for Christ it is going to be concerned with politics and politicians, with living conditons, with law, with customs. It cannot take refuge in an ivory tower.

For all that the parson must be very discreet when in a sermon he treats of some political question, no matter how fraught with morals it may be. There is no F.C.C. to order him to lend his pulpit to any opponent of his



views and no one in the congregation can answer back.

On some matters he must speak; on others

he ought to speak and on most—on most he had best be silent. Only silence should be eloquent, not ignorant.

## THE CHURCH AND THE BUSINESSMAN

By Darby W. Betts

*Canon of New York Cathedral*

AS EPISCOPALIANS, you and I hold fast to the belief that all creation is sacramental; that is to say, that our life and our work are outward manifestations of the relationship that exists between God and ourselves. The fact that after he had made our world he thought he had done a very good job; the fact that he has spent the entirety of recorded history and then some in trying to help us correct our rebellion against him; the fact that he allows us continued freedom, although constantly troubling us about our misuse of it; and certainly that fact that he has set us to work in this world, must all be understood as showing the nature and purpose of God to us who worship him. In other words, the sweat on the brow as well as the bending of the knee are both outward and visible signs of our life under God, and to try to separate business and worship is to deny the wholeness of man and the unity of God's purpose and plan for us in this world.

Not that this separation has ever been attempted in any blatant fashion; indeed, quite the opposite has often been true. But the relationship has usually been one of unilateral design. The Church has tried to use business or business has tried to use the Church, but very rarely have the two realized their common purpose and sought to inform each other as to how they might best serve God together. It is not hard to recall the time when the respectability of Church membership was a necessary part of every business man's equipment, or to remember that the missionary was all too often the front man for another kind of salesman who sought to build an empire that did not have its final citizenship in heaven. Nor can the Church look down her nose at this procedure, for, after all, she accepted the doubtful devotion of such worshippers and even seemed to thrive on the partnership.

Today I am very afraid that not even this partnership of business and the Church remains. The business man has become wary

of the Church. Ever since the advent of the social gospel he has had his peculiar sins given particular attention by the Churches of his home and heart. He has heard his rugged individualism and initiative condemned as heartless and unchristian. He has seen what he has considered the proper rewards for the taking of great risks called profiteering, he has gone through a period when he has been the whipping boy of the politicians as well as churchmen and social workers, and has the hurt feelings of one who has thought he has done a good job and now finds his best efforts rejected. Not that he has not recovered much lost ground, but he remembers these things when the Church wishes him to become a more active member of the fellowship. Furthermore, he often agrees when he is told that many of the clergy are subversive, and when reminded that one of the Twelve could be called subversive in the extreme, he tends to think that things should have improved in the last two thousand years.

### Partial to Labor

ANOTHER grievance that the clergyman often hears is registered against the Church's seeming partiality to labor as the underdog, whereas many employers are prone to remind the Church that labor is now just as capitalistic as management and indeed often more powerful. And as to the matter of power, business wishes to tell us that it isn't able to do everything it wishes, but rather is fighting for its life in seeking to please its customers, survive binding red tape, and pay heavy taxes, whereas the Church often has endowments, legacies and an accepted position in the community.

A case in point was given me by the Rev. Paul Musselman, executive secretary of the division of urban-industrial Church work of our National Council, with whom I consulted at great length before writing this and who has this to report on the typical business man's attitude toward the Church's favored position:



In Detroit, Michigan, the Old Mariners' Church found itself in the path of civic improvement, and when it was suggested that the edifice be destroyed, such an outcry arose that the solid stone building is being jacked up, placed on rollers and moved 800 feet at the rate of 15 feet a day and at great cost, the city government having felt it necessary to save the structure. A short distance away, a business man, who is struggling to avoid bankruptcy in an extremely competitive industry, quietly remarked that he was sure no one, least of all the city government, would bemoan his passing.

