

THE

10¢ A COPY

Witness

November 16, 1950



ARTHUR LICHTENBERGER
Bishop Coadjutor-elect of Missouri

ADVENTURES OF MR. ENTWHISTLE

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 Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
Weekdays: Tues.-Thurs., Prayers-12:30. Thurs., and Holy Days, H.C.-11:45 Fri., Organ Recital-12:30.

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

Sundays: Holy Communion, 8 and 10 a. m.; Morning Service and Sermon, 11 a. m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
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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.

ST. JAMES' CHURCH

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

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer-1st Sunday, Holy Communion.
Daily: 8:30 a. m., Holy Communion.
Thursday and Holy Days: 11 a. m., Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a. m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evening 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
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday: Holy Communion, 10:30.
Vis: one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL DENVER, COLORADO

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
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH MIAMI

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

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The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axleroad Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
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.

ST. PAUL'S CHURCH
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Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

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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
The Rev. E. A. de Bordenave, Rector
The Rev. Robert M. Baur, Assistant
Sunday Services: 9:30 and 11:00.
Wednesdays and Holy Days: 12 noon.
This church is open every day.

CALVARY CHURCH
Shady and Walnut Aves.
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Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.
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—

Christian Council of China Backs New Government

First Meeting At Which No Foreign Church Representative Was Present

BY

RELIGIOUS NEWS SERVICE

★ Endorsement of a proclamation for the "reformation" of the Chinese Christian Churches was voted at closing sessions of the 14th annual meeting of the National Christian Council of China, meeting in Shanghai the first week in November. The Council represents most of the Protestant bodies in the country.

Approval of the proclamation, entitled "Channels for efforts of Chinese Christians in new China's reconstruction" came after a week of intensive discussion centering around future policies and needs of the Chinese Churches.

The proclamation is the outcome of a conference of Christian leaders with Premier Chou En Lai and other government officials last July.

It declares that, under the government's leadership, Chinese Christian Churches and institutions "must unalterably oppose imperialism, feudalism and bureaucratic capitalism, and strive to help build up an independent, democratic, peaceful, united, prosperous and strong China."

In endorsing the proclamation the Council declared that while welcoming friendly cooperation from abroad, the Chinese Churches and Christian institutions must be on guard against "imperialistic intrigues and entanglements."

The Council urged the Chinese

Churches to put into effect soon a program of "self-government, self-support, and self-propagation."

A resolution was adopted by the delegates pledging full support to the government's program of land reform and to its winter relief campaign for poverty-stricken refugees.

The meeting here marked the first annual gathering of the National Christian Council since the Communist ascendancy in China, and was attended by 138 delegates from various parts of the country. It was said to be the first meeting at which no foreign church representatives were present.

LICHTENBERGER ELECTED IN MISSOURI

THE Rev. Arthur C. Lichtenberger, professor of pastoral theology at the General Theological Seminary and editor of *The Witness* for a number of years, was elected bishop coadjutor of Missouri at a special convention held at Christ Church Cathedral, St. Louis, on November 1. Election was on the third ballot. Lichtenberger's name was placed in nomination by the Rev. A. Malcolm MacMillan, rector of the Church of the Ascension, St. Louis. The other candidates were the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., nominated by Dean Sidney E. Sweet of Christ Church Cathedral, and the Rev. J. Frank Sant, rector of the

Church of St. Michael and St. George, St. Louis, nominated by the Rev. William H. Laird, rector of St. Peter's Church, Ladue.

The convention opened with a report of a committee to consider possible candidates presented by Dean Sweet. The committee had circularized the members of the convention with biographies of various possible men in advance of the session. On the first ballot, Mr. Day had a considerable lead in the clerical order, and a slight lead in the lay. On the second ballot, Mr. Lichtenberger was elected by the lay, but failed by one vote in the clerical order. After the third ballot, the convention voted to make the election unanimous.

A celebration of the Holy Communion preceded the session of Convention. Bishop Scarlett celebrated, assisted by Dean Sweet, the Rev. G. Ernest Lynch of Trinity Church, Hannibal, and the Rev. S. George Parrigin of Holy Cross Church, Poplar Bluff. The convention recessed for a dinner after the first ballot. During the periods when the ballots were being counted, the convention was addressed by the Rev. Roger Blanchard, national secretary for college work.

GRANT PREACHES IN STADIUM

★ The Rev. Frederick C. Grant, professor at Union Seminary and Dean of graduate studies, *Witness* book editor, preached in the baseball stadium in Mobile, Alabama, on November 5th. It was a united service of the Protestant churches of the city. Dr. Grant spoke on "our Protestant heritage" and the sermon was broadcast by two radio stations.

EPISCOPAL CHURCH NEWS

BISHOP VOEGELI VISITS MICHIGAN

★ Visiting a dozen parishes, a luncheon club or two, and several guild and other meetings, and speaking before hundreds of Churchpeople in Detroit and vicinity, Bishop Charles A. Voegeli of Haiti spent a busy two weeks in the diocese of Michigan during the latter part of October. He also found time to officiate at several services. Bishop Voegeli's visit included preaching engagements in Wyandotte, Monroe, and Wayne as well as Detroit and Grosse Pointe. He met with groups of young people, clergy, laymen and women, carrying the story of his interesting field wherever he went.

Between Michigan and Haiti there is an almost-forgotten affinity, so far as the mission in Haiti is concerned. In 1855 a young Negro, James Theodore Holly, was ordained deacon by Bishop Samuel S. McCoskry, first Bishop of the diocese in old St. Paul's Church, Detroit. Holly was destined to plant the Episcopal Church in Haiti before the close of the Civil War, and

ultimately, in 1874, he was appointed the first bishop of that district. During his stay in Michigan, Bishop Voegeli visited St. Matthew's Church, Detroit, of which Bishop Holly was a member when he entered the ministry.

250,000 VISITORS FOR INSTITUTE

★ The Seamen's Church Institute, which serves the port of Philadelphia, received 250,000 visitors and gave lodging to 72,969 seamen from all over the world during the past year.

Other statistics reported were: an attendance of nearly 10,000 at weekly entertainments; 5,900 at chapel services; 3,050 interviews; 380 bedside visits; 11 funerals, with most of the interments in plots provided by the Institute; \$445,000 converted into travelers' checks for 952 men on 92 ships; \$39,200 deposited for safe-keeping; 14,200 books and 64,000 magazines distributed on shipboard.

The Rev. Percy R. Stockman was reelected superintendent and chaplain of the Institute for the 30th year.

STATE FLAGS IN PARIS

★ At the morning service on November 5th, the Hon. David K. E. Bruce, American Ambassador to France, and an Episcopalian, presented to Dean Sturgis L. Riddle of the American Pro-Cathedral Church of the Holy Trinity, Paris, four new state flags to hang in the clerestory of the Cathedral. The Arizona flag was given by George F. Brewer of Phoenix, formerly of the E.C.A. in France, in memory of his wife, Harriet Brewer; the Louisiana flag by Baroness Carl von Seidlitz, in memory of her father, Herman Frasch; the Nebraska flag by Mrs. Gilbert Hitchcock in memory of her husband, Senator Gilbert Hitchcock; and the Nevada flag by Mrs. Jeanne Marie Scott of New York in memory of her father, George Isham Scott.

W. B. GIVEN MADE CHAIRMAN

★ Mr. William B. Given Jr. of New York, chairman of the board of the American Brake Shoe Company, has been elected chairman of the executive committee of the Episcopal Church Foundation, according to an announcement made today by the Presiding Bishop, chairman of the board of the foundation. Mr. Given's function as chairman will involve direct responsibility for leadership of the effort to obtain gifts and bequests.

Mr. Given is a trustee and member of the standing committee of the General Seminary and a vestryman of Trinity Church. He is a director of the New York chapter of the Red Cross and chairman of the committee of university development of Yale.

Mr. Given's son, the Rev. Davis Given, is assistant to the superintendent of the Good Shepherd mission at Fort Defiance, Arizona.



LAYMEN did the job when the deanery of St. Peter's Pro-cathedral, Helena, Montana, needed redecoration. L to R: Dick Dickinson, Glenn Cox, Don Bartsch, Doc Finley, Don Hagler, Hoyt Larison

SWEDISH PREACHER AT BERKELEY

★ The Rev. Gunnar Rosendal of Osby, Sweden, delivered the annual Mary Fitch Page lecture in the Berkeley Divinity School chapel on November 1st on the topic "Theology in the Swedish Church Today." Dr. Rosendal spoke of the change from the prevalent liberalism of his student days thirty years ago brought about by the revival of systematic, exegetical, and ecclesiological theology, and liturgical studies. In closing he quoted from Bishop Nygren's pastoral letter on his enthronement as Bishop of Lund which in the spirit of sound liturgical revival called for due attention to both preaching and worship, the pulpit and the altar. As a visitor from another historic Episcopal Church, Dr. Rosendal asked for our friendship and prayers for his Church in its mission to the secularized modern world.

Later in the evening Dr. Rosendal spoke at the meeting of the Orthodox and Anglican Fellowship at Dwight Hall, Yale University.

