

THE
Witness

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April 13, 1950



PRESIDENT TRUMAN DEDICATES CARILLON

Story on Page Four

JOHN BOOTY WRITES ON CHURCH YOUTH

SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN
THE DIVINE**
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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Sundays: 9 H. Comm.; 11 Sermon; 5 Vespers.
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Rev. Geo. Paull T. Sargent, D.D., Rector
8 a. m. and 9 a. m., Holy Communion. 11 a.m., Morning Service and Sermon. Weekdays: Holy Communion Wednesday at 8 a.m. Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer.

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Daily: 8:30 a.m., Holy Communion. Thursday and Holy Days: 11 a.m., Holy Communion.

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Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
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The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45 Student and Artists Center Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

ST. JOHN'S CHURCH
Colonial Circle-Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
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Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 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 at 10:30.

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
Rev. Gardiner M. Day, Rector
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Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m. Thursday, 7:30 a.m.

TRINITY CHURCH
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The Rev. Richard Aselford, Canon
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Sundays: 8:30 A.M., 11 A.M., 4:30 P.M. Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
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The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy-Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

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Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

Work of Women in the Church Studied by Commission

Churches in All Parts of World Respond To the Survey Questionnaire

By MRS. T. O. WEDEL

★ Following a recommendation of the Amsterdam Assembly, the World Council of Churches established a commission on the life and work of women in the Church. This commission held its first meeting at the Ecumenical Institute near Geneva, Switzerland, March 6-10, 1950. Seventeen delegates from eleven nations attended, including three from the U. S. These were Mrs. Fred Brooks of Iowa, who is president of the women's society of Christian service of the Methodist Church; Miss Glora Wysner of the International Missionary Council; the writer, representing the United Council of Church Women.

The commission, which includes both men and women, has as its first executive secretary Miss Sarah Chakko, who is on sabbatical leave from her position as president of Isabella Thoburn College, Lucknow, India. Mrs. Kathleen Bliss of England was elected chairman of the commission.

The commission was established largely because of the very great interest in the subject of the place of women in the life of the Church which was expressed in response to a survey conducted shortly before the Amsterdam Assembly. To everyone's surprise, the survey elicited response from Churches in

all parts of the world, showing that many had been considering the question, and evidencing a great desire to share ideas and experiences. There is voluminous material available as a result of the survey. A very brief interim report has been published, but material exists from which a very solid book can be written. The publication of this book will be the first task of the commission. Mrs. Bliss, whose writing ability is well-known to readers of the Christian Newsletter, is to write the book, the plans for which were thoroughly discussed by the commission. Nothing of the kind has ever been written, and it was felt that such a book, drawing together worldwide examples of the work of women and setting out the thought of many Churches on the life of women in the Church, will open many fresh insights and wider horizons.

The second task which the commission has undertaken is to further a really thorough-going study of the "man-woman relationship." The basic questions involved in the place of women in the Church go back to some very deep Biblical and theological questions about the relationship between men and women, and to what we may discover as God's purposes in creating us male and female. In the

changing social scene of today, especially in many so-called "backward" lands, where the status of women is changing very rapidly, there is great need for the Church to give some leadership in this area. The commission hopes to publish a little pamphlet which will state the reasons for studying the question of man-woman relationship, and which will then pose questions about this relationship to scientists, biologists, sociologists, psychologists, to biblical scholars, to theologians, to Church leaders, and others. It is the hope of the commission that groups in many lands will gather to discuss these questions, and that the interest created and the answers produced can become the basis for a conference on the subject a couple of years hence, which may be of real help to the Churches as they try to find the best Christian answer to the problem. It was pointed out in the discussions of the commission, for instance, that Churches have said almost nothing about women who work, in spite of the fact that millions of women the world over must be breadwinners for themselves and their families. Nor has the Church given any guidance or recognition to the unmarried woman, in spite of the fact that in many lands, the surplus of women will mean that a great many women can never marry. The question was asked, "How does the Church reconcile many of its actions with the declaration of human rights which says that there should be no discrimination because of sex?"

To an American Church woman it comes as a surprise to realize that our pattern of large and active women's organizations is

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not known in many lands. In most of the Churches of Europe and Asia, women take their place and do their work along with men in all the activities of the Church. In some places this works very well, in others it is not at all satisfactory from the point of view of the women. European women, in particular, look with a little concern upon our women's organizations, wondering if, for some women, they may not tend to become almost substitutes for the Church. It is a question we should ask ourselves. An American is also struck by the fact that, while the average American Church woman usually knows a good deal about what her Church does—its program and its missionary work—we are shockingly ignorant of what our Church believes. Through the channel of the commission on the life and work of women, the Church women of America may be able to be of very real help to Church women in other parts of the world. We can provide material aid, and we can impart to them some of our enthusiasm and hopefulness. But it is good to discover that we may receive from them as much as we give, if we will open our eyes and ears to their interest in theology and the Bible.

NEW YORK ELECTS MAY NINTH

★ The diocese of New York will elect a suffragan bishop at the annual convention on May 9. A committee has prepared a list of recommended men, but of course further nominations may be made from the floor. The present diocesan is Charles K. Gilbert who is to retire at the end of this year. He will be succeeded by the present coadjutor, Horace W. B. Donegan, who will then have the newly elected suffragan as an assistant.

THE PICTURE ON THE COVER

★ A great carillon was recently given to the people of the United States by the American veterans of world war II. Acceptance of this gift was made by President Harry S. Truman at Arlington national cemetery, Arlington, Virginia.

The memorial is known as "The National Evening Hymn Memorial Carillon." This name was selected as plans call for a program consisting of hymns of all faiths to be played automatically each day at 5:00 P. M. These programs are selected by the chaplains heading the various branches of the armed forces. A console has been provided in order to permit the performance of special programs by world-famed musicians on special occasions.

The instrument was produced by the world's outstanding manufacturer of electronic carillons, Schulmerich Electronics, Inc. of Carillon Hill, Sellersville, Pennsylvania. Fully realiz-

ing the national importance of this great memorial, the maker has produced an instrument second to none.

Schulmerich Electronics, Inc. captured the true tones of these two types of bells, the English and the Flemish, and through the science of electronics, amazed experts by the true, life-like production of carillon bell tones. The Amvets memorial carillon is not a development of the moment. Many such electronic carillons have been installed in important universities, colleges, and churches throughout the United States.

TOWN - COUNTRY CONFERENCE

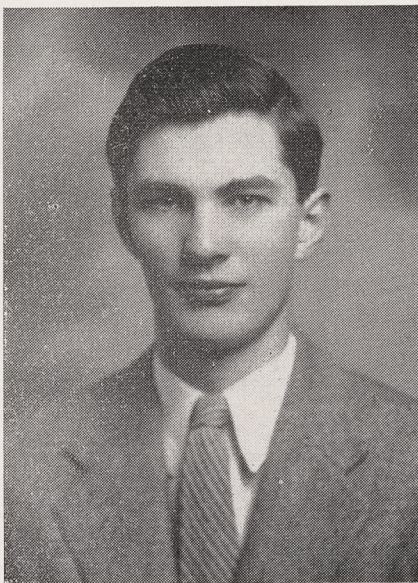
★ The division of town and country of the National Council is holding a conference on rural work at St. Paul's Church, Salt Lake City, April 12-14.

The conference is dealing with the present state and stage of the Church's rural work. "On the basis of a careful review of the past and an inventory of present resources and needs, definite steps will be taken to define and achieve a long range national, provincial and diocesan policy and plan for rural Church work."

The conference is attended by about 70 delegates, selected by their bishops, one delegate from each diocese and district.

Rev. Clifford L. Samuelson, executive secretary of the division is in charge of the conference. Among those giving addresses are Bishop Horstick of Eau Claire, Bishop Henry of W. North Carolina, Bishop Lewis of Nevada, Bishop Rhea of Idaho, Bishop Walters of San Joaquin.

Among those present are the following clergy: Stanley M. Fullwood, Vernon E. Johnson, Eric A. C. Smith, Guy S. Usher, L. Maxwell Brown, Bert F. Ede, Samuel N. Keyes, Philip H.



SEYMOUR FLINN, a member of Trinity, Wilmington, Delaware, is a teacher at Episcopal High School, Cape Mount, Liberia, Africa

Steinmetz, W. Shelby Walthall, J. Ethan Allan, William Davidson, John H. Philbrick, David W. Clark, Theodore H. Kerstetter, Perry H. Smith, Charles L. Conder, F. Francis Allison.

Meeting at the same time is the joint commission on rural work of the General Convention. It will elect a president and secretary and develop plans for the triennium.

Also meeting is the Rural Workers Fellowship, this being the annual meeting of the organization. The Rev. L. Maxwell Brown of Allegan, Mich., is president.

ST. MARTIN'S FORUM AT FOUR

★ The forums at St. Martin's Church start on April 16 when the Rev. W. B. Spofford Sr., managing editor of *The Witness*, will lead a discussion on social action in the Church. The hour is at four p. m. and everyone is invited and urged to attend, since it is the hope of the Rev. John H. Johnson, rector, and the forum committee to have these meetings multi-racial.

The second meeting will be April 30 at the same hour when the noted economist and sociologist, Scott Nearing, will speak on the economic outlook in the U. S. today.