On the other hand, the business man is quite convinced, and probably rightly so, that when he is successful, the Church is only too eager to use his prestige in the community, his know-how in dealing with the public and in business administration, and, last but not least, his cash. Not that he resents this; in fact, it's no little boost to his feeling of well-being that he has it to give.

### Frightened

WHAT really troubles him is that he, like every other thinking person, is frightened. He is frightened of his world and he is frightened of himself, he is frightened at his feeling of insecurity, and he is frightened at the ways he sometimes imagines he would like to insure it. He doesn't want Fascism any more than he wants Communism. In fact, he can see little difference between the two. But sometimes it looks like a way out, a new authority and leadership to replace the old way that seems to be weakening, having been severed so long from its Christian roots.

In this frame of mind, the American business man contemplates his re-entering the Church and accepting its leadership and authority under God, not with the hope of running it, not primarily with the hope of getting its support for his way of life, but in the hope of finding a future for those whom he loves, and thus a future worth being humble for, worth fighting for. But he is also stubborn about one thing. He's willing to admit he's been a son gone astray from his Heavenly Father, even a prodigal son, but he's not willing to admit that he has to stop being a business man when he becomes a churchman. He doesn't want to admit that there is a vast difference between Sunday and the other days of the week; between formal worship and work; he doesn't want to have to forget his business

when he goes to the altar; rather, he wants to take it with him. What he really wants to do as a churchman and a business man is to have the Church sanctify his business, not so much in the sense of finding justification for its mistakes, nor in the sense of making something Christian that is basically unchristian; but he wants to raise it up to God.

This is really putting the Church on the spot, for this is asking the Church to meet its membership on the level where that membership stands in the marketplace. It means translating the moral theology of Sunday into the ethics of Monday. It means not just giving him absolution for sin, but helping him hold on to God when his only alternative is to choose the less sinful rather than the more sinful way. In fact, what it really means is helping him to subscribe to the law of God when he has to live in a world of evil in accordance with the all too often sinful dictates of self-survival.

This indeed puts the Church on the spot. But, after all, is not this the place where the Church has always thrived most heartily? The Church has been strong when she has been able to answer the specific query of the slave as to his slavery, the rich young ruler as to what he lacked, the emperor as to who was God, and, to name but one more instance, the philosopher as to what is truth. And so the Church is asked to take the business man as a business man and to convert both him and his business.

This, it would seem to me, it could do at least in part by using him and his skills for the business of God. Our Lord was very definite about recognizing the fact that the children of this world are often wiser than the children of light, and had no objection whatsoever to the children of this world becoming the children of light without losing that wisdom they possessed when outside the fold. The old query as to when is a business man not a business man, which is answered by the disturbing remark, "When he is a vestryman," gives some clue to the direction the Church might reverse in what we call "salvation by employment."

However, not all business men can be vestrymen, serve on boards of trustees, or even head laymen's clubs. But that which they cannot escape doing is being the missionaries and representatives for both Church and cul-



ture. Our religion and our way of life are best shown to the rest of the world by the men who operate our nation's business. Whether we like it or not, the chief preoccupation of our age, unlike the Middle Ages, is with the economy of earth rather than with that of heaven, and the chief attention is paid to those who represent it.

### The Hard Answer

UNDER these conditions, it seems to me that the Church's program should again follow the leadership of its head, namely, when asked the hard question, to give the hard answer that not only tests the sincerity of the questioner but also his right to ask the question. Christianity can only give the full answer to its own family. Our Lord himself refused to throw the bread of the family to dogs when the outsider asked his help. But when she demonstrated sufficient insight into the nature of his ministry, then he was glad to help her and include her among the faithful. So it is with the business man who asks our help. The Church should not mind for one moment his remaining in every way a business man, but the Church should insist that he be a Christian business man and that he demonstrate the sincerity of his Christianity by taking advantage of the position he has as holding the attention of the world, and letting his life and work demonstrate the faith that he professes.