AID IS SOUGHT FOR REFUGEES

★ The Episcopal Church was represented by Bishop Larned, in charge of our churches in Europe, at a conference held at Geneva to consider aid for 12,000,000 refugee Christians. The 70 European and American Church leaders attending were told that it was among the most strategic needs of European Churches for 1951. The conference was sponsored by the World Council of Churches.

"The desperate plight of some 12,000,000 'orphaned' refugee Christians is the key spiritual, social and economic problem facing the Churches of western Europe," a statement issued by the conference declared. "Churches which are in a position to help must continue to place the tragic predicament of all homeless people in the forefront of their concern for western Europe."

Another urgent need, the conference agreed, was aid to Orthodox and Protestant minority Churches in Eastern European countries, particularly in Eastern Germany. Members of the conference declared that non-Orthodox Churches should "welcome the opportunity of helping Orthodox Churches and communities."

The conference expressed particular concern over the situation of minority Churches in Roman Catholic or secularized environments, declaring that they should receive "every possible aid, especially in the area of evangelism."

Other emergency needs, according to the conference, are increased aid for Christian youth programs, and for health, scholarship and leadership exchange programs now being carried on by the department of inter-Church aid.

European delegates at the conference included representatives of the Church of England, the Evangelical Church in Germany, the Lutheran Church in France, the French Reformed Church, the German Methodist Church, the Evangelical Church in Austria, the Church of Scotland, the Swedish Lutheran Church, the Swiss Old Catholic Church, the Orthodox Church in Greece, and

the Serbian Orthodox Church. Representatives were also present from the Italian reconstruction committee, the Netherlands inter-Church aid committee, and the Swiss inter-Church aid committee.

Other American Churches, besides the Episcopal, to have delegates were the Presbyterians, both south and north, Brethren, Disciples, Evangelical and Reformed, Lutheran, Baptist, Quakers.

JERSEY CITY PARISH TO BE STUDIED

★ The work of an Episcopal church in a blighted downtown area of Jersey City is one of five church projects in the U. S. selected for study by a committee of the World Council of Churches. They are studying "the evangelization of modern man in mass society."

Others to be studied is a Lutheran church in the stockyards district of South St. Paul, Minn.; the East Harlem Protestant Church of New York; the Presbyterian church in the coal fields of Westport, Va.; a Baptist mission project in Detroit.

The purpose of the study is to discover places where special techniques are being used successfully to reach industrial populations.



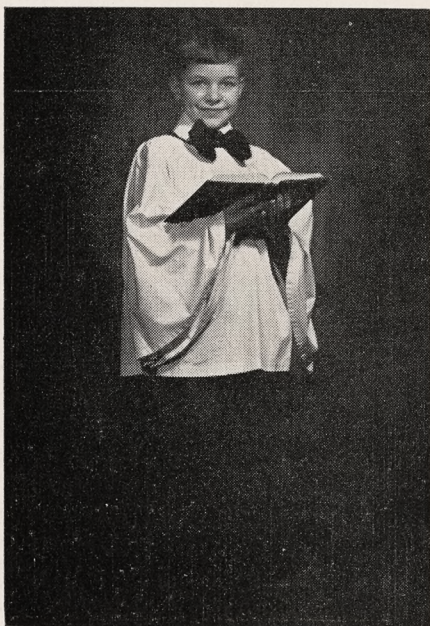
CAMP STEVENS, retreat and conference center of the Diocese of Los Angeles

HARRY B. TAYLOR STAYS IN CHINA

★ Contrary to earlier rumors which said that Harry B. Taylor, M.D., director of St. James Hospital, Anking, China, was expecting to leave, Dr. Taylor writes from Anking: "I am a year past retiring age and we are slated to be leaving for home but as we have been unable to find doctors to do the major surgery, we feel we should not leave until provision can be made for this important part of the hospital work. No one else in the city can do major surgery." (Population 100,000 or more.) "We go along as usual. The hospital is crowded. Lots of surgery, so much that it is hard to get operations done with our depleted staff."

News that Dr. Taylor might be leaving got around the city; whereupon several movements, official and unofficial, were started to get him to stay. He was even assured that in the event of war he would not be interned, but allowed to work as usual.

The hospital grew out of work started by Edmund Lee Woodward in 1899. Dr. Taylor, succeeding Dr. Woodward, has been



STEPHEN KENNEDY, son of the Rev. & Mrs. James K. Kennedy of Lexington, Ky., is very proud to be a choir boy

there since 1905, surviving the revolution of 1911, the uprisings of the 1920's, two world wars, and also the recent political turnover, during which the hospital was overcrowded with wounded soldiers, its work much appreciated by the new authorities.

PREACHING MISSION IN BUFFALO

★ In cooperation with the united evangelistic campaign of the council of churches of Buffalo and Erie County, noonday preaching services were held at St. Paul's Cathedral, Buffalo, November 6-10. All the services were broadcast by transcription at 5 each afternoon. The preachers were Dean McNairy; the Rev. Harold R. Albert, Lutheran of Columbus, O.; President Joseph R. Sizoo of New Brunswick Theological Seminary; Dean-emeritus Rockwell H. Potter of Hartford Theological School; the Rev. Clovis G. Chappell of Jackson, Miss.

LOS ANGELES ORGANISTS FORM GUILD

★ Forty-eight organists and choirmasters of the diocese of Los Angeles signed the constitution of what is believed to be the first organists and choirmasters guild organized in any diocese in this country, at the meeting of the diocesan commission on church music held at St. Paul's Cathedral.

These 48 signers will be the founders of the new group which, it is hoped, will include representatives from every parish and mission in the diocese, according to the Rev. George W. Barnes, chairman of the commission.

The purposes of the guild, as outlined in the constitution, are threefold: 1. To assist the advancement of church music in the Episcopal Church traditions; 2. To sponsor convocation choir festivals and choral singing; 3. To provide members with opportunities to meet and discuss means and methods of developing Church music in the diocese, and to provide musical help for

smaller parishes and missions.

The first activity of the guild will be the development and sponsoring of Spring choir festivals in each area of the diocese in 1951, and to organize a large all-diocese choral presentation in 1952.

The 1951 spring festivals will be under the direction of the chairmen for each area: Charles H. Marsh, organist at St. James of the Sea, LaJolla, for the San Diego area; Miss Ruth Kelsey of Trinity Church, Santa Barbara, for the Santa Barbara area; Wilbur Showalter of Trinity, Redlands, for the San Bernardino area, and Don Coats, organist at St. Paul's Cathedral, for the Greater Los Angeles area, which includes Long Beach.

The election of officers of the guild will be held at the meeting to be held on the Saturday following the diocesan convention in January. The guild will meet twice a year, the first regular meeting to be held in April at All Saints', Pasadena, where a demonstration of adult and children's choirs will be presented. Area chairmen will hold two meetings in their areas each year. A series of meetings for organists and clergy will be held between now and early Lent to prepare for the spring music festivals in each area.

OPEN FOR REST AND PREYER

★ A cloak room in Trinity, Tulsa, Okla., has the following sign on the wall: "Please do not leave hats and coats here unless attendant is on duty. Thieves sometimes come into the church to prey."

BISHOP ATWILL TO RESIGN

★ Bishop Atwill of North Dakota has announced to the district that he will present his resignation at the meeting of the House of Bishops, meeting in El Paso, Texas, in January. "I will ask that my resignation be made effective on February 1st," he writes, "which will com-

plete fourteen years of most happy association with as genuinely kind, patient and friendly people as any man could wish to have as his fellow workers."

NEW PLEDGE TO CROSS

★ A new pledge to the cross of Christ is being used at Church school services in St. James' Cathedral, Fresno, California, immediately preceding the customary salute to the American flag, and was written by Dean James M. Malloch. The text of the pledge is: "I pledge allegiance to the Cross, and to the Church for which it stands, one Church universal, with faith and hope and love for all."

CHURCH WOMEN MEET IN CINCINNATI

★ Representatives of eleven foreign countries met with about 3,000 American women, representing seventy denominations, at the biennial assembly of the United Council of Church Women. The sessions opened in Cincinnati on November 13 and run through the 16th.

Asia is represented by India, Korea and Japan. Germany is represented by four delegates and other countries with representatives are Africa, China, Thailand, Brazil, Algiers, Cuba and Canada.

The assembly is interracial as well as international, in line with the policy of the organization whose board includes Negroes, American Indians and Orientals. Its constitution forbids meetings in any city where members would be segregated or suffer discrimination.

Meetings are being held on race relations, education, employment, housing, health, evangelism, family relations, labor-management relations.

LAYMEN RAISE FUND FOR SEWANEE

★ A group of determined Episcopal laymen and Sewanee alumni and friends in Memphis are raising funds for the badly needed construction of Gailor

memorial dining hall at the University of the South. At last report \$32,000 had been raised in Memphis alone, to add to approximately \$100,000 available in the university's general building fund. Approximately \$400,000 will be needed to complete the building. The structure will replace Magnolia Dining Hall, which, built in 1873, is the oldest building now in use by the university.