St. Martin's is at 230 Lenox Avenue and is reached by subway on the 7th Avenue-Bronx Park train at 125th Street.

SPIRITUAL TEACHING IN SCHOOLS

★ President Clark G. Kuebler of Ripon College, a member of the National Council, told an audience of parents and teachers in Wilmington, Del., that the average young person today gets "very little moral or spiritual education at home."

Most parents, he charged, provide little or no training in moral or spiritual values for their children, adding that "less than half of the population of this country is identified with any reli-

gion, and many who are do not take their religion seriously." For this reason, he said, moral and spiritual teachings must be introduced into the schools.

"If our schools will provide moral and spiritual leadership as they do intellectual leadership, we will not have to be fearful of the future," Kuebler said.

ADVERTISES FOR CONTRIBUTIONS

★ A classified ad appeared the other day in a Houston newspaper: "Wanted: \$50,000 to build a new Church of the Good Shepherd and a J. Windham Memorial Building for church school and recreation purposes." Rector Shardon D'Aubert explained: "We have a small congregation and must get outside help to build our new church." He said that the foundation of the present building was laid in 1929 but that no additional building had been done since. The memorial building will honor a former rector, Thomas J. Windham, who was known as the "marrying and burying parson."

TREASURERS MEET IN CONFERENCE

★ Assistant Treasurer James E. Whitney of the National Council was the chairman of a conference of treasurers of mission boards which was held yesterday, April 12, in New York. Banker H. Harold Whitman presented finance as it applies to foreign mission fields today, and the Rev. Gilbert Darlington, Episcopalian, who is treasurer of the American Bible Society, spoke on annuities. There was a report from a research committee which has been studying missionary salaries and allowances. Presbyterian Roswell Barnes of the Federal Council of Churches spoke on Church World Service.

YOUTH OF IOWA TO MEET

★ Wilbert J. Mueller of Salina, Kansas, will be the headliner when the youth of the diocese of Iowa meet in convention in Des Moines, April 21-23. Churchman Mueller is an educational psychologist by profession.



FIVE VESTRYMEN IN ONE FAMILY is the record held by John P. Ingle, his two sons and his two sons-in-law. Left to right: H. W. DeSaussure, Grace Church, Orange Park, Fla.; J. P. Ingle Jr., Good Shepherd, Jacksonville; Kimball R. Bobbitt, St. Mark's, Ortega; John P. Ingle Sr., Good Shepherd, Jacksonville; Carl S. Ingle, St. Mark's, Oreg.

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CROSSES FLY FROM BUILDINGS

★ Bishop Oliver Hart was an honorary chairman of a Philadelphia citizens committee that was responsible for more than 50 large purple crosses on white banners flying from the highest buildings in the city during Holy Week. They flew also from the four sides of city hall, 548 feet above the street. The committee, through placards and posters, urged the closing of all places of business during the three hours on Good Friday. The union of theatre and stage employees also contributed a large plain cross with stage and lighting effects. Radio stations during the week gave spot announcement urging Good Friday observance, and they carried religious broadcasts on that afternoon. Also 50 of the largest buildings in the city had them lighted all night in the form of crosses.

The committee states that contributions for the undertaking were so generous, in spite of the record costs of the displays, that they closed their books with a balance of about \$1,500.

RELIGIOUS COURSES AT COLUMBIA

★ Thirty-six new religious courses will be added to the curriculum of the three undergraduate schools at Columbia University, according to an announcement on April 4 by Chaplain James A. Pike, chairman of the department of religion.

NEW SEMI-ANNUAL MAGAZINE

★ The first issue of Pan-Anglican, a review of the worldwide Episcopal Church, has just appeared. This is a semi-annual magazine which seeks to present the work and thought of the various national Churches of the

Anglican Communion. The first issue contains a statement on the "Mission of the Anglican Communion" by the Archbishop of Canterbury, articles on the Church of England in Canada, and others from many sections of the Anglican Communion, such as Scotland, the West Indies, Africa, Jerusalem, and the U. S. A.

The editor is Bishop Walter H. Gray, coadjutor of Connecticut, and the assistant editors are the Rev. E. R. Hardy Jr., and the Rev. E. J. Cook. The managing editor is Archdeacon Smythe H. Lindsay of Dallas, Texas, and the contributing editors are bishops and other clergy from nearly every part of the Anglican Communion.

BISHOP STEPHEN NEILL IN AFRICA

★ Bishop Stephen Neill, assistant to the Archbishop of Canterbury, who just completed a long stay in the United States, has left for a three-months' tour of east and west Africa to investigate theological training. He is a representative of the International Missionary Council, and it is a part of a larger survey of theological training south of the Sahara being undertaken by the Council. Bishop Neill will travel in Tanganyika, Kenya, Uganda, Nigeria, the Gold Coast and Sierra Leone.

CHURCHWOMEN ARE COPS

★ Churchwoman Kathleen Moore is head of the women's division of the Savannah, Ga., police department. Churchwoman Gladys Hartley is a policewoman in the same city. Both are members of St. Paul's parish. The work of policewomen in Savannah is largely helping offenders to become reestablished as good members of society.

FREDERICK GRANT AT CATHEDRAL

★ The Rev. Frederick C. Grant, professor at Union Seminary and Witness book editor, preached the three hour service at the Cathedral of St. John the Divine. Bishop Donegan was at the Transfiguration and Bishop Bayne of Olympia at Trinity.

CHURCH GIVING IS LOW

★ An analysis of ways of spending the national income of a population of 149,215,000 Americans, as of July 1, 1949, showed that living expenses consumed 60.5%; direct government taxes 15.3%; savings 11.2%; and contributions to welfare organizations, churches, cultural institutions, hospitals, missions and colleges, 1%. The total income was estimated at \$220,000,000,000, and the per capita income \$1474.24. The giving for Church and charity are at an all-time low.

WELLESLEY CONFERENCE MADE ANNOUNCEMENT

★ The program of the Wellesley Conference, to be held June 25-July 1, has been announced. The chaplain will be Bishop Hall of New Hampshire and the keynote course, which is taken by all attending, is on Christianity and the crisis of our age by Chaplain James S. Pike of Columbia. Courses will be given by Rev. Robert L. Curry of Lenox School; Rev. Andrew M. Van Dyke, secretary of the Episcopal League for Social Action and a member of the editorial board of The Witness; Mrs. Arthur M. Sherman, secretary of the national Auxiliary; Rev. Robert Hatch of Waterbury, Conn.; Rev. Alfred B. Starratt of Stockbridge, Mass.; the Rev. M. V. George of the United Church of South India.

In Christian education the

courses will be given by Leonora R. Harris, secretary of the children's division of the national department; Rev. David R. Hunter, head of the department for Mass.; Lillian M. Boyd, field secretary of the Mass. department; and a workshop on the Ligon project directed by Rev. Stephen R. Davenport of Salem, Mass., assisted by Barbara Tucker and Edith Abbot who are directors of religious education in his parish.

Ray F. Brown, organist at the General, is to give a course on Anglican chanting; Alfred N. Patterson, organist at the Advent, Boston, will give one of choral conducting; George Faxson, organist of the cathedral, Boston, gives the course on organ playing, with Mr. Patterson the director of the conference chorus.

SPENCER MILLER HEADS AMERICAN COLLEGE

★ Spencer Miller Jr., prominent layman of the diocese of Newark, has resigned as highway commissioner of New Jersey, to become the president of American International College in Springfield, Mass. An institution with 1,300 students, the college was one of the first in the U. S. to offer courses in citizenship to foreign-born residents, and has pioneered in interracial and religious good will. The announcement was made simultaneously on April 5 by Governor Driscoll in Trenton and by Russell Davenport, chairman of the trustees of the college, in Springfield.

CHILDREN'S HYMNAL FOR CHINA

★ Alice H. Gregg, missionary in China, is one of several people to edit a hymnal for the children of China. It contains 130 hymns, 37 of which are new translations from western hymnals. Dean T. C. Chao of the school of religion, whose articles on New China have appeared in *The Witness*, was one of the Chinese contributors.

JOHN BOOTY WRITES YOUTH COLUMN

★ *The Witness* is happy to announce that John Booty is to write a regular column on the Church's youth. At present a staff writer for a radio station in Detroit, Booty moved up through the ranks in the youth movement. He was first president of the youth council of the diocese of Michigan, then president of the interdenominational youth council of the state, which he represented as a delegate to the Oslo youth conference. In 1946 he was elected to the youth commission of the Episcopal Church and served as chairman for two terms which ended with the conference which met at Racine this year.

He also was on the executive councils of both the United Christian Youth Movement and the United Student Christian Council, and was a delegate to the World Student Christian Federation. His official association with the various youth groups has now ended but, as he himself writes, "my interest in the youth movement is as great as ever. The more I have been associated with the youth movement, the more of a challenge and an opportunity for real growth in the Church has been revealed to me. The movement is virile, due, to a large extent, to our association with other Churches. I welcome the opportunity *The Witness* has

offered me to serve the Church and, I hope, to advance the dynamic faith I have found in the youth movement of the Churches."

Mr. Booty's first column will be found elsewhere in this number.