By this very act, which I have called "salvation by employment" the Christian business man will find his answer just as the first century slave found his by being a good slave. This is the specific answer the Church gives to the specific question. The Church doesn't mind being put on the spot, but the questioner has to be willing to mount that pinnacle with her. In other words, the sincerity and faith of the Christian business man who seeks the Church's help and guidance can best be demonstrated by devoting the skill and status he possesses to the causes of evangelism. If his life, if his conversation, if his contracts, if all his dealings demonstrate that hard balance, only possible under God's guidance and forgiveness, of living under God in a sinful world, the American business man can be the most effective ambassador Christ can have in our age and can save his life by risking it for God as well as his profits.

Allow me to quote at length from the greatest ambassador of the earthly Church, namely

St. Paul, as he speaks to the Corinthians: "As servants of God, we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger, by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God, with weapons of righteousness for the right hand and for the left, in honor and dishonor, in ill repute and good repute. We are treated as imposters and yet are true, as unknown and yet well known, as dying and behold we live, as punished and yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing everything."

The American business man may well see himself in a part of this list, but only by seeing himself in all of it can he hope to be able to receive the clear guidance of God in his business and his life. If he does, then he is the new creature, not only in the classical Christian sense, but the new creature the Church is seeking to make in our age, the man who is the personification and sacrament of the unity of worship and work, the man who has the eyes of the world fastened upon him and whose light so shines before men that they see his good works and glorify his Father which is in heaven.

## A Blind Man Groping

By William B. Spofford, Sr.

THE letter from Mary van Kleeck in Backfire perhaps calls for further remarks before I launch that story of Christian Social Action. Everyone who reads the Witness knows that she is an outstanding authority on American economic and industrial life. For years she was the director of industrial studies for the Russell Sage Foundation and has been an officer in the C.L.I.D. from the beginning, playing a key role in all its activities. Her letter states better than I can what I hope to do.

Other letters have come. One from Charles Martin, head of St. Albans School, who commends the idea but says he cannot imagine me writing memoirs. He does not state his reason but maybe it is because it brings to mind a person who is on the shelf, voluntarily or otherwise, who bores others by relating past events.



But as Mary van Kleeck says, "current issues had their beginnings in the past and their history, especially when it is unfinished business, can be made to illuminate the present."

Webster says that memoirs is an account of events and acquaintances in which one has had a part or interest. If that is it, then memoirs is OK with me. For my plan is to relate events that are as fresh as today's Congressional investigations—are in fact based on a recent one where I testified. I was there forcefully reminded of the truth of Mary van Kleeck's statement that "current issues had their beginnings in the past" that it sure is "unfinished business" and that anyone going up against the Washington boys realizes how it "illuminates the present."

In relating events I will of course have a lot to say about those who played their part in them—people who, for the most part, have battled for a more Christian world, and not too successfully if you take a short range view. A newspaper is before me: bombs that can utterly destroy an area 7,000 square miles; a million and a quarter U. S. soldiers stationed at 950 bases scattered over the earth. Not much Kingdom of God there.

When such news gets me down there are a couple of things I do; spend an afternoon in the anthropology wing of the Museum of Natural History in New York. There you see the development of life on this planet from slime to a U. S. Senator and leave singing with the certain knowledge that the Senator is not the end of God's creation.

Or I can read or listen to G. Bernard Shaw. The most stimulating debate I hear—its on a long-playing record — is between Charles Laughton as the Devil and Charles Boyer as Don Juan. The Devil makes out a good case for his religion of Love and Beauty; that "love is good to look at; that music is good to hear; that love is good to feel; and that they are all good to think about and talk about."

And he has more ample grounds today for saying what Shaw had him say fifty years ago: "I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine.—When he goes out to slay, he carries a marvel of mechanism that lets loose at the touch of his finger, all the molecu-

lar energies, and leaves the javelin, the arrow, the blowpipe of his fathers far behind. In the arts of peace Man is a bungler.—The power that governs the earth is not the power of Life but of Death; and the inner need that has nerved Life to the effort of organizing itself into the human being is not the need for higher life but for a more efficient engine of destruction. The plague, the famine, the earthquake, the tempest were too spasmodic in their action; the tiger and crocodile were too easily satiated and not cruel enough; something more constantly, more ruthlessly, more ingeniously destructive was needed; and that something was Man, the inventor of the rack, the stake, the gallows, the electric chair, of the sword and gun; above all of justice, duty, patriotism and all the other isms by which even those clever enough to be humanely disposed are persuaded to become the most destructive of all the destroyers."