LEWIS FRANKLIN THE SPEAKER

★ Lewis B. Franklin, former treasurer of the National Council, was the headliner at the 75th anniversary meeting of the Auxiliary of Long Island, meeting on November 9, at St. Ann's, Brooklyn. Bishop DeWolfe was the preacher at the service in the morning.

PROTESTANT COUNCIL OFFERS FILM

★ The premiere of the new film, "Again Pioneers," took place November 6th in New York. It is produced by the Protestant Council of which Bishop Gilbert, retired Bishop of New York, is the president. A thoroughly professional job, the film deals with the problems of the half of our population which has changed residence

since 1940, as well as with the problems of migratory workers.

The late Bishop of Durham, in his Autobiography, tried to discover why the dramatization of the Gospel is so repugnant. "The almost grotesque remoteness from normal procedure offended the intelligence," he writes, "the devil was ridiculous, and the angels impossible—while the Central Figure in the melodramatic setting ceased to be Divine. The feet-washing was almost comical. The stern simplicity of the Gospels was replaced by the laboured verbosity of pseudo-archaic verse."

In selecting as a subject a crisis of current importance in an American community and treating it from the Christian point of view, the Protestant Council has avoided all these objections to "religious drama" and has produced an excellent film an hour long which would appeal particularly to high school and to parent groups.

NEW PARISH HOUSE AT KINGSPORT

★ The \$45,000 addition to the parish house of St. Paul's, Kingsport, Tenn., is now complete, and provides the needed facilities for a rapidly growing parish.



ST. JOHN'S, Versailles, Ky., has a junior guild. They are pictured here with some of the mothers

RICHARDS WITHDRAWS IN ALBANY

★ The Rev. David E. Richards has withdrawn as suffragan-elect of Albany because of a technicality in connection with the election on May 16th. The director of public relations of the diocese, the Rev. Dudley J. Stroup, said that there had been some question whether all the requirements of the canons had been met in the election since Mr. Richards is but twenty-nine. Bishop Barry has announced that Richards has been appointed archdeacon and that a new election for the office of suffragan will be held next spring.

MATRICULATION AT GENERAL

★ Seventy-seven new students signed the pledge in the matriculation book on November 1st, promising to be loyal to the life and work of the General Theological Seminary. The pledge was made after a celebration of the holy eucharist in the chapel of the Good Shepherd. These seventy-seven new men, added to the students who were matriculated earlier, brings the total number of students to two hundred. The sermon was



LLEWELLYN E. WILLIAMS, formerly of St. Paul, Minn., is now vicar of St. Martin's, Watts, California

preached by the Bishop Harold Edward Wynn of Ely, England, on the eve of All Saints'.

COMMUNITY CENTER IN DETROIT

★ A new community center was opened last month at St. Thomas', Detroit, directed by the new rector, the Rev. Sydney S. Byrne. It is open to everyone in the area, as an endeavor to meet the social needs of people of all ages. The first phase of the program is a recreational program of crafts, games, dancing for boys and girls. Director of this is Mrs. Marie Bernatowicz, district supervisor of the department of parks and recreation. Further group activities are to be announced as plans are developed and community needs become known.

RELIGIOUS WEEK AT COLLEGE

★ The annual religious emphasis week was held at North Carolina State College, November 5-9th, planned and directed by the YMCA and the college religious groups, including the Canterbury Club of the Episcopal Church. Addresses on Christian faith were given in seminars, class rooms and assemblies, and in the evening discussion groups were held in the dormitories and fraternity houses.

HARMONY HOUR IN BUFFALO

★ Something new in the way of a parish activity started November 13 at St. Paul's Cathedral, Buffalo, when people who like to sing gathered for a harmony hour. It is a means of recruiting for the adult choir, composed entirely of volunteers.

MEXICAN CLERGYMAN HAS DIFFICULTIES

★ Jose J. Vega, former Roman Catholic priest and founder and pastor of an Episcopal church in Mexico City, is one of the most recent Protestant ministers to feel the heavy hand of Rome in Mexico. The story is told in the

December issue of the *Converted Catholic Magazine*. Vega was re-educated for the Episcopal ministry at Virginia Seminary following his break with Rome. As an R. C. he had been director of the seminary of his order and rector of an important church in Toluca, Mexico. Returning to Mexico to work among his people, he chose one of the poorest sections of Mexico City as the field of his labors—a section without church or school.

Though the two Roman churches nearest to this community had never taken any interest in it, they came to life when they heard of Vega's work, and set their parishioners to distributing denunciatory leaflets through his district. From their pulpits they attacked and slandered him. Meanwhile his little church outgrew the homes in which the members had been gathering. A chapel was erected, and it, too, was soon crowded to overflowing.

The hierarchy—by now including Msgr. Luis M. Martinez, archbishop of Mexico—stepped up its attacks, resorting to defamation, threats, and physical violence. The Episcopal Church was represented as the agent of "foreigners interested in establishing a big division in our country." Those who attended the church were threatened with excommunication.

Meanwhile pressure was being put on the state department, and early this year Mr. Vega received a letter from the Mexican state department ordering cessation of services in the new church.

Fortunately, the school established by Vega, and which is now a flourishing institution, was not closed. Recognizing its precarious position, Vega has recently requested official permission and protection for this work. The national committee of evangelical defense has petitioned the state department for the reopening of the church. To date no action upon either matter has been taken.

EDITORIALS

Michael Scott Spokesman for a Voiceless People

THOUSANDS of peasant tribesmen of South-West Africa will have a spokesman again this year in the General Assembly of the United Nations. He is Michael Scott, clergyman of the Church of England, who has devoted his life to a ministry among the destitute people of many races. Since 1946 he has been concerned about the repression of the native population of South-West Africa. For nearly 30 years they have been governed under the mandate granted the Union of South Africa by the old League of Nations. Denied by the Union of South Africa the right to speak for themselves, and refused permission to send one of their own people to the UN, the tribes asked Scott to present their case before that body in 1949. He appeared at Lake Success last year, and after many delays was permitted to speak. The story which he told in his mild gentle way, was a dramatic, moving and shocking one. As he arose the Union of South Africa representation left the hall.

His preliminary remarks included statements from the chiefs of the Herero, the Nama, and the Berg-Damera people, three relatively small tribes in South-West Africa. He told how they had sold their cattle and sent their chiefs on a journey of many miles in order to give the money to Michael Scott so that he could make the trip to Lake Success. He related the history of the tribes of South-West Africa since before the first World War, a story that must be known if one is to comprehend the full irony of today's situation.

In the early part of the twentieth century, a German preacher travelled around South-West Africa in a wagon, preaching the gospel to the natives, and, incidentally, surveying the land. When his surveys were completed, he sent for German troops, who surrounded the tribes, laid the groundwork for an influx of traders and settlers, and took possession of more and more of

the land, until 1906, when the tribes revolted. The German commander, General von Trothe, ordered them to surrender and when defied by the people, quickly and ruthlessly overcame the tribes. Then von Trothe decreed the first genocide of modern times.

Scott stated: "Thus was enunciated as policy a doctrine of racial superiority in Africa in the name of what all the African people had been led to believe was a Christian civilization. The Berg-Damera people had been greatly reduced; the Namias had been halved, and the Hereros cut down from 80,000 to 15,000 men, women and children." All three tribes were driven from their territories.

During the first World War, the tribes fought on the side of the British, with the British promise that their lands would be restored. The promise was not kept. The land was given back to the Germans who had settled there, but some survivors of the genocide crept back to their own territory. Their return was greeted with acts of terrorism, peace-time bombing, which never made the headlines, and the banishment of the natives to dry, unfruitful areas. The Union government kept the natives in these "police" zones until they had dug wells, built dams and raised cattle—then they shifted them to other arid, "sick

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"QUOTES"

WHEN such poor men and women as are clearly in the right, and have no one to help them, show us the reason why they have no money, it would be greatly to the honor of God for you to undertake their cause, from the impulse of charity, like St. Ives, who in his time was the lawyer of the poor. Consider that the deed of pity, and ministering to the poor with those faculties which God has given you, is very pleasing to God, and salvation to your soul.

—Letters of St. Catherine of Siena

★

ness" belts, giving the restored land to white settlers.

In 1946, the Union of South Africa proposed to the UN that the South-West African territory be incorporated into the Union. The United National Membership Council rejected the proposal and then, for the four years since, has requested the Union government to submit a trusteeship agreement for South-West Africa. Each time this request has been refused. For the past three years the UN has made repeated requests that the Union government report on how it was administering its trust. There has been no reply to these requests.

In 1948, the Union government passed the

South-West Africa act, abolishing the mandate and incorporating South-West Africa into the Union. The Malan government stated that in doing this it was following the wish of the South-West Africans. Scott stated that the plebiscite was a fraud, that the non-European nine-tenths of the population had been denied any representation at all and that all right of petition had been disallowed. The non-Europeans, numbering 9 out of the 12 millions resident in South Africa, have never been consulted on the increasing restrictive legislation that affects them. The African people of South-West Africa, numbering over 300,000, are living in a state of virtual slavery to the white population. The mines and works act of 1926 denied Africans the right to become skilled workers. The pass laws require every African male to produce from 1 to 12 passes, and failure to show them can result in arrest, fine and imprisonment. The group areas act divides the country into racial areas, an arrangement in which the white population will continue to benefit from the labor of African, Colored and Indian workers, and for these there is no promise of available land.