BICENTENNIAL ANNIVERSARY

★ The Church of the Holy Trinity, Middletown, Conn., is to observe its 200th anniversary on April 17th. The rector of the parish for many years was Edward C. Acheson, later the bishop of Connecticut, and the father of the present Secretary of State, Dean Acheson.

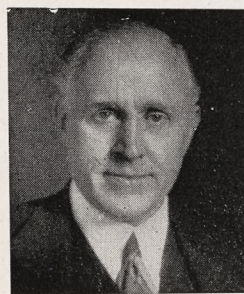
ANNUAL SERVICE OF SPIRITUALS

★ The annual service of Negro Spirituals will be held at St. George's, New York, the afternoon of May 7. This annual event was long associated with the late Harry Burleigh who did so much to preserve the Spirituals and arranged many of them for part singing.

THE CLERGY OF PUERTO RICO

★ Bishop Charles Boynton of Puerto Rico says that he is the only clergyman of the district who was, so to speak, "bread and buttered" in the Church, and even in his case his father was originally a Methodist and

(Continued on Page Eighteen)



CHURCHMEN IN THE NEWS: Prof. Joseph F. Fletcher left by plane on April 10 for Australia to be a delegate to the peace conference in Melbourne; Spencer Miller Jr., resigns as highway commissioner of New Jersey to accept college presidency; Prof. Frederick C. Grant preaches the Three Hour Service at the Cathedral of St. John the Divine

J. F. FLETCHER DEFINES RELIGIOUS LIBERTY

★ "For the democratic American there is a vital difference between religious toleration and religious liberty," said Rev. Joseph F. Fletcher, professor of social ethics at the Episcopal Theological School in a sermon April 2nd at Holy Trinity, Brooklyn. He gave the concluding sermon in a series of three addresses on the general theme, "religion and our civil liberties," and took as his final subject, "the liberal view: freedom leads to truth."

"The very fact that Churches have a creed and a particular means of salvation," said Fletcher, "makes all of them intolerant, some much more than others. Before the ideal of civil liberty was as developed as it now is, the most that could be hoped for was toleration, under a tolerant state-Church establishment. Many Churches today have never gone beyond that partial concession to religious liberty.

"The American way," he continued, "is not merely to grant tolerance, but to grant liberty. True religious liberty means three things: first, that the individual is free to choose any faith, or none; second, that all Church bodies are equal before the law; third, that they are free to pursue their ways without interference, short of endangering the public order. True religious liberty means freedom to have no religion. These are the tests today of our claim to be democratic and loyal to religious freedom.

"Just as we have to distinguish between mere toleration and true liberty, so we have to distinguish between governmental supervision of Churches and actual separation," concluded Fletcher. "Real liberty requires separation, hands-off by the state. State supervision goes with favoritism for one Church, mixed with a little toleration for some others. That is the situation in many Euro-

pean countries. Please God it will never be allowed to develop in the United States."

The service marked the first anniversary since the date of April 4, 1949, when the rector of Holy Trinity, the Rev. John Howard Melish was removed by Bishop DeWolfe of Long Island, after an active pastorate of forty-five years in the Brooklyn church.

At the time of the announcements in the service, Fletcher gave the first reading of the legal notice of the forthcoming annual meeting of the parish that was held April 10, 1950. The notice indicated that the term of office of Leonard Smith, warden, and Joseph Allen, Waldo W. Sellew and Allen M. Taylor, vestrymen, would then terminate and that an election to fill these four vacancies would take place and such other business be conducted as might properly come before this annual meeting. Leonard Hull Smith, Joseph Dana Allen and Waldo W. Sellew are among the five remaining vestrymen of the nine who made the application to the bishop for the dissolution of the pastoral relation, which was later enforced by a civil court injunction granted by Supreme Court Justice Meyer Steinbrink. The result of the election will be reported in *The Witness* next week.

During the past year the services at Holy Trinity have been taken by guest ministers invited by the pulpit supply committee of the vestry, awaiting the outcome of the legal appeal. Forty Episcopal clergymen have taken the services. Attendance, the records show, has paralleled the average attendance of the last ten years. Asked to comment on the situation, Dr. Fletcher said, "The ability of the congregation at Holy Trinity, deprived of their beloved ministers, to maintain their life in the way they have for the space of one entire year is a tribute to the quality of the moral and spiritual life of the

parish. In rising to meet a fundamental issue of religious freedom, the members of the congregation have done what very few congregations would have had the strength and tenacity to carry through under such adverse circumstances. Their example gives all of us renewed faith in the loyalty of Protestant Americans to the democratic tradition of our Churches and our land."

On April 4, in a unanimous decision, the appellate division of the New York supreme court sustained the lower court's decision to remove Dr. Melish as rector. The court gave no opinion with its decision. The rector had no comment but indicated that he would await advice of counsel to determine his next move. Because the ruling was unanimous it will be necessary to obtain permission of the court before taking the case to the Court of Appeals.

If the parish meeting removed the remaining anti-Melish vestrymen, it is possible for the new vestry to call Dr. Melish as rector and so notify the bishop who would have thirty days to approve or disapprove their choice.

SUNDAY SCHOOL BUILDING AT SPRINGFIELD

★ A two-story, eight room, Sunday school building was dedicated by Bishop Clough on Palm Sunday for Christ Church, Springfield, Ill. Key to the \$38,000 building was presented by Warden Clifford M. Hathaway to Rector John H. Hauser, who in turn handed it to Superintendent Sydney R. Virco. The dedication climaxed a two-year effort in the part of a committee to meet the needs of the school whose attendance has increased 75% in four years.

R. GEISLER & CO. TO MOVE

★ R. Geissler & Co., church furnishers, are to move to 28 East 22nd Street, New York 10, on or about May 1st. At present the firm is at 71 West 45th St.

EDITORIALS

Taxes and War

PROFESSOR WALTER RAUTENSTRAUCH, a consulting industrial economist and a member of the Methodist Federation for Social Action, laid it on the line in the Federation's Social Questions Bulletin in the matter of taxes and what they do. He has untangled a mass of government statistics and presented a clear picture that every citizen—and especially every Christian—would do well to look at long and hard.

The total income of the United States stands today at \$225 billion, but the total national debt has reached \$260 billion—or \$6,500 for each family in America. Of this \$260 billion debt, \$222 billion is for the cost of world war two alone.

In the government's budget for 1950, 13% of it is for simply the interest on the national debt, of which six-sevenths is for the cost of world war two; 30% of it is for the cost of preparing to fight world war three and 5% of it is for cultural and social activities which explains why—as Professor Rautenstrauch says—“school teachers are underpaid, hospitals are curtailing service, the sick and afflicted inadequately provided for and cultural activities, as expressed in the theatre, through the radio and on the screen, are at the lowest level in our history.” So, it would appear that the forces of organized destruction of the civilized world (“national defense” is an euphemism meaning less than nothing, as there is no such thing in the conditions of today) are getting most of the money from our taxes—more than 70% of it if you count the continuing payments for past wars; not the one-third of American families who haven't enough income to pay bare living expenses; not the children who need decent schooling; not the homeless who can't find houses to live in.

American citizens must compel a drastic change in this tax picture which shows a government pouring out our money for destruction and slaugh-

ter at the cost of its own citizens' welfare. The first, and most important, is to join in any and every organized effort to force a blind and stubborn government to change its suicidal foreign policy and to stop short in its present headlong pace toward Fascism in this country. The two things inevitably go together, of course. No government anywhere can long keep its people keyed up for inevitable war without the repressive measures that are needed to maintain tension and discipline in the rank-and-file. Our political and economic leaders of today must have hammered into their consciousness the crying truth that has

been long evident to our scientists and to clear-thinking citizens in every walk of life—namely, that there is no longer such a thing conceivable as a victorious war and that the first requisite for successful, trustworthy national leadership is the determination, at any cost, to eliminate war and war planning from national councils.

We are indebted to Professor Rautenstrauch for making the complicated national tax picture so clear that the average human can understand its significance. Just what we, as conscientious Christians, committed to following the Lord Christ, are going to do about it before it is too late to do anything, is a matter of individual conscience, enlightened by the searching light of the Holy

Spirit of God. One thing everyone can do—and at once—is to demand policy changes in Washington.

Who Is Subversive?

THE names of distinguished citizens are being dragged through the mud by a new crusader against “subversives,” Senator Joseph R. McCarthy of Wisconsin. We hope that Christian people are aware of the character of this staunch supporter of the American way. Although the 39 Articles insist that the wickedness of a minister does not affect the efficacy of the sacraments, it

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“QUOTES”

IF we go back beyond the period of storm and stress, and study the political and social life of Catholicism in its more normal attitude in the middle ages, we shall find a singular regard for personal liberty. In the rule given by St. Benedict to his monks, it is laid down that on all matters seriously affecting the welfare of the community, the abbot shall not act without consulting the whole body of monks even to the youngest novice . . . In the history of the Benedictine Order one finds a spirit of personal liberty ever blending with a most perfect system of authority.

—FATHER CUTHBERT, O.S.F.C.