But Don Juan describes the Devil's friends, the worshippers of Love and Beauty, as the dullest dogs he knows. "They are not beautiful: they are only decorated. They are not clean: they are only shaved and starched. They are not dignified: only fashionably dressed. They are not educated: they are only college graduates. They are not religious: they are only pew-renters. They are not moral: they are only conventional. They are not virtuous: they are only cowardly. They are not even vicious: they are only frail. They are not artistic: they are only lascivious. They are not prosperous: they are only rich. They are not loyal: they are only servile; not dutiful, only sheepish; not public spirited, only patriotic; not courageous, only quarrelsome; not determined, only obstinate; not masterful, only domineering; not self-controlled, only obtuse; not self-respecting, only vain; not kind, only sentimental; not social, only gregarious; not considerate, only polite; not intelligent, only opinionated; not progressive, only factious; not imaginative, only superstitious; not just, only vindictive; not generous, only propitiatory; not disciplined, only cowed; and not truthful at all—liars everyone of them to the backbone of their souls."

Over against this Devil's crowd he puts those who serve the Life Force: "He who seeks to discover the inner will of the world, in invention to discover the means of doing that will, and in action to do that will by the so-



discovered means.—I tell you as long as I can conceive something better than myself I cannot be easy unless I am striving to bring it into existence or clearing the way for it. That is the law of my life. That is the working within me of Life's incessant aspiration to higher organization, wider, deeper, intenser self-consciousness, and clearer self-understanding. It was the supremacy of this purpose that reduced love for me to the mere pleasure of a moment, art for me to the mere schooling of my faculties, religion for me to a mere excuse for laziness, since it has set up a God who looked at the world and saw that it was good, against the instinct in me that looked through my eyes at the world and saw that it could be improved.—When the Spaniard learns at last that he is no better than the Saracen, and his prophet is no better than Mahomet, he will arise, more Catholic than ever, and die on a barricade across the filthy slum he starves in, for universal liberty and equality. Later on, Liberty will not be Catholic enough: men will die for human perfection, to which they will sacrifice all their liberty gladly.—I tell you gentlemen, if you can show a man a piece of what he now calls God's work to do, and what he will later on call by many new names, you can make him entirely reckless of the consequences to himself personally."

The frontier of hell and heaven, as Shaw says, is only the difference between two ways of looking at things, and in doing things since activity is the only road to knowledge.

That, basically, is what this story is all about for in its thought and action the C.L.I.D. has always stood with Don Juan and is on the frontier of heaven, however much some people have tried to place it on the frontier of hell.

## Perfect

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

WE MAY think that perfection is never reached, and in one sense of the word it never is. But in most uses of it, perfection is common. We speak of a perfect day. After hearing a song, we say, "That was perfect." And haven't you said or had said to you, "You look perfectly lovely this evening!"

Perfect means complete with all that prop-

erly belongs. It is not necessarily an unattainable ideal. It is a realizable condition.

Two men in the Bible are called perfect. One is Noah, "a just man and perfect" (Gen. 6:9); the other is Job, "perfect and upright" (Job 1:1). And both in Deuteronomy 18:13 and James 1:4 and in other places as well as in the famous last verse of St. Matthew 5 we are urged to be perfect.

In the various specific cases which Jesus cites before that summarizing verse we get a number of clues to what it means to be perfect. It means to avoid anger as well as murder, lust as well as adultery, deceit as well as dishonesty. It means to absorb the suffering which comes to you rather than attempting to divert it to someone you think deserves it more than you do. It means to love all other people, not just those who understand and return your good will. It means to be as God is in sending rain on all people, good and bad.