The UN committee, after hearing Scott, decided to ask the International Court of Justice at the Hague for advice as to the legal status of South-West Africa. The International Court of Justice, meeting this summer, issued an advisory opinion largely upholding the revelations of Scott. In its opinion, the court established the following:

1. The Union of South Africa has obligations to the UN in respect to South-West Africa.
2. There is an obligation upon South Africa as well as upon the UN to ensure the submission of reports to the UN and the right of petition from the peoples of South-West Africa to the UN.
3. Although there is no legal obligation on the Union of South Africa to submit a trusteeship agreement under the Trusteeship Council, provision must be made for continuation of the terms of the mandate through the UN. The protection of the indigenous inhabitants who are not able to "stand by themselves in the strenuous conditions of the modern world" must be ensured.
4. The social and economic advancement of the indigenous inhabitants must be promoted and their protection ensured against forced labor and other abuses specified in the mandate.
5. Any future dispute regarding the administration of South-West Africa must be referred to the International Court of Justice.

As late as September of this year, Scott's return to Lake Success to speak for the South-West Africans was in doubt. When he applied for a visa he was told by the London U. S. consulate that he must get a reindorsement from the South

African government. This was quite impossible for the Union of South Africa has since Michael Scott's appearance before the United Nations in 1949, refused him permission to reenter South Africa. However, at the protestations of concerned individuals and organizations, he was able to secure a transit visa, and he will attend sessions of the General Assembly as an observer and as a consultant for the International League for the Rights of Man. The League is a non-governmental organization with consultative status with the United Nations.

Scott was born in 1906, the son of an English country parson. He was educated at King's College, Taunton, and intended to go on to Cambridge University, but ill health made this impossible. At the age of 19 he made his first visit to Africa, working there for a year in a missionary leper colony. In 1930 he returned to England and was ordained at Chichester in 1932. He went to India in 1935, returning at the outbreak of war to England, where he joined the R.A.F. as an aircraftsman. He was soon invalided out of the service and returned to South Africa in 1943, where the years since have seen one of the most significant ministries of our time.

Arthur Lichtenberger

CONGRATULATIONS to the diocese of Missouri! Our news columns reports the election of Arthur Lichtenberger as its Bishop coadjutor and such an announcement merits a congratulatory word. Not because Dr. Lichtenberger was our editor for a number of years and is now a contributing editor of *The Witness* are we rejoicing in this election. We are naturally proud of that fact but we rejoice because a man of his stature has been elevated to the episcopate. We take heart in the Church for having made such a choice. Those who know him well as a parish priest, as the dean of a cathedral in an industrial city, as a seminary professor, as a preacher, as an editor, as a Christian and Churchman of remarkable soundness and sanity, possessed of that wholeness of wisdom, integrity and outlook which is part, at least, of the meaning of catholic—cannot but believe that Missouri has chosen very well.

We would add that the Rev. Gardiner M. Day, who led on the first ballot, would likewise have made an excellent bishop, particularly in this diocese which is predominantly evangelical in churchmanship. It is possible of course that Lichtenberger will decline in order to stay at the General where he is doing such a fine work. In that event another convention might very well elect the Cambridge rector.

Further Adventures of Mr. Entwhistle

BY

THOMAS V. BARRETT

THE NEW CURATE

SAID the Rev. Samuel Entwhistle, stuffing the last sport shirt into a bureau drawer: "Well, it was a wonderful vacation, Isabel. I feel like a new man. And with the new curate arriving next week I'm confident we'll have a wonderful year."

"I hope so," said Mrs. Entwhistle, with a last regretful look at the pile of summer dresses she was packing away. "But you mustn't forget what Father Wise told you. 'A curate is a thing with answers to questions nobody asks, and questions whose answers God only knows.' Remember the curate Dean Jelloway had. He was always getting sued for breach of promise."

"My dear, not always. Only once. Besides, I'm sure young Doolus is—well-balanced—and—has his feet on the ground. We must do everything we can to make him happy here. After all, it's his first taste of the ministry."

The Rev. De Lancey Doolus—"Dee-Dee" for short, arrived on schedule to take up his work at the Church of the Tribulation. Dee Dee was a handsome youth, with wavy brown hair, a pale cheek and El Greco eyes.

"I hope we can go at this work together," Mr. Entwhistle told him with a brotherly pat on the shoulder. "Because of our tradition the people will think of you at first as The New Curate. But I prefer to think of you as my assistant. There is a great deal to be done, and I'm sure you'll win a place for yourself in the hearts of the people. If there's anything at all I can do, just tell me."

"Well," Mr. Doolus responded, giving Mr. Entwhistle what Mrs. Entwhistle later began to refer to as the "see how I grovel here below" look, "I'm afraid my apartment is a little inadequate. I mean it's pleasant—but too small for much entertaining. Of course I can get along with it for a while."

"Yes," Mr. Entwhistle said, nodding absently and thinking of the deluxe three-room suite the parish had procured for Mr. Doolus. "Of course—apartments are hard to find these days—perhaps after you get married—I mean—when you do—if you're still here—" he stopped in confusion.

"Yes—well, if there's nothing else, it will do all right." Dee Dee nodded with a tinge of condescension.

"Now, about the Church school," Mr. Ent-

whistle said, picking himself up out of the dust. "It's been going along fairly well but we should have more pupils, and I think the school needs some reorganization."

"I imagine it does," Dee Dee said. "I've been looking at the materials you use, interdenominational stuff, quite hopeless. In fact, the whole set-up is pretty much out of date."

"Yes," Samuel agreed, half-heartedly.

"And the acolytes," Dee Dee went on. "We should have a St. Ambrosia Guild."

"Over my dead body," Samuel said, screwing his courage to the sticking place. "I mean we tried that . . ." he made a face.

"Well, of course, you're the rector," Dee Dee said with a raised brow which plainly indicated his scorn for a vestry so deficient in judgment.

"I hope also you can build up the Young Peoples' organization," Mr. Entwhistle said hopefully.

For the first month Mr. Entwhistle was delighted with his assistant. Dee Dee made seventeen calls a day, sent out a pastoral letter to the shut-ins, and the Church school was launched with a full crew of teachers, twenty-two new pupils, and a whole closet full of new curriculum.

It was in October that a bubble of discontent rose lazily to the surface of the ecclesiastical lake.

"I do think your new curate is splendid," said Mrs. Gosnell in her throaty baritone. "So handsome, and he has such a keen interest in community affairs. But I understand the Young People's Society is made up entirely of girls this year. Of course that's fine, but I do think something ought to be done to arouse the boys to civic needs."

Mr. Entwhistle visited the Young People on the following Sunday evening.

"Just thought I'd drop in," said Samuel apologetically.

"So nice of you, rector," Dee Dee assured him. "I was going to read them some of Dorothy Parker—and perhaps a little Eliot."

"George Eliot?" Samuel gasped.

"Oh, no." Dee Dee laughed quietly. "T. S. of course."

Samuel listened with awe to the reading, discovered two fifteen-year-old men in the back of the room and left with the sighs of thirty-five teen-aged ladies ringing in his ears.

"I don't know where he got all the women,"

Samuel said to Isabel that night as he was taking off his shoes, "but believe me, he got them. And furthermore, they're all squids."

"What?" Isabel asked out of the forest of bobby pins.

"Squids," Samuel retorted.

"I never," Isabel said, in the midst of operations, "heard you refer to my fellow sisters as squids."

"I mean they're duds," Samuel said vehemently. "Lovelorn bobby-soxers—that nobody would invite to a Halloween party with masks."

"My, Samuel," exclaimed Mrs. Entwhistle, her eyes a'twinkle, "I didn't think you noticed. Anyhow, duds or not," she added "they must need saving."

"No doubt," groaned Samuel—"and Dee Dee is saving them with T. S. Eliot. Might as well read Gulliver's Travels to the kindergarten."

The next week Dee Dee preached his first sermon in the Church of the Tribulation. He made a very imposing figure in the pulpit. Isabel called it his "Rise crowned with light, Imperial Salem rise" look.

"What was he talking about?" Mrs. Entwhistle asked Samuel at dinner time.

"I don't quite know," Samuel answered, scowling.

"It must have been terribly orthodox," Isabel said with awe.

Samuel saw Dee Dee the next morning, and risked a compliment.

"Your sermon had—er—very good—structure," Samuel said.

The Rev. Mr. Doolus raised his eyebrows in gratitude.

Samuel grew bolder. After all it was his duty as rector to train his assistant.

"I think perhaps it was a bit too—theoretical," he ventured.

Dee Dee raised his eyebrows again. "I feel it is most important to preach theology," he answered. Samuel was about to ask "was that theology?," changed his mind and fiddled with a pencil.

"Yes—quite—but it seemed to me a little too technical. Those theological terms you used."

"We must give the people the whole of the apostolic doctrine. I do not think we can compromise the faith."