★

is nevertheless true that the evil ministers should be driven from the Church. At the same time that the ex-Representative, J. Parnell Thomas, now in federal penitentiary, was blackening many people as un-American, he was also defrauding the government by dipping into the treasury. Likewise Senator McCarthy, who is challenging the loyalty of public servants, was embroiled a few years ago with the government on a question of payment of income taxes. He also received this particular judgment from the Wisconsin supreme court last year, as a result of his conduct as a circuit court judge in that state: "No valid excuse or justification can be offered for the defendant's violation of the oath which he took." They went on to say that what he had done was "a clear violation of the provisions of the constitution" and "the defendant is guilty of an infraction of the moral code." He only barely escaped disbarment from the practice of law because of his acts, which the court said was a "failure to keep his solemn promise to support the constitution."

It is about time that a moral judgment be made. Which is more subversive, defrauding the government and violating constitutional oaths, or being associated with organizations which may

have in them some Communists, or who may have sponsored the same things that Communists have sponsored? If the former is the answer, then let's insist on a new definition of un-American activities.

We Boast a Little

ONE of the important documents of our time was issued in January by a group of nineteen Chinese Christians. We recognized it as such, and featured it in our issue of January 26th. We are glad to discover now that the Christian Century confirms our judgment by printing the document in their issue of March 29th. It is not often that we are two months ahead of that notable Christian magazine, so pardon us for boasting a little.

As a matter of fact, on this whole situation in China we believe the record demonstrates that The Witness is not only months ahead, but years ahead. We had our correspondent, Jack Foster, reporting accurately the things that were going on there back in the days when what Christians, both native and foreign, are now calling the "forces of liberation" were dubbed by these same people as "bandit gangs."

The Mystery of God

By RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

LOVE, to be worth anything, must be dependable. The very constancy of God's love, by which we are saved, is part of the mystery which faces us. God loves us, and we are capable of loving him. Yet God's love may also hurt us, and hurt us very deeply and tragically, because of his dependableness.

The working of God is according to what man calls natural law. God has given us a dependable, consistent, and good universe, in which we may learn of God's love and may come to love him. It is a world in which the love of God may bring together a man and wife in perfect understanding and mutual love.

But this kind of a universe is possible only if man will take the consequences. A series of events, started by some natural cause may lead to a tragic end. A war for which a soldier is not responsible leads to his death. It is the combination of circumstances which is evil, not the natural laws by which they are brought about.

I do not believe that God wills such evil or

suffering. I believe that because God is dependable in his goodness, he will not reverse his laws to help us escape suffering. The psalmist said it: "God is a very present help in trouble." No psalmist said, "God will take your troubles from you."

We simply could not live in love, in a world where God reversed himself.

In the drama of Job in the Old Testament, Job had to discover this. He found out that Yahweh was not like Job. Yahweh loved Job, but plague and famine and sudden death were part of Job's tragic experience. Yahweh helped Job in his trouble, and Job came out of all his suffering with victory. He was able to sing:

"God himself is with us;
Let us all adore him,
And with awe appear before him."

From man's point of view, death is inevitable; but the time of death or of suffering is due to chance. "Chance" is perhaps an unfortunate

word, unless it is seen against the background of natural law. In our dependable universe, created by a loving God, there are unpredictable happenings. From the point of view of natural law, after they have occurred, they are seen as events due to certain very specific causes. But from the point of view of the person who did not foresee or will it, the event seems to be sheer chance. A good God could not have willed it directly and remained good; yet in a world created by a loving God, this kind of event occurs. So it remains a mystery within the providence of God. We know so much about the love of God, and yet we are so ignorant of his abiding purposes. God is so great and good that we simply cannot understand him.

The great prophet of the exile, writing after the Jews had been banished to Babylon, showed great insight into the meaning of suffering. He had seen the ignominy of his people's loss of their country, he had seen what seemed meaningless death and suffering as his people were moved to Babylon. He had seen the pattern of what happens to Jews when anti-Semitism is at its worst. And he wrote about a suffering servant who would come to save his people, or perhaps his people were the suffering servant. But he never pretended to understand even when he had insight. He told the Jews:

"Seek the Lord while he may be found," and then he spoke in the name of Yahweh:

"'For my thoughts are not your thoughts,
Nor are my ways your ways,' saith the Lord;
'But as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts'."

(Isaiah 55:7-8)

Redemption and Salvation

GOD is love, we have said. And God is not helpless. There is an overruling providence by which God runs his world. "God is working his purpose out," make no mistake about it. "God is not mocked." But God's power is not the power of dictatorship; he does not crush personality even in death. His is the power of love, and therefore works through redemption and salvation. The great Elder of Ephesus put it right:

"In this is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." (I John 4:10).

The power of God has always been the power of the Cross. It is the greatest kind of power there is, for when one knows that God's power is established through love and through the death of Christ, he can bear any kind of suffering and evil. The Cross is God's power, telling

us that God has an infinite capacity to endure any evil that man can do or suffer. I know that God feels the pain and suffering and disaster that faces every human being. He does not will this tragedy, but he suffers from it, just as he suffered when the Christ was crucified. How can he bear it all? That is also part of the mystery of God; but we know that he can, because he did.

God's providence works primarily through men. That was God's choice from the beginning. Some men know that God is working through them; others do not know it; and God works through some who are opposed to him. But God works chiefly through those who love.

"Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us." (I John 4:11-12).

We are never very far from God.

"Thou pervadest all things:
Let thy radiant beauty
Light mine eyes to see my duty."

God works through people. He worked through Christ, and the impact of Jesus Christ on the world is still growing. He worked through the saints of other times and he works through the saints of today. He works through insignificant people and significant people. In times of trouble, he inspires great sympathy and affectionate comradeship. Thus, the resources of God become available not just by direct answer to prayer, important as that is, but also through the service which is offered by friends.

No Fear in Love

THE Epistle of John says: "There is no fear in love, but perfect love casts out fear." This is the greatest victory of religious maturity. It is never completely achieved, because we cannot maintain perfect love. But insofar as we love God because he first loved us, we are freed from fear. Our certainty of God's love is the basis for our lack of fear about our loved ones who are dead, for they are alive in Christ. Our fear for ourselves and for our loved ones is due to our lack of faith, and yet we know that "this is the testimony, that God gave us eternal life, and this life is in his Son. He who has the Son has life." (I John 5:11-12).

There is comfort as we face the mystery of God, for we can sing:

"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me . . .

I bind unto myself today
The strong name of the Trinity."

And finally, when all else fails, when defeat has to be faced, when tragedy is irrevocable, when death is final, there are the words of the psalmist: (Psalm 121).

"I will lift up mine eyes unto the hills; From whence cometh my help?

My help cometh even from the Lord, who hath made heaven and earth.

He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord himself is thy keeper; the Lord is thy defense upon thy right hand;

So that the sun shall not burn thee by day, neither the moon by night.

The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

The Christian Mission Abroad

By ALFRED B. STARRATT

Rector of St. Paul's, Stockbridge, Mass.

THERE was a time when the missionary enterprise was thought of in terms of a cartoon of a pot-bellied parson facing a group of naked savages and, with utter disregard for their situation and needs as men, stretching out his arms and pleading "Come to Jesus and be saved." The caricature usually included a pot for cooking the man who was giving the message, and the idea conveyed was generally one of the magnificent sacrifice of a completely ineffective dreamer.

That comic strip is now in danger of being replaced by another emphasis which, while an improvement, is still a long way from the real thing. Much of our recent publicity would lead one to think that the missionary enterprise is a girls' school with a beautiful campus, a well trained vested choir, and a general atmosphere of happy activity that is pretty much the same as might be found in any boarding school for girls of families in the upper income brackets right here in this country. So heavy has been the emphasis laid on this idea that the layman, who doesn't pay much attention to publicity on these matters except when it is pushed very strongly by the Church and who therefore does not see the sides of the story that are not given the spotlight, is easily led into the mistake of thinking that the missionary enterprise exists to build replicas of the "American way of life" in foreign lands.

A well run, well equipped girls' school can make a great contribution to the spread of the life of discipline in a pagan country, but to set such institutions before us as typical of the missionary enterprise in foreign lands is to distort the facts.

The real fact is a great deal different, and a great deal more important and vital.

Missions and Peace

WHAT is a Christian mission abroad? It is, first and foremost, the only realistic hope for unification of the world that there is. It is realistic because it is actually doing what other people are only talking or writing about or hoping for.

We shall never have a secure and lasting peace until we have a system of enforceable world law. Laws that are not enforceable are just so many fine words on paper. They may have an idealistic value. Their practical value it almost nil. Laws become enforceable in one of two ways. They can be enforced by ruthless power exercised in a police state dictatorship, or they can be enforced because they rest upon the general consent of the people who are asked to obey the law.

History, both ancient and modern, shows that dictatorships can hold the people in check for a while, but unless their law satisfies the needs of their people and expresses the basic desires of the governed, such forms of government do not survive. Furthermore, it is inherent in the nature of such governments that the rulers soon begin to rule for their own sakes rather than for the sake of the governed. The corruption of good intentions by the lust for continued and increasing power does its work. Then the system breaks down either by evolutionary change or, more often, the dictatorship is drowned in its own blood. A world dictatorship, either Russian or American, would have but a precarious and ephemeral existence. The peace we want must be neither.