This is the characteristic we see in people we call saints. It is part of what God is offering us in Christ, both the vision and the power to be perfect. You will never be content with less. Accept the goal and the goad toward it which Jesus gives in the last verses of St. Matthew 5.

## His House Burned Down

By William P. Barnds

*Rector of St. James, South Bend, Ind.*

HIS small house burned down on Friday. His furniture burned and his clothing except what he was wearing at the time of the fire. Mr. Benson for many years had been choir librarian and general factotum around St. James Church. If we had a verger, he would be the verger.

On Sunday he went about his duties as usual. One of his chief concerns was to get a box of new offering envelopes because the box he had burned in the fire.

This request of his is an index to his love for the Church. It is quite possible that some people in similar circumstances might have felt they should take a moratorium on paying their pledge for a time, but not so Mr. Benson. He would not allow his personal loss and inconvenience to prevent his continuing to support the Church. His heart is in the Church and some of his monetary treasure, such as it is, follows his heart, even though his house burned down.



# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*Faith and Behavior*, by Chad Walsh and Eric Montizambert, Morehouse-Gorham, \$2.75

A good sandwich has lots of meat between two thin slices of bread. This book is a good sandwich, not a whole meal; it has 120 pages of real-life cases of conscience (a total of 155 queries) placed between 23 pages of general observations about Christian faith and morals, at the beginning, and 15 pages on the virtues and the danger of pride, at the end. Readers will be especially grateful for the good index, because the table of contents is not at all descriptive until after they have read the book!

The sub-title is "Christian Answers to Moral Problems," and the book gives answers to "dilemmas" of all kinds, some submitted, some based on the authors' own experience. Professor Walsh (Beloit College) and Canon Montizambert (Grace Cathedral, San Francisco) have tried to offer answers "that would be given by Christians of all communions" but where this is doubtful or impossible they try to stick by the Anglican tradition. Needless to say, when the latter is also in doubt or impossible, they try to stick to Walsh and Montizambert. Therefore, each has initiated his own contributions.

In a simplified form the book adopts St. Thomas Aquinas' question-and-answer method of dealing with ethical problems. It is well written, covers all areas such as money, sex, truth-telling, self-denial and self-defense, death-dealing (e.g., in euthanasia, military service, and capital punishment) civil disobedience, homosexuality, child labor, pacifism, petting, tithing, smear tactics, and a host of others. The authors are modest, not claiming any great finality for their answers. "We have not attempted to produce a book of patent medicine formulas, guaranteed to cure," and "grave moral challenges . . . nearly always require the expert counsel of a personal adviser, such as one's priest or minister."

Their treatment is certainly far from exhaustive, but that is unavoidably the case in a book so success-

fully tailored to wide and general interest and usefulness. If readers will remember that it is neither a canonical nor an encyclical work, then we can say: It is the best thing of its kind for non-Roman lay inquirers, teachers, pastors, and seminarians learning to cope with consciences.

—Joseph Fletcher

*Intelligible Religion* by Philip Henry Phenix. Harpers, \$2.75

A brief introduction indicating the relationship between religion and reason leads to a study of each of five "Fundamentals of Religious Experience": change, dependence, or-

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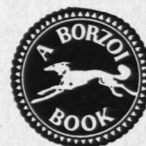
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der, value, and imperfection. In a third section these fundamentals are applied to such traditional religious problems as God, good and evil, survival, and the (supernatural) aspects of the church, Bible, prophecy, miracles and prayer. The author writes, "I have tried to suggest a way of thinking and talking about religion which will, I hope, open lines of communication between secularists and faithful, to the benefit of both." Dr. Phenix is associate professor of education in Teachers College, Columbia.

—G. H. M.



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## INTEGRATED PARISH IN DETROIT

★ Grace Church, Detroit, is a completely integrated parish under the leadership of the Rev. Henri Stines. Morning services are followed by a coffee hour and so completely integrated is the congregation that there is no semblance of tension in any form either in the service or at the social period.