"No—no indeed," agreed Samuel, slightly nettled by Dee Dee's olympian calm. "But it doesn't seem to me the doctrine has to be stated in such a rigid manner. I mean to say, it's a bit like the skeleton of a fish, without the fish. Not very digestible."

"It's the way we were taught to preach in the

seminary," Dee Dee retorted with composure.

"Oh," said Samuel.

He abandoned hope of changing the pulpit strategy of his assistant. Whenever it was Dee Dee's turn to preach, the faith once delivered to the saints was delivered to the saints of the Tribulation. They bore up masterfully.

"After all," said Old Ben, at vestry meeting, "he's right young. He ain't no preacher yet—sounds like a fellow that's swallowed a cross-word puzzle. But give him time."

"I rather enjoy him," said B. U. "At least he stays away from politics."

As the weeks wore on Samuel noticed that Dee Dee wasn't handing in his lists of pastoral calls.

"I hope you're still calling on people," he said amiably, as he discovered Dee Dee in his office knee deep in some kind of card filing system.

"Oh, no," Dee Dee said. "Didn't I tell you? I decided that indiscriminate calling gets us nowhere. People are never home, and most of them aren't interested in being vital Christians and doing something about it. I'm working now on the principle of the cell."

"You mean—" Samuel asked, astonished, "You're—becoming monastic?"

"Indeed now," Dee Dee smirked. "The cell group, you know—small groups of vital and informed Christians. Gathering together for prayer and study. That's the future strength of the Church—to build up cells."

"Oh," Samuel answered.

"I have them meet in my apartment for tea. Every other week. Of course I'm visiting the hospital patients."

"Are they organized in cells now, too?" Samuel asked, expecting the worst.

"Oh no—most of them are not vitally interested in anything except their health."

"Curious—" Samuel murmured. "What are all these little cards you're working on?"

"I'm setting up a filing system for my sermons, with cross references. They showed us how in the seminary."

Samuel was prompted to say, "It's a pity they didn't give you more that was worth filing," but changed it to. "I see—" and left Dee Dee at his important chore.

Mr. Entwhistle was a bit irritable that night at dinner, when Isabel remarked on the fine impression Dee Dee had made at the Y.W.C.A. cell group on group dynamics.

"He's been in his office all afternoon making an impression on a swivel chair—working out a filing system for his sermons—all four of them," Samuel growled.

"I told you curates were not an unmixed blessing," reminded Isabel.

"I know," Samuel said accusingly. "But you didn't tell me in time."

He thought deeply for a moment. "How do you suppose he'll be when he's ordained priest?"

"You won't be able to say your service is your own," Isabel warned him.

Dee Dee was ordained priest in January. By February he had introduced certain changes in the parish tradition in the matter of the Holy Communion.

"Why were you facing the gas station during the prayer of humble access?" Samuel asked, having slid into the rear pew during a service one week-day morning.

"I was facing the ecclesiastical west," Dee Dee said proudly. "It's a very primitive tradition that ought to be recovered. It's the custom of the primitive Church of the southern Andalusians."

"Shades of Eustace," moaned Samuel to himself.

By March, Dee Dee fell in love with a girl in the altar guild who had a fine figure, and a record of incompetence in her high school studies. Samuel reasoned with Dee Dee in the name of the Church, the people, and the Continental Congress to be cautious in choosing a wife. Dee Dee was adamant. "She has a marvelous intuition and sensitivity," he maintained; and gave up The Young People's Fellowship. "They're not really vitally interested," he told Samuel. "Besides I think it's better for everyone to run their own activities."

In April Dee Dee came to see Mr. Entwhistle, looking particularly pale.

"I think I may be going to have a nervous breakdown," he said, with what Isabel called his "I'll labor night and day to be a pilgrim" look. "Do you think I should see an analyst?"

"What?" Samuel hollered, on the verge of tears.

"I mean I'm afraid I may get neurotic. You see, Sybil and I have broken our engagement. It's cut me up quite a lot."

"Who's Sybil?" asked Samuel, "that altar guild person? When did you get engaged?"

"Last month. But last night she told me she's decided to marry Bert Oglethorpe." Dee Dee drew himself up heroically. "Bert works at Kroger's. The fish department."

"I think it may be all for the best," Samuel said soothingly. "Why don't you throw yourself into your work. Perhaps your grief will be—er—assuaged."

"I shall," Dee Dee said. "If it doesn't help—perhaps then I could see an analyst."

"I ought to see one myself," Samuel growled, after Dee Dee had closed the door.

For two weeks Dee Dee made considerable progress in his pastoral work. Then the reports ceased again.

"That boy," Samuel said to Isabel. "He's off again. Mooning over his card catalogue."

"Haven't you heard?" Isabel asked sweetly. "He has a new girl."

"Oh, good Lord," Samuel prayed. "Who?"

"Mrs. Vivaldi."

"Mrs.!"

"She's divorced. Very attractive. The poetic type. She's only twelve years older than Dee Dee."

Samuel bowed himself in his chair in silence.

During May he had daily consultations with Dee Dee, but apparently to no avail. The first of July brought news that Mrs. Vivaldi was moving to Los Angeles. Dee Dee paraded up and down the parish house corridors for three days with what Isabel called his "O God our help in ages past" look. But on the fourth day he began to plan for his vacation in the White Mountains. Samuel realized another crisis was past, but he had decided the time was later than Dee Dee thought. He wrote some eloquent letters.

"My dear," he told his understanding wife. "You win. There are some problems a rector has with him always—like the poor—and like Lord Nelson. But some can be overcome. And I think I've overcome Dee Dee. The bishop of Southwestern Utah needs a man. In fact he is much impressed by Dee Dee's qualifications. A few years in the mission field may make a man of him, and it will allow me to get back to my parish. Since November I've had but one pastoral case. Dee Dee Delancey Doolus!"

"It's very curious," Isabel said, putting the ham on the table, "why you can't find a curate that's pre-cooked."

Common Idolatries

BY

E. A. CALLANAN JR.

Lay Vicar of St. James' Church, New Castle, Indiana

A MINISTER is always trying to convey to his congregation a picture of a vision which he sees, however dimly and imperfectly. Many of his listeners are shocked and disturbed by this picture—to the point of being driven to seek escapes and hiding places from the minister's message; while others, catching a glimpse of something which fulfills a longing within them, are drawn to pursue the vision for themselves—sailing right

past the minister's own imperfect picture to a clearer picture of their own.

To the first group a minister may appear to be a harsh, meddling radical; while to the second he may seem almost mediocre in his presentation of this tremendous message and vision.

What is this vision? It is the gospel, or "good news"; and this good news is that God not only exists, but that he is actively concerned for the welfare of mankind. God so loves us that he gave his only Son to die for us. Such love demands our response—though it is not forced upon us. We must, to call ourselves Christians, reply to his initiative action with the devotion of our lives.

However, we cannot follow God merely by wishing to do so. We must allow God to give us the strength. Does this sound somewhat absurd?—that God seeks man's devotion, and then is forced to supply the power for him to be devoted? We might even ask, "doesn't that make of man a mere puppet of God and not a worshipper?"

The answer lies in another fact of our human nature: besides being incapable of loving God without his help, we have a God-given ability to reject God and go our own way if we want to. This we inevitably seem to do. Our way, in this sense, is the way of complete reliance upon our own resources—or what we falsely call our resources, for we know that God created these. So, as we go our own way, instead of God's, it is as though we were trying to be self-sufficient centers, in short—gods, ourselves; thus perverting these God-given resources by turning them to our individual, private ends.

Therefore, to give up this pretense at "playing God," and to place our reliance upon God's strength, is far from a puppet-like action, it takes a strenuous denial of those aims and goals of ours, and a dying to our "selves" to live in God. For, when God asks for our worship, he is not merely asking us to direct our powers to what we think is his work. Far from it. God requires something far more radical, and far more humiliating: He demands that we throw away all self-possessiveness, all attempts to control our lives, all attempts to manipulate his resources as though they were our own, and to cast ourselves empty and lifeless at his feet. Truly a humiliating and painful prospect!

But it is then, and only then, that God can and will use us as his tools. Then, and only then are we useful for his purpose exclusively. Still more essentially, then, and only then will we be given real strength—strength that cannot be overcome nor denied, since it comes from God, and is used for God.

False Gods

THE world at large does not recognize the leadership of God. One element of this group believes in a god which is a projection of its own dreams and desires. This god is thought of by its followers more as principle than a person. And it can only dimly influence, if at all, the affairs of men in this world. It is up to man, by his own efforts, this religion believes, to work out his own problems, his own salvation. Mankind must, as the saying goes, stand on his own two feet. There is nothing humiliating about this religion. It is very dignified. There is no cross, no shame, and no divine love. God cannot be called upon, because he is not allowed to "interfere with nature," say the proponents of this kind of religion.