The other alternative is to create a system of international or world law which is enforceable because it rests upon the common consent of the people of the world. It is obvious that such law can not exist in a world where the ideals, aspirations, values, and standards of right and wrong vary so much as to be almost contradictory from nation to nation, and from cultural area to cultural area. It will continue to be impossible to enforce world law so long as the world is divided on its ideas of what the law should be. Only a world united in standards of values and morals can give unified consent to one system of law for all people. And the fact of the matter is that the Christian Church is the only agency at work in every nation on earth to create that fundamental unity of mankind which is the only foundation upon which world law resting upon the consent of the governed can be built. We repeat—the Church is doing what everyone else is talking about and wishing for.

Mission in China

WHEN the streets of Wuchang, China, were plastered with propaganda against the American government for its support of the corrupt Kuomintang government, and when the people were being bombed by American bombs dropped from American bombers which had been given to the Nationalists, the missionaries never had any reason to fear mob action against them. The people there knew that America wasn't wholly the crowd of power-mad imperialists that the propaganda posters depicted. They knew because American men and women representing the world brotherhood of Christ has been living and working among them and loving and serving them for many long years. The propaganda failed to arouse the hatred hoped for by the new government because the witness of one world in Christ had been too long lived among them for them to be taken in by it. The typical reaction in the face of the horrors of air bombardment was the stubborn belief that if their Christian brothers in America knew what was happening they would see to it that it was stopped. And non-Christians believed this as well as Christians. The witness for one world in Christ reached far beyond the numbers of active Christians.

When the crowds gathered to rejoice at the defeat of the Nationalists, it was the Christians who expressed their gratitude in prayer. And it was also the Christians who took a long sober look at the Communist government in the realization that it could not hope to fulfill its fine promises in the end because it placed its faith in the power of a police state dictatorship rather

than in the God-given value of the individual human soul. Theirs was a sober realism of men who know the real nature of the world and of men. This knowledge had been given them by the work of missionaries. It is a knowledge shared by consecrated Christians in all the world.

The missionary enterprise is a group of people tying the world together by the slow but utterly real process of creating a world brotherhood—tying it with cords of shared suffering—cords of heart, purse, and hand united in men and women who are doing Christ's work in the world. The world mission of the Church is creating the one world community upon which a structure of law that is enforceable, because supported by the common consent of men all over the world, will some day be erected.

Good Works

THAT is one thing that a Christian mission is. And another thing that it is can be seen in the spirit of men and women in distant lands who have found God in Christ Jesus. It is Bishop Newton Liu giving up a long hoped for opportunity to come to America to study because the Church in China called him to go as its missionary to a remote inland province. His decision looked at the time like a willingness to meet death for the sake of a few isolated Christians in an area where Christians were not welcome and where, as a consequence, the need was immeasurably great.

It is a school for blind girls in Wuchang where, in an old broken down building, a group of girls are saved from a life of horror and misery, and given safety and useful work. It is something that can't be put into adequate words, but can be seen in the light that shines in those girls' faces—an inward light that they know without the use of their eyes.

It is small fellowships of friendly people scattered throughout a country in such a way that the surest refuge for the traveler is to ask if there are any Christians in town. It is university students running a summer school for the children of destitute farmers because through such schools they can give expression to Christ's concern for men. It is common ordinary men and women shaking off the chains of ages of superstition and fear, and at last standing upright and unafraid as brothers of Christ under the fatherhood of God. It is people with a basic loyalty to the international fellowship of Christian men.

Yes, and it is a group of men and women who are building a divine kingdom on a shoe string. It is the angry frustration of vast opportunities

and piddling resources. It is teaching without adequate text books. It is living and working and worshipping in unheated buildings in temperatures that remain in the thirties for weeks at a time. It is digging at a mountain of misery and fear with a teaspoon because there is not enough support from home to do the job. The National Council does its best with what it has, but its resources can't meet the need—not with

the small change substitute for sacrifice that you and I have been accustomed to put in the red side of the envelope.

A Christian mission is neither a starry-eyed befuddled idealism nor is it all the sweetness and light of a girls' boarding school. It is Christianity at its best. It is Christ changing the world. It is the hope—the only hope, for peace on earth and good will of all men for all men.

Examination for Churchmen

By DAVID R. COVELL

Chaplain at Hobart College

RELIGION is instinctive in mankind and nobody can afford to fear or exult over its extinction. Impressive is the amount and variety of theological and religious writings and impressive, too, is the quality of some. But so many persons do little or no religious reading. One cannot prove that they do no religious thinking, but one is appalled at the lack of so many to have a glossary of terms with which to discuss religion, pro or con. Yet consider how basic to the solution of the problems of industry and all other problems, local and international, of human relationships are the Christian doctrine of God and of men. Much time and unnecessary suffering could be saved if mankind would base its plans and procedures upon these truths because human relationships are going to conform to them in the evolution and revolution of our earthly life no matter how much sin and ignorance and the egotistical self-will of dictators may effect delays and detours.

It may not be judicial to draw too many comparisons between fact and value, emotions and intellect; but there is a difference. The two are complementary, not antagonistic; but they are not the same. As I observe and experience life, it seems to me that value is more important than fact, and I know how much greater are the emotions than the intellect when it comes to inspiring action. One may believe all the articles of the Christian faith and do little or nothing about them. He may be intellectually convinced of prayer and yet stay snug in bed, inactive regarding it. When one feels strongly about something action is apt to be instantaneous. But knowledge is still needed power.

Pro or con, the Church and religion are con-

cerns of most of the inhabitants of our world. There is hardly a situation in industry, art, science or any other area or department of life where, pro or con, they are not regularly mentioned and discussed. Literature of all sorts, good and bad, is never silent about the Church and religion. Yet many do not have even a proper vocabulary with which to discuss them. Perhaps it is a compliment to the Roman Church that the average Protestant with whom I have talked seems to know more about the doctrines of catholicism (although often misunderstanding them) than about the anything but negative doctrines of Protestantism. One may be forgiven, then, for claiming that there are some things that everyone should know about Christianity.

Wide is the misconception that Christianity has no profound intellectual basis, that theology is not only not "queen of the sciences" but that it is an esoteric toy, not seriously important or related to life. It is to be feared that the average Christian is at a loss to express himself adequately especially in the presence of the humanist, secularist and agnostic. He might cite a hymn or recite the creed, and at times that could be a very good response, but that is not as much as everyone should know about Christianity.

Theology is interesting and can be put in words understandable by the average person. It is very dramatic stuff and has a strong appeal. Not only in Church schools can it be taught with both pleasure and profit but through sermons, study groups, parish libraries, and what are called schools of religion in the parish.

At most colleges freshmen must take certain qualifying examinations, such as those in English, voice, foreign languages, psychology and

mathematics. Then why not a qualifying examination in religion, not only for college students but all of our parishioners? Not that those passing it would be sufficiently informed about Christianity but they might be put in a seminar or advanced group of some character. My suggestion for such a test of anyone's religious knowledge and for the minimum doctrinal teaching in a parish or school is as follows. There is more than ample material for the teacher in books suited to every grade of intellect.

1. State the traditional arguments for the existence of God and their strength and weakness.
2. Outline these doctrines: atonement, eschatology, incarnation, sacraments, sin, trinity.
3. Discuss the relation of Christianity and its doctrine of man to democracy.
4. Differentiate between religion, morality, philosophy, science.
5. Discuss the Protestant and Catholic concepts of the Church and discuss Catholicism (Anglo, Eastern Orthodox and Roman) and Protestantism (classical and radical).
6. A short statement on the theological teachings of the following great religious thinkers: Augustine, Origen, Anselm, Aquinas, Tertullian, Athanasius, Luther, Calvin, Kierkegaard, J. Barth, K. Bruner.
7. Discuss the Bible, its origin, nature, makeup, and its relation to the Apocrypha.
8. What is heresy. Describe the main ones.
9. Discuss the nature, principles, and techniques of prayer and of worship.
10. Name the "deadly sins," "cardinal virtues" and "works of mercy."
11. Discuss briefly: body, mind and soul; the Christian creeds; and the social gospel.
12. Give your conception of these words: original sin, conversion, evangelism, faith, forgiveness, judgment, redemption, repentance, retribution, salvation.

Pressure

By **CORWIN C. ROACH**
Dean of Bexley Hall

THERE are two types of pressure in the realm of human living as well as in the world of nature: high and low, special and normal. It is the first which usually comes to mind. We speak of being "high-pressured" by a glib salesman or we complain that political pressure has been brought to bear in a given situation. We men-

tion using pressure cookers in our fall canning. These are special pressures usually created artificially and for a short time. The continuing normal pressures in life are not so spectacular but they are probably more important. We could not breathe if it were not for the steady air pressure of 14.7 pounds to the square inch. We could not cook unless we could rely upon the gas pressure in our stove and the water pressure at the sink. Because of continuous pressure the oyster fashions his pearl and the buried peat bog is transformed into a vein of glistening anthracite. The same thing happens with human beings. In Second Corinthians St. Paul has described the high pressure points in his life, stonings, shipwrecks, etc., but wisely he climaxes the list with "the daily pressure upon me." (11:28). It is a true crescendo. Life tests us and forms us not by the high tension peaks as much as by the normal strain and stress, the daily pressure of our ordinary routine.