The changing neighborhood some years ago brought about revision of the program of the parish with the rector stating that "many people girded themselves for friction but none developed."

Mr. Stines said that he has "African, Spanish, German and French blood." He graduated from the theological seminary at Port-Au Prince, Haiti, and later from the General Seminary. He was chaplain to Episcopal students at West

Virginia State College before going to Detroit.

The present vestry of twelve persons is composed equally of Negroes and whites. The parish has a budget of \$34,000 and includes an extensive program of education for both young people and adults. Of the 450 members of the parish about two-thirds are Negro.

Mr. Stines states that he soon expects to have a white co-rector.

## EPWORTH RECTORY IS A HOME

★ Epworth Rectory, boyhood home of John and Charles Wesley, which we reported last week the English Methodists were trying to buy from the Anglican Church, has been purchased for \$14,000. It is to be converted into a home for aged Methodist ministers.

The Rev. Samuel Wesley, father of the two famous sons,

was rector of the Anglican parish of Epworth, and the rectory, built in 1709, has remained a Church of England property ever since.

## ANGLICANS HONORED BY BAPTISTS

★ Leaders of many Churches will be depicted in stained glass in the First Baptist Church, now being built a few blocks from the White House. Episcopalians will be Bishop Phillips Brooks and Charles H. Brent, and the Archbishop of Canterbury, William Temple.

Others to be so honored include St. Augustine, St. Francis, St. Chrysostom, John Wesley, John Knox, John Calvin, Martin Luther, John Bunyan, Roger Williams, Walter Rauschenbush, Booker T. Washington, George Washington Carver, Harry Emerson Fosdick, Toyohiko Kagawa, Albert Schweitzer.

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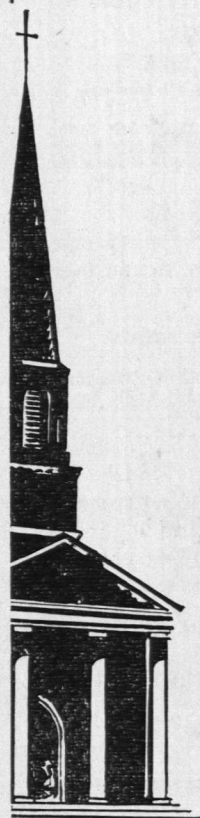
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# PEOPLE

## CLERGY CHANGES:

SYDNEY WADDINGTON, formerly rector of St. Michael's, Auburn, Me., is now rector of St. John's, Lancaster, Ohio.

AUBREY E. HASTINGS, formerly rector of St. Luke's, Fall River, Mass., is now ass't at Christ Church, Warren, Ohio.

W. FRANCIS CRAIG, formerly in charge of St. Thomas, Corpus Christi, Texas, is now rector of St. David's, Garland, Texas.

VICTOR E. HOLLY, formerly vicar of Our Saviour, Providence, R. I., is now rector of St. Luke's, Springfield, Ill.

WILLIAM H. BAAR, director of Brent House, Chicago, is now also chaplain to Episcopal stu-

dents at the University of Chicago. A former Lutheran, he was ordained priest in December. JAMES SOUTAR, formerly ass't at Trinity, Toledo, is now rector of Grace Church, Cuero, Texas.

STEPHEN M. KELKER has resigned as rector of Christ Church, Lima, Ohio.

JAMES F. McELROY has resigned as rector of St. Mark's, Toledo, Ohio.

## ORDINATIONS:

EDWARD W. JONES was ordained priest by Bishop Burroughs, acting for Bishop Lawrence of W. Mass., Jan. 30, at Grace Church, Sandusky, Ohio, where he is assistant.

JAMES E. ANNAND was ordained priest by Bishop Higgins, acting for the Bishop of Los Angeles, Jan. 22 at Christ Church, Westerly, R. I., where he is curate.