Another element in the non-Christian world appears to be just the opposite of this first group. They rely heavily upon what they call their god. But, in reality, these are like the other, for they, like the others, are calling religion what is merely a projection of their own selves and their own desires for the world. This element sees God as a magician, who turns their luck, cures every ill, safeguards their financial future, and so on. This god is a performing genie, who, when the proper bottle is rubbed in the proper way, is forced to appear to do the bidding of its master. Such a god is, of course, a mockery; whose cultus is superstition, magic, and hollow selfishness.

It is surprising how widespread these two idolatries have become in these days of threat and insecurity. Oddly enough, we find both of them being followed by people who otherwise are members of Christian Churches—of all denominations. Still more oddly, we can find examples of people who manage, somewhat illogically perhaps, to combine both of them into one supreme private idolatry.

Let us take the case of Warden Jones. Warden Jones describes his church as "a good thing for the community," somewhat in the same way he would describe a real-estate improvement. He might also go on to say that his church represents "a good bulwark against the communist menace," very much like he would characterize the FBI. In both of these phrases, Warden Jones' church, and hence his god, becomes means for ends which Warden Jones thinks are valuable—meaning, of course, valuable to him. This is the magical, or performing genie type of cult.

But Jones would go even further; he would tell you, if you pressed him, that he, himself, doesn't take this religion business too seriously. "It's all very well to talk about supernatural powers," we can hear him say, "but when it comes to the concrete issues of life, you can't expect God

to be handing out things that you are supposed to be working for." Warden Jones has learned to stand on his own two feet. He considers asking God for help as maudlin nonsense. Indeed, the thought of God tampering with Warden Jones' world would be regarded as a serious outrage—worthy of a Congressional investigation! Thus Jones combines conveniently the magical and the *laisse faire* type of gods into a protective system for his own selfish ends.

Now, those who share one or the other, (or, perhaps, both), of Warden Jones' religions are in really bad shape when it comes to facing the important issues which Christianity is built upon. How, for instance, would such people go about forming a church following their assumptions about religion? They would be forced to have in this so-called church of theirs only people who agreed essentially with their personal aims in life, their platform. Obviously their platform cannot be greater or better than they are themselves; and so, sooner or later, various elements will begin to demand more attention for this or that pet project, as this kind of a church goes on. Ultimately, of course, there are going to be as many pet projects as there are people. Result: chaos; or, to use a Biblical phrase: Hell. Complete selfishness has to lead to complete division, and complete division, where man is utterly separated from his fellow man, (and, naturally, from God), means Hell.

The purpose of presenting this positive and negative picture of the Christian community and its problems, is that we must carefully and prayerfully remind ourselves that our purpose . . . our end . . . our goal is the worship and service of God Almighty—on his terms, and with reliance upon his strength only.

The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

Morning Prayer: An Outline

RECENTLY my friend Roger Blanchard of the College Work Division of our National Council asked me to write a brief introduction to Morning Prayer, to be included in the new edition of *Venite Adoremus*. This is a publication of representative offices of worship of the various Christian churches, issued by the World Student Christian Federation. I am passing it along to Witness readers, who might find it of some use as an outline for teaching the content and rationale of this Prayer Book office to lay groups. Incidentally, it might contain some supplementary sug-

gestions for use with the excellent film strip on Morning Prayer put forth over a year ago by the Evangelical Education Society. Here it is:

The Office of Daily Morning Prayer has been one of the most distinctive and popular services of the Book of Common Prayer since the first edition of 1549. It was constructed out of materials from three offices of the medieval Breviary—Matins (or Nocturns), Lauds, and Prime—and conformed to the basic structure of these services: psalmody, Scripture reading with canticles of praise, and prayers. The 1552 Prayer Book added a penitential introduction, and the 1662 Book appended the prayers and thanksgivings after the Collect for Grace. In fundamental substance, however, the Office represents the daily praise and supplication of the liturgy of Christendom for over a thousand years.

The most notable characteristic of the service is its Biblical content. Even those portions not directly taken from the Scriptures, such as the hymn *Te Deum*, the Creed, and the prayers, are replete with quotations from and allusions to passages of both the Old and the New Testaments. By means of a fixed table of psalms and lessons for Morning Prayer (and its companion service of Evening Prayer), it is so arranged that in the course of a year almost the entire Bible is read. Special attention is given to the appropriateness of the appointed lessons to the seasons and festivals of the Christian Year. Thus the whole record of God's mighty acts for man's redemption as they are set forth in Scripture, from the Creation of the world to the Final Advent of our Lord at the end of time, are systematically recalled to the edification of the congregation and set within a framework of daily praise and adoration.

Although the service is essentially Biblical, it is also representative of the various ages of the Church's life of corporate prayer since New Testament times. The Creed, a profession of faith stemming from the second century, is a daily renewal of our baptismal vows. The *Gloria Patri* and the *Te Deum* are the finest flowers of Christian hymnody from the age of the great fourth and fifth century fathers who formulated the ecumenical standards of the Church's faith. The invariable Collects for Peace and Grace recall the Dark Ages of barbarian invasion and settlement in Western Europe when the Church's sole defense lay in the protection of Almighty God. The variable antiphons used with the psalm *Venite* are a reminder of the rich splendor of medieval worship, so elaborate in its poetic symbolism drawn from the Christian Year and the lives of the saints. The General Confession breathes the Scriptural piety of the Protestant Reformers, the

Prayer for All Conditions of Men reflects the force of Christian missions and the problems of Christian unity in the modern era, while the alternative prayer for the President is a twentieth century composition peculiarly relevant to the political crises of our own present day and age.

There is a fine balance in the Office of the various elements which make up a complete liturgy of corporate worship: penitence and confession of sin, praise and thanksgiving, revelation of God's will and purpose, and petition and intercession for all our human needs, both material and spiritual. For this reason the service has not only fulfilled its original intent of being a daily offering of worship, whether in public assembly or private devotion; but in many Anglican parishes it serves the people as the principal means of corporate worship on Sundays when the Holy Communion is not celebrated as the main service. On such occasions the Office is customarily supplemented with hymns, a sermon, and an offering, with a concluding Blessing.

A Thanksgiving List

BY

WILLIAM P. BARND'S

Rector of St. Matthew's, Lincoln

SOON Thanksgiving will be here and for Christians it should be more than just a day to see a football game, go on a trip, or eat turkey. The words "think" and "thank" are related, and thanksgiving should be a time when we really stop to think and thinking, we are led to be thankful. God is the author of all good gifts, and to him we offer our thanks. This day is therefore a religious day, as well as one for social pleasure. Family dinners, parties, sports events should not keep us from God's house on Thanksgiving.

The Rev. H. Kano, a Japanese clergyman, who ministers to the Japanese in Nebraska, recently put forth a list of God's gifts in alphabetical order. For example, under A he lists "America," "analytical geometry," and "apples." Under B he puts "Bishop Brinker," "books" and "baseball." Under R he has "ricecake"; and T "truth" and "turkey."

Why not follow this example, as a devotional exercise, this Thanksgiving? Make up your own list, and after each letter of the alphabet, write down some thing for which you are thankful, beginning with that letter. This will take a little thought, but thinking and thanking are kin to each other, and when we think we are apt to be thankful and when we are thankful we are apt to be thoughtful. On my list, for example, are

"Aeschylus," "Baptism," "Children," "Dante," "Eternal life," "Fun." So get out your paper and pencil, and start on your own list. You will enjoy making it!

Brooding

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

DR. BURNETT has a hen which has brooded some duck eggs and now patiently looks out for the thriving ducklings. These youngsters are no blood relation to her, yet she treats them as her own. No matter what strange conduct they manifest, she continues to watch over them.

There is a message here for us. God treats us with concern for our best whatever our conduct. There is not anger but sorrow when we fail to trust him.

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered the children together, even as a hen gathereth her chickens under her wings, and ye would not."

Think of God brooding over the world today as men move about seeking safety in hoarded food, stock-piled munitions, trained killers, without confidence in his power or realization of his concern for them. Can he make us turn and find our true security in his care? Can we who have been marked with the cross find the way to show the power of that cross to turn death into victory?

Think of God brooding, and then turn in under the shadow of his wings. Spend time each day reaching for the warmth of his love in prayer and taking to him the wounds and fears in your heart and you will find rest and strength for his service.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

St. Ambrose on the Sacraments and On the Mysteries. Translated by T. Thompson. Macmillan. \$2.50.

This translation first appeared in 1919, as one of the S. P. C. K. Series, and the original was described as by "an unknown author." Continued study has convinced the editor, Dr. Srawley, that the work on the Sacraments is an authentic treatise by St. Ambrose. The works are interesting examples of patristic exegesis, and also contain many interesting sidelights on the manner of celebrating and administering the church's sacraments in the days of the Bishop of Milan.—F.C.G.

British Humanitarianism. Essays honoring Frank J. Klingberg. Ed. by Samuel C. McCulloch. Philadelphia. Church Hist. Soc. \$4.00.

The character of Frank J. Klingberg, an outstanding layman of the Church and a consecrated teacher, shines through the essays of this work written by former graduate students of the Department of History of the University of California at Los An-

geles. It is noteworthy that after thirty-three years at that University, the graduate historians who have passed under his influence in the department which he was largely instrumental in building, have produced in his honor a book concerned with Christianity, and primarily with Christian Missions. During the past ten years Dr. Klingberg has been a frequent contributor to the Historical Magazine of the Episcopal Church and has made a real contribution to the early history of the American Church in his Anglican Humanitarianism in Colonial New York, published in 1940 by the Church Historical Society.