Work: Means or End

By **PHILIP H. STEINMETZ**
Rector of the Ashfield Parishes

WORK may be either a means or an end. We all know that it may be viewed as a means of earning money and we have found that the tendency when it is so viewed is to do as little as possible for as much money as possible. The great conflict between farmer and hired man arises out of the fact that both view labor as a means but each has a different end in view. The farmer looks at the amount of work done and the hired man at the money he receives.

But work may also be recognized as an end. That is how we view the work involved in golf, swimming or raising flowers. Satisfaction in the quality of what we do is the mark of such an attitude toward work.

Much more of our daily work can and should be viewed as an end in itself. Such an attitude is easier in the Christian ministry, the practice of medicine, teaching, farming, nursing or other occupations where you are dealing with living plants, animals or people. But it is possible also in every job.

It is this point of view accepted by both employer and laborer which may lead to full production and civic peace.

Look at your job as something to be done for its own sake. Find the joy of it. Take pride in the quality of your work and you will be surprised at what happens to you and in you.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Poetry and Personal Responsibility. By George Every. Macmillan. \$.75.

Broadcasting and Society. By Harman Grisewood, Macmillan. \$.75.

Here are two more excellent essays in the S. C. M. series of "Viewpoints." In "Poetry and Personal Responsibility," George Every, a member of the Society of the Sacred Mission, has written a penetrating "enquiry into some signs of the times." The book is not literary criticism but an introduction to contemporary English poetry "considered as the sensitive spot in the modern mind, where a new response to life . . . is taking shape." Although the book is very brief (96 pages) it is an important one, for it discusses an essential matter: the communication of meaning in our world. The thorough traditionalists in the Church do not want to find a way of speaking to modern man and they unwittingly make common cause with those pagans who would rather turn from the world than face it. That way lies a purely spiritual religion, which is an escape and not reality. Science and Christian dogma stand together against such tendencies. But a primary need is "a way of communication between traditional Christian thinking and the moving modern mind . . . intelligible to those who accept and those who reject orthodox theology."

Broadcasting and Society is by the controller of the third program of the BBC and was written with permission of the corporation. Obviously, the discussion of the responsibility of the British independent monopoly is not relevant to broadcasting in America. As Mr. Grisewood says, broadcasting systems that are state-owned exist to further the interests of the state, the commercial systems exist to further the interests of those who make profits from the results. "Broadcasting agencies such as these do not seem to me to be worth serious attention except for those who are professionally interested." Certainly no serious discussion such as this could be written about our commercial system, for the author considers the nature of Christian society, its unity and diversity, impartiality, tolerance, and society's responsibility for broadcasting. In the U. S. A. society has no responsibility for broadcasting; this means of communication is primarily and entirely a profit-making tool. This book would provide good material for a discussion group on free enterprise and the American way of life!—A. L.

The Bible and Modern Belief. A constructive approach to the present religious upheaval. By Louis Wallis. Duke University Press. \$2.50.

In his latest book, Mr. Wallis attempts to go beyond the scope of his previous sociological studies on the Old Testament: he tries to reach the religious core of Hebraism and Christianity, and to ascertain their relevance to the present era. Unfortunately, the book is devoted, not to the study of our "concrete heritage," but mostly to the analysis of the fact that the traditions of northern Israel were transmitted, edited, and somewhat manipulated, by the men of Judah and their Jewish descendants. Mr. Wallis has drawn useful diagrams which show how the priestly picture of the tabernacle reflects an anti-Ephraimitic bias. But he never confronts the central issues of the Bible, such as Yahweh the creator and redeemer, righteousness by law, forgiveness and grace. It may be significant that the author never mentions Second Isaiah, the Psalms, or Job. Should he not at least consider the idea of covenant, which sociologists like Max Weber and David Koigen (who may hardly be suspected of Christian "theologizing") consider to be the key to biblical religion?

—S. L. TERRIEN

Chapters in a Life of Paul. By John Knox. Abingdon-Cokesbury, \$2.50.

For twenty years Dr. Knox has stuck to the problem of the Pauline chronology as his own chosen area of research, and has returned to it again and again. This volume argues that the Apostolic Council is out of place in Acts, and should be dated towards the end of Paul's missionary activity. Once the argument is advanced, and the supporting evidence marshaled, it seems perfectly natural—why did we not think of that before! It is like his brilliant hypothesis (which has won more and more support through the years) for the identification of Onesimus with the bishop in Ignatius's time. This hypothesis will also, very likely, win general approval.

The Human Situation. By W. Macneile Dixon. Longmans, \$3.50.

This is one of the most brilliant and beautiful books written in the XXth century. It was published just before World War II, and was only beginning to be widely read and valued when the war interfered with produc-

tion, and turned men's minds to other things. Longmans, Green, and Company were among the hardest hit of the London publishers—we understand that the blitz wiped out practically their whole list, and the first thing to be done after the war was to reprint (by photography) the books in their catalog. For generations this firm has been one of the leading theological and religious publishers of the English-speaking world. The new printing of this magnificent, constructive work in the philosophy of religion will, we hope, have the wide welcome throughout the Church that it so richly deserves.

The Private Devotions of Lancelot Andrewes. Abingdon-Cokesbury. \$1.25.

This is a beautiful printing of John Henry Newman's translation of the 1675 edition of Bishop Andrewes's "Greek Devotions." The translation is in sense lines, following the original, and is a useful book.

Christianity and History. By Herbert Butterfield. Scribner, \$2.75

The B. B. C. addresses in this book deserve the widest kind of reading. The author, professor of modern history at Cambridge University, takes a broader and profounder view of the historian's task than was usual in an earlier generation. Scientific history is like detective work; but not all the clues are on the surface, and some are missing. The reader will be greatly intrigued by the mystifying hints and suggestions as to documents belonging in July 1914, prior to World War I, and will want to set about his own investigation at once! The day has gone by when all theological or ecclesiastical arguments could be silenced by quoting the latest German professor.

Make It Yourself. By Bernice Wells Carlson. Illustrated by Aline Hansens. Abingdon-Cokesbury. \$.2.

This well-illustrated, simply written, manual on "Handicraft for Boys and Girls" should be useful in the home, the school, the church school—wherever there are restless little fingers to be kept occupied. The materials used are generally readily available, and there is a short discussion of what materials should be saved, the equipment needed, and the storage of materials. The projects are divided according to the material used, such as plain paper, construction paper, paper plates, vegetables, and scrap bag materials. The directions can be followed by children of 10 years and older with little or no adult aid.

—JOYCE MURRAY

Youth of the Church

By JOHN BOOTY

Ex-Chairman of the National Youth Commission

IN February the National Youth Commission met in Racine, Wisconsin. Thirty-two young people and about a dozen adults, a representative cross section of the youth of our church, met to help plan the program and emphases of the United Movement of the Church's Youth for 1950-51. And it is true that they did accomplish this. They sent on to the division of youth of the National Council a program and a set of emphases worked out in long hours of committee meetings and based upon the results of questionnaires distributed to youth leaders throughout the Church.

But year by year it becomes evident that program and emphases are of secondary importance in the work of the commission. Yet the United Movement of the Church's Youth seems to be completely judged by its critics on the basis of a sixty page booklet called "Plan." This publication of the division of youth contains the program and emphases of the movement. In itself it is, generally speaking, a dead thing. It is a combination of ink and paper, chemically lifeless, unable to defend itself when in the hands of the churchman who refuses to believe that anything good can come from the youth, "those troublesome adolescents," of the church. If only all of those who set up barriers against the true meaning and impulse of the United Movement of the Church's Youth could live for a week as a part of the fellowship of the commission I believe that their opposition or indifference would quickly fade away.

Dynamic Fellowship

While dealing with the planning of program and emphases, the commission lives in dynamic fellowship. Time and time again the attention of the commissioners turns to this fellowship. It is seen as the expression of revolutionary faith which lived and breathed in the early Church. Young people who have lived and grown within the Episcopal Church without having experienced the personality of Christ, have found him in that fellowship. In the meetings of the National Youth Commission the Church has been seen not as an organization, not as another floundering institution in this age when it is possible to worship the ephemeral institution, but rather they have seen the Church as a personality, the personality of the Master. And the impact of the experience has created revolutionary plans.

We know that these plans have

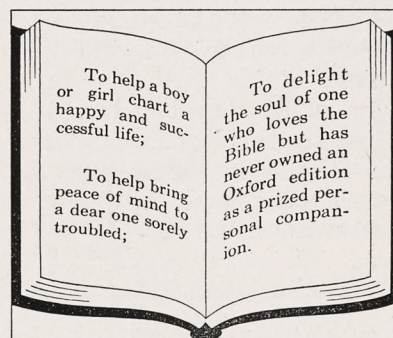
most of the time been as dead as driftwood when they have reached the Church at large. But it must be remembered that they have not started that way. They started as experience in the hearts and minds of young people living, many for the first time, in the presence of the living Jesus. It must be remembered that the Sermon on the Mount has in the past had revolutionary effects upon people. The fact that it has no revolutionary effect upon the condition of society today does not condemn what Jesus said about life. I do not compare the work of the commission to the Sermon on the Mount. Comparison is not necessary, for if anything is evident in the work of the commission, it is that these young people have experienced and interpreted the meaning of the Sermon on the Mount for the living youth of today.