## DEATHS:

DANIEL A. MCGREGOR, formerly director of education of the National Council, died suddenly on February 20 while at the wheel of his automobile. He has lived at New Rochelle, N. Y., since retiring from the Council post.

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## SEES RED DANGER IN JAPAN

★ Emil Brunner, Swiss theologian now on the faculty of Christian University in Tokyo, says that Communism is running rampant among Japanese students and professors. He made the statement in a lecture at the Pacific School of Religion where he came to give a series of lectures.

He also reported a strong anti-American feeling in Japan and a pro-Red China sentiment. Part of the anti-American feeling stems from our insistence that Japan refrain from trade with Red China. He also declared that Chiang Kai-shek is the most unpopular man in Japan, since he stands between the Japanese and the volume of trade they would like to have.

Brunner also said that the Bikini bomb experiment was responsible for some of the anti-American sentiment.

## SUFFRAGAN BISHOP OF TENNESSEE

★ The Rev. John Vander Horst, formerly rector of St. Paul's, Chattanooga, was consecrated suffragan bishop of Tennessee there on March 2nd. The Presiding Bishop was the consecrator, with Bishop Barth of Tennessee and Bishop Dandridge, retired, the co-consecrators. The sermon was by Bishop Stuart of Georgia.

## COL. G. L. BARTON TO BE PRIEST

★ Col. George L. Barton has given up an army career where he has served for 14 years, to be a priest in the Church. Ordained deacon in 1953, he is now chaplain at Virginia Episcopal School where his father is headmaster.

## LARGE ATTENDANCE AT SCHOOL

★ A record enrollment of over 400 attended the School of Religion, held on four suc-

cessive Tuesdays in Wilmington, sponsored by the department of religion of Delaware. Canon Howard Johnson of the New York Cathedral was the headliner.

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## CHAPLAIN AT WEST POINT

★ The commandant of cadets at West Point, General Messenger, has labelled as erroneous views held by some Protestants on the chaplaincy there. Several denominations have urged Congress to repeal legislation stipulating that services are to be provided by a civilian chaplain. The commandant answered by saying that it was a good thing for the cadets to have available for counsel and guidance a person not vested with military rank.

To the charge that only Episcopalians are assigned to the post, he stated that appointments have long been from this Church but that there is no policy requiring

it and that chaplains are chosen on the basis of qualifications only.

He added that in the appointment of the last two, consideration was given to ministers of other Churches but that they either did not measure up to the spiritual qualifications or they declined consideration for personal reasons. The board of eight men which recommended the present chaplain, an Episcopalian, was composed of Presbyterians, Methodists, Lutherans, Episcopalians—with none in the majority. General Messenger is himself a Lutheran.

## SCIENTIFIC AGE

Dean Yerxa of the cathedral in Wilmington was recently addressing parents and sponsors on their responsibilities at a baptism when the loud speaker commanded: "Go at once to such and such an intersection. A man has been reported disturbing the peace." He says that everyone remained reasonably calm while other voices

discussed who should pick up a taxi-fare at another address. An alert acolyte then shut off the amplifier.

Atmospheric conditions had conspired to send short-wave broadcasts through the cathedral system. All of which prompted the dean to declare that "opinions expressed over the cathedral amplifier in the future do not necessarily represent those of the Cathedral Church or its clergy."

## CARILLONNEUR AT ST. MARTIN'S

★ Herman C. J. Teygeler has been appointed carillonneur at St. Martin's, New York. He is one of the leading bellmasters in the Netherlands and at the time of his departure for the U. S. was municipal carillonneur at Nijkerk and Barneveld.

## CONFERENCES ON ALCOHOLISM

★ Bishop Burroughs of Ohio headed teams of speakers for a series of clergy conferences in the diocese on problems of alcoholism. The broad objective was to help clergymen understand the extent and nature of the problem; their role in dealing with it; resources and facilities available in the diocese.