Aside from the factual value of the volume, its greatest interest lies in the question which it raises, "Is humanitarianism the other side of humanism, or is it a necessary resultant of missionary activity?" The question is not definitely answered for the influence of James Mill and Jeremy Bentham is noted alongside the positive contributions of the Society for the Propagation of the Gospel. As is to be expected in a historical volume of this

sort, the length of the essay often limits the author to a recital of facts without sufficient interpretation of the facts. The articles concerning the work of the S. P. G. are the most interesting to the average church reader, while the essay on Thomas Bradbury Chandler, the leader of the Tractist Controversies in New York, is probably the best review of the life and activities of the 18th century New Jersey clergyman which is to be found.—Sydney Temple.

A Primer of Christianity. I, *The Beginning of the Gospel*, by T. W. Manson. Oxford University Press. \$1.50. II, *The Furtherance of the Gospel*, by R. W. Moore. \$1.75. III, *The Truth of the Gospel*, by G. B. Caird. \$1.75.

This excellent little trilogy is meant for beginners. The first volume contains a good introductory chapter, and then a fresh translation of the Gospel of Mark, with brief introductory notes, section by section, and some additional material from the other gospels. Volume II is a magnificent history of the Christian Church in 160 pages! Volume III is a survey of Christian doctrine from a modern critical point of view, liberal in outlook (see page 100, on the Virgin Birth), and social in its outlook (see the last chapter).—F.C.G.

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NEWS OF OTHER CHURCHES

PRESBYTERIAN PROGRAM FOR PUERTO RICANS

Plans for economic, educational and social service aid to Puerto Ricans in New York, were announced by Presbyterian Labor Temple. The Rev. Richard E. Evans, minister, said the program is "designed to help these new neighbors of ours secure adequate employment, find decent housing, and obtain an effective command of the English language.

"Now is the time," he said, "we must express in concrete and specific ways our strong faith in the fine qualities of our good neighbors from Puerto Rico, who have come to us recently in such great numbers, and who need our understanding and good will as they face the difficult task of adjusting themselves to new surroundings."

Mr. Evans said he did not "condone in the least" recent acts of terrorism by Puerto Rican nationalists, but added, "we must be very sure that we do not make the great majority of these fine people from Puerto Rico the victims of our resentment over the acts of a few desperate men."

Among the projects to be inaugurated immediately are a nursery school for children of working mothers, classes in English for children and adults, an employment agency, a housing bureau, and recreational activities for young people.

CHRISTIAN LAWYERS MEET CLERGY

Chief Justice Fred M. Vinson and Associate Justice Tom Clark were among Washington lawyers to attend a luncheon for lawyers who are professed Christians, held in connection with the Protestant preaching mission. There were about 1,000 present to hear Methodist Ralph W. Sockman of New York tell them that "the pulpit is not adequate for a world like ours. We simply have got to get the laity as an effective witness." Lawyers, he told them, can serve the Christian cause by "endeavoring to bring our old moral commandments up to our new social trends. The ten commandments and the sermon on the mount are eternally true but their application must be projected into our complex living in order to sting the consciousness of men awake."

FIRST NEGRO ADDRESSES N. C. DISCIPLES

For the first time in the 106-year history of the North Carolina state convention of Disciples, a Negro addressed the group at its annual sessions. He was the Rev. C. L. Parks, director of the Goldsboro Christian

Institute, Goldsboro, N. C. Mr. Parks told the convention that, while foreign missions are important, more missionary work should be done in this country as well. He said there was no need "to go to Japan or the Belgian Congo to find people who need to be helped. Those people can be found right here in eastern North Carolina."

During the sessions, the delegates adopted a resolution expressing opposition to the establishment of diplomatic relations with the Vatican through either an official U.S. ambassador or a Presidential representative.

BISHOP OXNAM WANTS DECLARATION

Bishop Oxnam, Methodist, told 5,000 attending a Reformation day rally in Trenton, N. J., that religious tension throughout the world would end if the Pope saw to it that others have the religious freedom that Roman Catholics ask for themselves. He called for the end of "political, social and religious disabilities suffered by Protestants in Spain, Italy, Latin American countries" and elsewhere. He also assailed efforts to obtain public funds for parochial schools.

INDIANAPOLIS WANTS NATIONAL COUNCIL

Indianapolis has put in a bid to be the "capital" of American Protestantism by inviting the National Council of Churches, to come into being official at Cleveland, Nov. 28-Dec. 3, to make its headquarters there. Other cities expected to make bids are New York, Cleveland, Chicago, St. Louis, Columbus.

HUNDRED MILLION FOR CHURCHES

More than \$100,000,000 in construction work will be under way for churches of the Southern Baptists before the end of this year, according

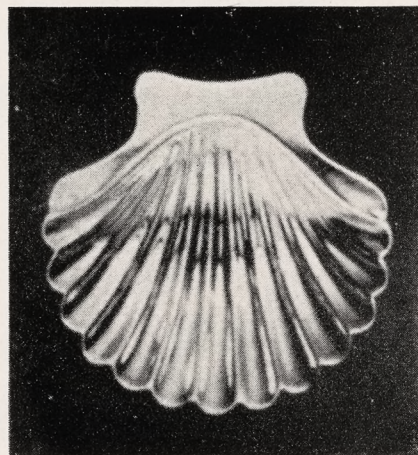
to W. A. Hareel, secretary of the denomination's department of architecture. In an address in Fort Worth, Texas, he called attention to the trend toward functional building, with the elimination of trim and ornamentation traditional in churches.

RELIEF SHIPMENTS DROP DRASTICALLY

The Brethren service center at New Windos, Md., reports that the amount of relief materials contributed by churches for relief overseas had dropped to less than 5% of the post-war peak volume. Officials stress the need for a new interdenominational appeal since there is still great need in Europe.

CHURCHES MAP SUNDAY SCHOOL LESSONS

Representatives of a score of Protestant denominations met in Cincinnati over the week-end of October 29 to plan the next steps in the uniform lesson series, sponsored by the International Council of Religious Education. Outlines worked out by the committee are developed by committees of some 80 denominations and made to conform as completed lessons to the particular denominational viewpoints.



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NEWS OF CHURCHES OVERSEAS

NEW INTERPRETATIONS OF THE BIBLE

Officials in Czechoslovakia are reported to be reinterpreting parts of the Bible in order to lessen the resistance to the government's collectivist and cooperative farm programs. One official, a Catholic, told a group of farmers and miners that their "opinion on the property of agricultural land is not at all Christian, but is entirely pagan," adding that "property rights, according to Christian moral laws should not be absolute rights. Property must serve the welfare of the collective and the individual. Private property, according to Catholic laws, can be expropriated if it helps the common welfare.—The cooperative system is basically a Christian theory because it prompts and teaches Christian love of neighbor. You will therefore serve your own religion and God if you help the government in building the collective farms, the collective cow sheds, the collective pig sties, and so on."

HROMADKA CONDEMNS POLICY IN ASIA

The Rev. Joseph Hromadka, noted Protestant of Prague, has written to the president of the UN Security Council charging that U.S. policy in Asia is "compromising the cause of Christianity." Local papers quote him as declaring that he has heard "again and again about the irrepressible opposition of Asian nations to the colonial exploitation and political subordination imposed by western civilized nations calling themselves Christians." On the matter of Korea he wrote: "I don't know all the details of the events which happened since the end of June, but I cannot understand why the Security Council should have succumbed to the American demand for police action against North Korea without the consent and cooperation of Korea's neighbors."

Hromadka, once a professor at Princeton, was an outstanding leader at the Amsterdam assembly of the World Council of Churches.

ASSUMPTION DOGMA DENOUNCED

Leaders of Protestant Churches in England and Europe generally have made sharp verbal and written attacks against the Pope's proclamation of the assumption dogma of the Virgin Mary. Anglicans, Orthodox, Lutherans, Dutch Reformed, all echo the statement of Lutheran Bishop Gerhard May of Vienna, who declared that "for the sake of biblical truth and for the sake of our loyalty to it, we have to say a clear 'No' to this."

HEBREW CHRISTIANS IN ISRAEL

A Hebrew Christian settlement is being established near Tel Aviv, the funds being provided by the U.S. Southern Baptists. An advance group, consisting mainly of Jews converted to Christianity, have arrived, led by Rev. R. L. Lindsay, representative of the foreign mission board.

URGES NATIONS SURRENDER PARTS OF SOVEREIGNTY

Nations commit no moral wrong by surrendering part of their sovereign power in the cause of peace, Archdeacon H. O. Gibbs-Smith of London, asserted in a sermon at St. Paul's Cathedral. Speaking at a United Nations service, the archdeacon said, "the best patriots in our country today are those who would support the surrender of some measure of national sovereignty in order to deliver their beloved country from the nightmare pos-

sibility of a third world war."