Contagious Christians

The significant work of the commission then is in the experiencing of the person of Christ. The experience is not emotional and no more. The experience has effects. There is growing a vivid awareness that the potent and lasting youth work in the Church is the youth work which is done person to person. The national youth commissioners left their meeting with a burning desire to communicate their experience to the youth of the Church at large. In part they try to do this through their program. Last year their program was concerned with "Evangelism: to know the Christ and to make him known." This year it is "Onward In Faith" (a

continuation of evangelism). Next year it will be "He in Us and We in Him." But there is more than the program, as I have stated. The commissioners went from their meeting, as one member stated, attempting to be "contagious Christians." They are hoping to be "epistles" attesting to the reality of Jesus and the reality of his kingdom. This is one of the potent reasons why youth work in the Episcopal Church is not organized into a gigantic and rigid form, but is a movement ready to respond to the workings of the Holy Spirit within the body of believers who seek to know the Christ and make him known.

The wonderful thing is that this is happening within the Church. And no matter how much the movement may flounder and fail, it is, I believe, bringing a new vitality into what has become in so many places a stagnant stream.



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THE WITNESS

Punckhannock

Pennsylvania

EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

his mother a Presbyterian. Among the priests, five were formerly Roman Catholics, two were formerly Presbyterian ministers and two others came from the Puerto Rican Independent Church which was received into the Anglican communion in the 1920's.

CLERGY OPPOSE MUNDT BILL

★ Bishop Nash of Massachusetts and Bishop Lawrence of Western Massachusetts are among a large number of clergy of the state to protest against the passage of the Mundt-Nixon bills now before Congress. The protest states that the establishment of a control board, directed by the House Un-American Activities Committee, was unnecessary and contrary to democratic process.

MISSISSIPPI PLANS STUDENT CENTER

★ A student center for Mississippi State College at Starkville is on the way. A number of parishes in the diocese have contributed their quotas, and an intensive effort throughout the diocese is now being promoted. The main floor will be for assemblies, dinners, etc., with all types of recreational equipment in the basement.

WOMEN HOLD AN INSTITUTE

★ The Auxiliary of St. George's, Clarksdale, Miss., recently held a two-day institute, with Mrs. M. S. Spiars of Greenville speaking on the relationship of the Auxiliary to the Church. Another speaker was the principal of the local school,

Miss Bess Clement, who spoke on the physical, social and psychological needs that are required for a well-rounded personality. The second day was devoted to discussions, led by Mrs. Robert S. Ralston, chairman of the program, on adult education.

RECTOR RETIRES AGAIN

★ The Rev. Henry S. Sizer has retired a second time from the active ministry—this time as rector of the Ascension, Bradford, Pa. He came to the church in 1943 when the vestry was looking for a successor to his son, who had been called to another parish. He came to fill in and ended by coming out of retirement, following forty-nine years in the active ministry, to accept the rectorship of the parish. Even now he has agreed to assist, as his health permits, until a new rector is found.

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NEWS OF CHURCHES OVERSEAS

BOMBING ALTERNATIVES ARE DISCUSSED

Alternatives to atomic warfare were discussed at a conference held April 2 in Teaneck, N. J. and sponsored by the council of churches of the county. Judge Harold Kessinger of Ridgewood, N. J. said that "intense nationalism makes war. Empire, whether colonial or capitalistic, makes war. Balance of power makes war." He was for spending less money on armaments and more on feeding people. Dr. Hugh C. Wolfe of Tenafly, chairman of the Federation of American Scientists, said: "Nobody can win the next war. We'd better start trying now to win the first world peace instead of the next world war." Senator Alexander Smith was for armaments, a stepping up of the Voice of America, strengthening of UN, continuation of the Marshall Plan.

NATIONAL COUNCIL EXPLAINED

A series of regional meetings, designed to acquaint clergy and executives of church councils with the details of the projected National Council of Churches, have just been held, with the Rev. Earl Adams as speaker. He described the merger of the eight interdenominational agencies "as the most significant merger within Protestantism in the past 300 years." He stressed that it was a merger and not union, but said that it would "provide Protestantism with an authentic voice to speak on matters of critical Christian concern."

Meetings were held in Boston, Philadelphia, Atlanta, Kansas City, Minneapolis, Seattle, San Francisco, Los Angeles, Chicago and New York.

FOUNDATION URGES THAT CHINA BE RECOGNIZED

The U. S. should immediately recognize the new government of China, according to a resolution passed at the annual meeting of the Religion and Labor Foundation, an interdenominational agency which seeks greater understanding between Church and organized labor. The conference also supported federal aid to education; the health bill as urged by President Truman; an extension of social security coverage for all Americans, "including preachers." A resolution was also passed calling for the repeal of the Taft-Hartley act. In international affairs, aside from urging the recognition of China, the conference went on record as believing that U. S. refusal to continue UNRRA,

support of the North Atlantic Pact, and U. S. military aid program had weakened the fellowship of UN member nations. It called for U. S. leadership, through U. N., for immediate multi-lateral disarmament and the abolition of atomic and hydrogen bombs and biological weapons.

DECLARATION OF PRINCIPLES IN APPROACH TO JEWS

Churches should attempt to convert Jews to Christianity but should avoid setting up a special ministry for this purpose, according to a declaration of principles issued by the committee on the Christian approach to the Jews. It cautions that a special ministry would result in singling out the Jews, and says that the proper way to convert Jews is to include them in the normal service and ministry of the local parish. The committee, representing several interdenominational agencies, rejects the view that Jews should be omitted from Protestant evangelistic efforts on the ground that they worship the same God as Christians. Such a view, the declaration states, "is to maintain that Judaism, which is without Christ and in fact rejects and denies Jesus Christ, is adequate for the Jew."

The statement also calls upon Christians to wage an "all-out battle" against anti-Semitism which it describes as "absolutely irreconcilable" with Christianity.

BAPTIST MISSIONARIES STAY IN CHINA

The 52 Southern Baptist missionaries now in China are to remain there, and they will be reinforced by others if the government of free China eases entry restrictions. The missionary board also voted to send 100 missionaries to Japan.

The Foreign Mission Conference, meeting at Winona Lake, Ind., also

heard reports that Protestant work in China is going forward "with surprisingly little opposition and with gratifying results."

WORLD COUNCIL ASSEMBLY SITE BEING STUDIED

The 2nd assembly of the World Council of Churches, scheduled for the U. S. in 1953, will probably be held either at Cornell University or at Northwestern University. Other places still in the running are the University of Pennsylvania, University of Pittsburgh, Yale University and Los Angeles.

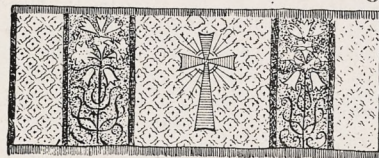
TRUMAN URGED TO IGNORE RELIGIOUS PRESSURES

President Truman should ignore "all purely religious pressures" when he decides whether to send a representative to the Vatican, according to America, national R.C. weekly. The editorial was particularly severe with the Federal Council of Churches which opposes such representation.

UNIVERSITY OFFERS MAJOR IN RELIGION

New York University, in response to a student demand, will offer a major in religion beginning next year. There will be an entire department with courses on biblical archeology, scriptures of the world religion, history of western religions, religion in the U. S., religious problems in contemporary life and religious community agencies.

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THE RELIGIOUS PRESS

Selected by **GEORGE MACMURRAY**

BULLETIN (Federal Council): Separation of Church and state is a basic American principle, says the editorial in answering one in Rome's weekly, America. Acceptance of the principle has been the historic bulwark of religious freedom in the U. S. It has insured a policy of equal treatment of all religious bodies by government and has afforded an equal opportunity to every Church to develop its own inherent possibilities without either dependence on, or control by, the state. The editorial strongly opposes a representative at the Vatican, which confers on the Roman Church a special status, not held by any other Church, in relation to government.

PASTORAL STAFF (Diocese of Erie): Our Episcopal Church is weak in the matter of publicity. Whether we have an unexpressed feeling that there is something incongruous between our holy religion and advertising, or whether we, unlike some Churches, just don't know how to present appeals to the public, I do not know. Perhaps we haven't the pageantry which makes good stories or the color which gives appeal. It may be possible we have a foolish and false humility. We may lack imagination or we may be just plain dumb. One thing is plain—it pays to advertise. Businesses, from the smallest to the biggest, know this. Is religion so different? I have always abhorred applying business terms to religion. I shall never use them again, but I am going to break my rule and say, religion definitely has something to sell and something which we must tell people about. There is no use keeping what we are trying to do a secret. Everything which the Church is doing is worthwhile telling people about. And, oddly enough, almost everyone is interested in the Churches.
—BISHOP SAWYER

WATCHMAN EXAMINER, Baptist, declares that there is a well organized campaign on to convince the President that "a large majority of the American people have no objection to Vatican representation." Protestant indifference plays into the hands of those conducting the campaign. "When your local paper prints this propaganda, the wrath of the people should fall on the editor's head through correspondence and telephone calls."—"This being an election year, Americans who love the principle of separation of Church and state will have to be on guard. Supine politicians may contrive to rig an alliance of some

sort between the United States and the Vatican. When tolerance is made out to mean indifference toward schemes promotive of the union of the United States with an international, politically-minded sect, it is false and dangerous tolerance. Only the keenest alertness will keep our government free from sectarian control."