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# BACKFIRE

MARY VAN KLEECK

*Churchwoman of Woodstock, N. Y.*

It has come to my attention that several requests have been made to Bill to write the story of the Church League for Industrial Democracy in the twenty years between the two world wars. May I join earnestly in this suggestion?

History never repeats itself exactly, but current issues had their beginnings in the past, and their history, especially when it is unfinished business, can be made to illuminate the present. Then as now, jail sentences were given for mere membership in an organization. Foreign-born workers were threatened and faced with deportation. Trade unions struggled for recognition and for status. Civil liberties and labor laws were targets for opposition, with immense resources for publicity, which often deceived the public. When threats of a new world war began to be pronounced, organized efforts to promote peace and avert fascism were made to appear to be suspect in the public mind, distorted by misleading Congressional inquiries.

In that period of 20 years, the C.L.I.D., in its own program and by its co-operation with other organizations, gave opportunity to members of the Episcopal Church to associate themselves with others in seeking to understand and apply Christian principles to public affairs. In this effort, the League and its members had support and great leadership from bishops, priests and laymen. To mention only three — Bishop Parsons, our president for many years, who today, also, continues valiant defense of civil liberties and social justice; Bishop Williams, who sponsored and won approval in the House of Bishops for resolutions developed in the C.L.I.D., which constitute to this day notable expressions of a Christian social creed; and, of the

laymen, that dynamic, happy saint of our day, Vida Scudder, whose speeches, writings and letters, published in the Witness and elsewhere even after her ninetieth birthday, belong not only to the past, but are surely prophetic of the power of our religion to change the present and the future.

We have a heritage capable of giving courage and insight in the present, if it can be written down for guidance, especially for those too young to share in it in the past. Bill, I know, is running a print shop, publishing Church materials, editing the Witness, all of which are activities needed if we in the Church are to fulfill our social responsibilities. I suspect, however, that sometimes he is barred from pulpit and platform, because, as in the old days, he continued to believe in challenging public policy, when others think conformity is a higher wisdom.

"So persecuted they the prophets." A few weeks ago, I read George Adam Smith's account of Amos, who had been warned by the authorities to stop speaking. When he began to write, he established his work, according to Dr. Smith, as the beginning of the new and true role of the prophets. "Amos silenced, wrote a book", says Dr. Smith.

Bill, I believe, like Amos, is also tending sheep. If he, too, is sometimes silenced, please write that book!

JAMES N. REYNOLDS

*Layman of Lake Wales, Fla.*

I wish to commend heartily the item by Henry D. Mitchell, layman



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of Toledo, Ohio. Every word of the item; charge after charge, is eminently correct. It provides food for profound thought, and wonder that the conditions he cites have prevailed so long. The contribution brings to mind the words of that very great Bishop, Phillips Brooks, who could and did, call a spade a spade—"The trouble with us (Episcopalians) is our impotent impudence and our impudent impotence." Such profundities bound within a few words, together with the saintly Bishop's strong evangelical teachings and practices, probably account for the very highs and anglo-catholics never even so much as mentioning his name. Would to God there were a flock of Brooks in the Episcopal Church today.

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### For March, 1955

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[The Church did not really begin to grow until it had divinity schools or theological seminaries. Berkeley is the fifth in age of the twelve such schools in the Church.]

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**THE EPISCOPATE OF HORATIO POTTER (1802-1887), SIXTH BISHOP OF NEW YORK, 1854-1887.** By Canon GEORGE E. DeMILLE, author of *The Catholic Movement in the American Episcopal Church*, *A History of the Diocese of Albany*, and *The Episcopal Church in the Twentieth Century*

[Bishop Potter was a truly great bishop, who has been strangely neglected by historians and biographers alike. Canon DeMille rescues him from that neglect in this brilliant word portrait.]

**CHRISTIAN VIEWS ON HUMAN LABOR, 1500 - 1860: FROM MARTIN LUTHER TO SAMUEL SMILES.** By Dr. JOSEPH F. FLETCHER, Professor of Christian Ethics, The Episcopal Theological School, Cambridge, Massachusetts

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