The price we may have to pay for a fundamental international settlement and a durable peace, he said, could not be too high unless it be the sacrifice of a primary Christian principle.

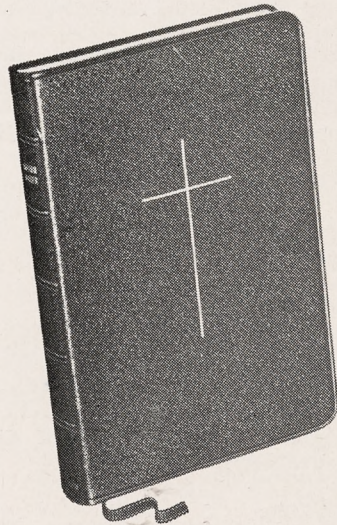
GERMAN CHURCHMEN CONSIDER REMILITARIZATION

Leaders of Evangelical churches in both eastern and western Germany are meeting tomorrow, Nov. 17, to discuss the rearming of the country. A number, including Pastor Niemoeller, have vigorously denounced remilitarization, stating that former Nazi generals are being put back in power.

ANGLO-CATHOLICS MEET WITH UNITAS

Three representatives of the Anglo-Catholic of England conferred in Rome with officials of Unitas, a Jesuit sponsored movement organized in 1946 to promote unity of all Christians. Two of the Britishers were later received in special audience by the Pope, who imparted his apostolic blessing.

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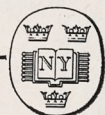
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PEOPLE

CLERGY CHANGES:

E. RUGBY AUER, rector of Christ Church, Manlius, N. Y., becomes rector of St. Paul's, Waterloo, N. Y., Jan. 1.

CHARLES J. BROWN, formerly of Alberta, Canada, is now in charge of St. Mark's, Clark Mills, N. Y.

WILLIAM C. ACOSTA, former rector of St. John's, Corsicana, Texas, is now rector of the Messiah, Gonzales, Texas, and in charge of St. James, Hallettsville.

WILLIAM PORKESS, retired, formerly rector of St. Stephen's, Wilkinsburg, Pa., is now acting rector of St. Bartholomew's, Brooklyn, N. Y.

CARTER S. GILLISS has resigned as rector of Christ Church, Washington, D. C., because of ill health.

HERBERT H. HILL has resigned as rector at Monticello and South Fallsburgh, N. Y., effective Nov. 15.

HUBERT DOODY, formerly of St. Luke's, Mechanicville, N. Y., is now ass't at St. Columba's, Detroit.

HOWARD L. COWAN, formerly curate at St. John's, New York, is now assistant at the Incarnation, Detroit.

HARRY B. WHITLEY is now in charge of St. Paul's, Harsen's Island, Mich., in addition to being rector of St. Andrew's, Algonac.

ORDINATIONS:

RICHARD C. HEINTZ was ordained priest Oct. 18, by Bishop Hunter, at St. Luke's, Baggs, Wyo. He is rector of the Little Snake River parish with home at Dixon.

EDWIN J. MOSHER, former Baptist minister, was ordained deacon Oct. 25 by Bishop Peabody at St. Luke's, Harpursville, N. Y., where he is in charge.

JOHN B. COVEY was ordained priest Oct. 28 by Bishop Fenner at Grace Cathedral, Topeka, Kan., where he is canon.

HONORS:

GEORGE HUDDLESTON, for 20 years organist and choirmaster of Christ Church, New Brunswick, N. J., was honored at a dinner on Nov. 6 in recognition of his years of distinguished service.

DEATHS:

PERCY FOSTER HALL, 87, rector emeritus of St. Paul's, Alexandria, Va., died Oct. 31.

FREDERICK WRIGHT, 79, rector emeritus of St. John's, Tuckahoe, N. Y., died Oct. 30. He was the author of a number of books, including several of poetry. Among those surviving is Walter B. Wright, rector at Lake Mahopac, N. Y.

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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.

ROBERT N. STRETCH

Chaplain at U.S. Naval Academy

I have just been reading, with the usual interest and enjoyment, the latest issue of *The Witness*. I must question one of your statements.

In the otherwise excellent editorial, "Religion in Schools," you state, "When the founding fathers ruled against the establishment of any religion, they had in mind the setting up of any one Church as the official, national Church over against all the others." Has the writer read R. Freeman Butts' book, "The American Tradition in Religion and Education?" It seems to me that his chapter 2, what "Establishment of Religion" meant in Colonial America, establishes pretty clearly that Madison and his associates in the preparing of the first amendment had in mind preventing "multiple establishment" such as then existed in many of the colonies and new states, i.e., the support out of tax funds of churches, no matter how many.

This point seems to me important. I have heard of no serious attempts to create an established Church in the United States at the present time, but there are very serious attempts to secure tax money for the support of religious schools, hospitals, orphanages, etc. That seems to be a very live and vital issue, whatever side one may take on it.

CHARLES M. BRANDON

Rector, St. John's, Porterville, Cal.

Your editorial "For Whom the Bell Tolls" in the 2 November issue contains the very reasons why I did not wax even warm over the Crusade for Freedom and why I did not sign the scroll. More power to you and continue to put first things first.

RAYMOND K. RIEBS

Rector of St. Paul's, Dayton, O.

A man named Robert Westfall has been working on clergy of the Church from Florida to California. He has a wife and a year old baby boy. His story is that as an ex-convict he is attempting to go straight but that he has had unfortunate experiences with the police who have picked him up on various pretexts, given him a going-over and then ordered him out of town. He is unable to tell the truth, and yet has a most convincing air about him. I have had word from various clergy that they have given him substantial sums of money only to

have him disappear and turn up some place else with the same story. Be on your lookout for him. When I last heard of him he was in California.

ALEXANDER F. GILMAN

Layman of Chicago

Mr. H. J. Mainwaring (Witness, Sept. 28) is reading into the Book of Common Prayer some things that are not there. It is true that the creed does say "I believe in the holy Catholic Church" or "One Catholic and Apostolic Church," but that is not saying that the Protestant Episcopal Church is that Church any more than that the Roman Catholic Church is that Church. The holy Catholic Church is an ideal to which all Christians hope one day to attain.

We are Protestant because we have been ex-communicated by the Church of Rome and it does not make a bit of difference what we think about it. I am proud that the Protestant Episcopal Church is honest enough to proclaim to all the world that it has divorced itself from some of the evils of Rome (commonly called Catholic) and that it isn't pussy-footing around pretending to be something it is not.

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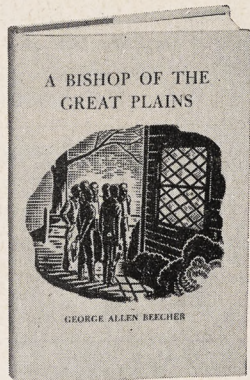
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EPISCOPAL GIANTS

(A REVIEW)

"Bishop George Allen Beecher of Western Nebraska was one of the episcopal giants of the generation just behind us (he retired in 1943; was consecrated in 1910). His story is told autobiographically in *A Bishop of the Great Plains* (Church Historical Society, Philadelphia, 1950. \$3.) Here is a man who is pleasingly unconscious of his greatness. Not all great bishops and other ecclesiastics are so, judging from their autobiographies. Bishop Beecher was a missionary of apostolic stature, and a delightful person as well. There is a frank, wide-open humor in him that well befits a bishop of the wide-open spaces. Churchmen of Nebraska will greatly relish this book; but I hope it will find a wide non-Nebraskan reading public as well.

Your reviewer, himself a Westerner, found himself musing throughout the book: if the Episcopal Church in the West had more men of the Beecher type in its ministry, it would not be doomed to the perpetual role of ecclesiastical weak sister in this area. Ours has been—and is—too exclusively a

metropolitan and Eastern Church, and there is no real excuse for it. I am naive enough to imagine that I know the sovereign cure: more Beechers.

Another episcopal giant, of a very different diocese and with a very different but perhaps equally difficult row to hoe, was Arthur Foley Winnington-Ingram, Bishop of London 1901-1939. His story is admirably told by S. C. Carpenter in *Winnington-Ingram* (Oxford Press, 1950. \$3.50). I have spoken of differences between Western Nebraska and London as dioceses. These are of course obvious. But Winnington-Ingram and Beecher, as apostolic men, went about their episcopal tasks in essentially the same manner, as evangelists. Both men had the common touch; both had a passion for souls, both were true fathers in God to those of this fold and ambassadors of Christ to those not of this fold. Neither was prelatial or pontifical in manner; each was every inch a bishop of the Church of God.

In reading either of these books one can readily see why its subject was loved and revered. Both are richly worth reading."

—Dr. Carroll Simcox in *THE LIVING CHURCH*.

Dr. Hewitt B. Vinnedge, in *PARSONS*, a Magazine for the Clergy of the Episcopal Church, writes:

"One hopes that this autobiography will be widely read throughout the Church. It brings back the power and glory of a missionary-mindedness that has greatly dimmed in the American Church. Here is Bishop Beecher's own account of the romantic days of his priesthood in the Great Plains, done in his own inimitable manner of the story-teller . . ."

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