CHRISTIAN CENTURY (Inter.): Wants U. S. surplus food, now being destroyed to maintain prices, shipped overseas to feed the hungry. The editorial refuses to accept the objection that potatoes cannot be shipped because of their bulk. Means to transport and distribute surplus food exists. The only thing lacking is the moral will on the part of Congress and the people to cut through inertia and red tape to deliver it. (Note: in Tunkhannock, Pa., where The Witness is printed, dairy farmers buy potatoes for one cent a hundred pounds, for which government paid the grower \$1.75, grind them up and feed them to cattle.)

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The Rev. John D. Wing, St. Thomas Church, New York says: "We need this sort of thought, and this sort of book."

The Rev. Robert Hunsicker, Trinity Parish, New York says: "This little book has the advantage of being equally valuable as an essay on the secret way of the individual's journey back to God, and as a manual for meditation."

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The WITNESS

Tunkhannock, Pennsylvania

NEWS OF CHURCHES OVERSEAS

NIEMOELLER URGES PEACE EFFORT

A call to Christians everywhere to join in preventing another war was sounded in Berlin by Pastor Martin Niemoeller in an address to 1,400 of all creeds.

"The Church's mission to call upon all forces to secure peace," he said, "is presently all the more important as the call for peace throughout the world is not yet loud enough, and nobody has the faintest idea how to prevent a third world war. The politicians are perplexed and an armament race has started which might lead to an explosion. Therefore the Church must do more than counsel for peace. It must act, and not succumb to the propaganda of either side."

Distinguishing between the peace of the gospel, "which cannot be achieved by force nor forced upon anyone," and the peace which is a matter of worldly politics, Niemoeller declared that "when man is in need, Christianity and politics should join forces, as both are aimed at establishing order among men."

"Contrary to worldly powers, however," he added, "the Church cannot employ means of force. It can only preach, serve and suffer. Nevertheless, it has also the duty to deal with detailed political issues if man is endangered and distressed."

The worst fact in the situation at present, according to Niemoeller, is that Germany's division into two hostile camps is being increasingly considered a natural situation.

"For the American press," he said, "Germany ends where the Iron Curtain begins. But if Germany's splitting continues, conflict must finally come."

Pastor Niemoeller said that the Allies had promised at Potsdam that there would be a unified administration for all Germany, and he urged that this pledge be kept. He said that the question as to who was to blame to date for its non-fulfillment is not one for Germans to decide.

CHURCHMEN CONDEMN CONVICTION OF PRIEST

Church leaders in South Africa, both Protestant and Catholic, have joined in condemning the conviction of an R. C. priest in Capetown for marrying a white man and a "slightly colored" woman. He was convicted for violating the new mixed marriages act. Said Bishop Leonard N. Fisher, Anglican of Natal: "I think the act is utterly stupid and completely unwork-

able," while one of his clergy surrendered his license as a marriage officer in protest against the conviction of the priest.

WEATHERHEAD CHARGED AS COMMUNIST

Leslie Weatherhead, minister of City Temple, London, and a number of clergy of the Church of England, were declared to be Communists by Lord Vansittart during an hour and a half address in the House of Lords. Anglicans singled out were Bishop Alfred Blunt of Bradford, the Dean of Canterbury, and the Rev. C. B. Chamber, vicar of Carbrooke, Norfolk, England.

GERMAN PROTESTANTS URGE COOPERATION WITH R. C.'s

Cooperation with Roman Catholics in meeting common social problems was endorsed by leaders of the Evangelical Church in Germany, meeting in the British zone. They were at a conference to exchange views on current political and social questions with leaders of the Christian Democratic Union (R. C.) in West Germany.

CANTERBURY DEAN VISITS SYDNEY

Church people in Sydney, Australia, are reported to be disturbed over the coming visit of Dean Hewlett Johnson of Canterbury, who is to visit the country this month to attend the congress of the Partisans for Peace. Spokesmen of the Roman Catholic Church were particularly critical, and some Anglican leaders also are said to be opposed to the visit. When Harold Holt, minister of immigration, was asked whether the Dean would be barred from the country, he replied that "if he has a valid British passport he will be admitted."

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Late Witness Editor

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The WITNESS
Tunkhannock, Pa.

CHRISTIAN-MOSLEM PACT URGED BY MUFTI

The Grand Mufti of Egypt told a press conference in Cairo on March 29 that he favored a Christian-Moslem agreement to combat communism. The top Moslem leader, who was an active Nazi sympathizer during the War, urged that a council, made up of representatives of all faiths in Egypt, be set up to prepare the groundwork for such a pact. Crown Prince Saud of Saudi Arabia also announced that he was in favor of such a pact.

ROMAN CATHOLICS ASK TAX EXEMPTION

Roman Catholic laymen of British Columbia have petitioned the government demanding that the Catholic minority be exempted from paying taxes for public school support. They declared that "as Catholics, being bound by conscience, do not send their children to public schools," they should be relieved of the tax obligation. The petition further asks that parochial schools be free of land taxation, but demanded that ordinary medical and dental services supplied to public schools be extended to the parochial schools.



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PEOPLE

ORDINATIONS:

JOHN T. MASON JR. was ordained deacon March 25 by Bishop Dun at St. John's, Bethesda, Md., where he is assistant.

JAMES P. FARMER was ordained priest March 31 by Bishop Block at St. Francis Church, Novato, Calif., where he is vicar.

CLERGY CHANGES:

FRANCIS D. DALEY, formerly of the diocese of Delaware, is now chaplain of Seamen's Church Institute, New York.

ALBERT C. BAKER, formerly rector of St. Paul's, Council Bluffs, Iowa, is now rector of Trinity, Bessemer, Ala.

GEORGE A. WILSON, formerly rector of St. Paul's, Fairfield, Conn., is now rector of Christ Church, Springfield, Mo.

WILLIAM V. ALBERT, formerly in charge of the Brookhaven field of Mississippi, is now rector of St. Andrew's, Breckenridge, and Trinity, Eastland, Texas.

DUDLEY D. COBHAM, formerly of the diocese of Penn., is now assistant at St. Philip's, New York.

E. P. RUNNELLS, formerly of the Panama Canal Zone, is now rector of Grace Church, Whiteville, N. C.

ANTONIO OCHOA, formerly of Tullua, Colombia, is now in charge of St. Christopher's, Rio Abajo, Panama.

WARREN I. DENSMORE has resigned as vicar of the Church of Divine Love, Montrose, N. Y. effective June 1.

ROBERT E. LENGLER, former Methodist minister, is now a lay-reader of the diocese of Central New York, at present unassigned.

LAY PEOPLE:

FREDERICK H. SONTAG has resigned as consultant of the dept. of promotion in the diocese of Central New York because of the pressure of business. He is to continue as Witness correspondent.

DEATHS:

MILLEDGE P. WALKER, 73, for 40 years a missionary in China, died in New York on March 30. He was for many years the mission treasurer of the three dioceses in China which were a part of the Episcopal Church of America, and was also treasurer of a number of Church institutions in China.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WILLIAM MOCKRIDGE
Layman of Philadelphia

I was sufficiently amused by the parody on Onward Christian Soldiers (Witness, Mar. 30) that I tried my hand at it, with this result:

Onward, headless army, marching
unresolved,
Righted, lefted—halted; stainless yet
involved.
Your's no tactic making, never
thinking when
You must soon maneuver, brainless
mortal men.
Onward, headless army, etc.

II

Rent by machinations, though for,
lead along;
Burgeoning in sales talks, memorized
with song.
Unarmed, safe for magic, (by remote
control),
Service, study, worship, work—the
four-fooled goal.
Onward, headless army, etc.

III

Able-bodied churchmen, canvassed by
the team
Lift your sightless eyeballs, things
aren't what they seem!
All the words you mumble, all the
songs you sing,
Failing application, don't mean
anything!
Onward, headless army, etc.

CLARENCE PARKER
Clergyman of Chicago

The Witness is wonderful. It is true to the faith of the Incarnation in all terms of that faith. We are thankful for the magazine.

GREGORY A. E. ROWLEY
Rector at Chadron, Nebraska

As a responsible pastor in Christ's One Holy Catholic Church I am concerned about my parishioners' reading. I believe firmly that The Witness and other periodicals written for the communicants of the Episcopal Church should adhere to the principles of the undivided Church of the first nine centuries of Christendom and that branch of the same called the Anglican Communion. I further believe it the duty of our Church periodicals to apply these principles to our own contemporary problems. Our people as a whole are tired of the controversies of extremists and hunger for the faith and practice of

Christ's Church. In a large measure I believe that you are working on these principles.

ROBERT MILLER
Clergyman of Camptown, N. H.

In "Talking It Over," Mar. 23, Mr. Spofford is concerned to defend certain Hungarian text books and their version of Church history and he says he learned the same version at Berkeley. But surely no one at Berkeley would teach him that "the primitive communism of the Church brought its members into conflict with the ruling class." Hungarian text books are of little importance. What is important (I quote from the London Economist) is this: "Soviet diplomacy has introduced into foreign relations a principle absent since the French Revolution—the principle of aggressive state policy, linked to a universal missionary idea." It is this I think The Witness should consider.

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HISTORICAL MAGAZINE FOR MARCH, 1950

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