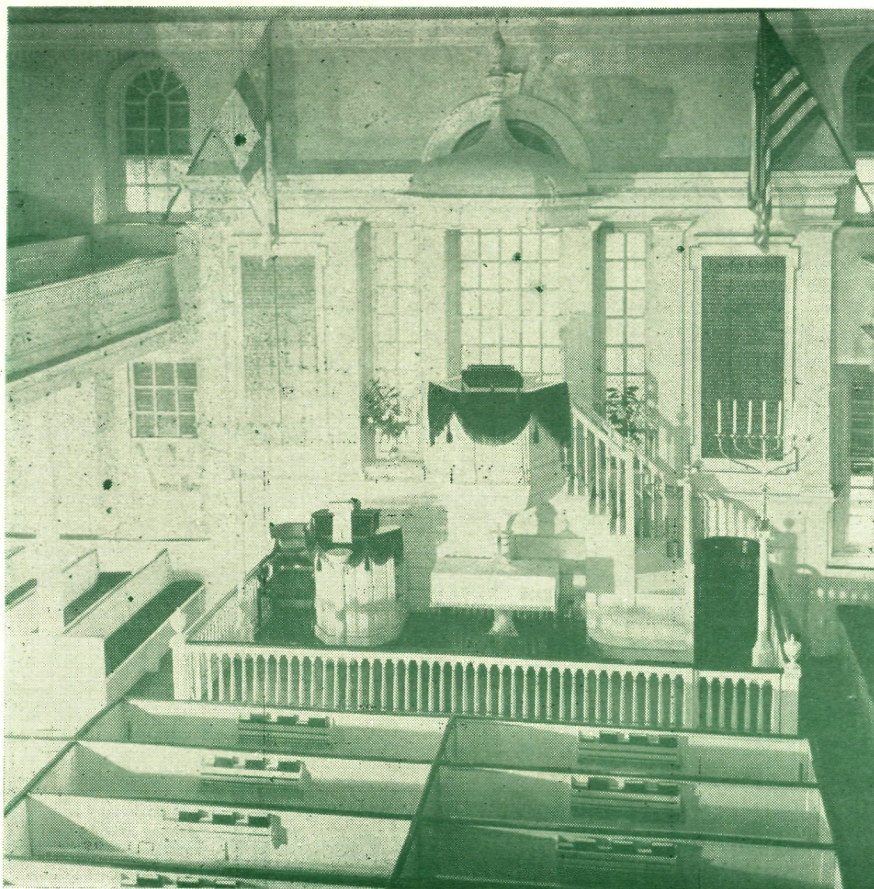


The WITNESS

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NOVEMBER 19, 1953



HISTORIC VIRGINIA

WHERE the House of Bishops met all last week has several churches that have been restored to their pre-Revolutionary beauty. One is Christ Church, Alexandria, pictured here.

The Meeting Of The House Of Bishops

SERVICES In Leading Churches

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

Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30. 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, H. C. (Wed.) 4, Evensong.

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

Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days; Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector

8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., New York
Rev. Roscoe Thornton Frost, D.D., Rector

Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 4 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.

ST. MARY THE VIRGIN

46th Street, East of Times Square
New York City
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, Rector
Sundays: Holy Communion, 8; Church School, 9:40; Morning Service, 11; Evening Prayer, 5.

PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. I. 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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THE WITNESS is published weekly from
September 15th to June 15th inclusive,
with the exception of the first week in
January and semi-monthly from June 15th
to September 15th by the Episcopal Church
Publishing Co. on behalf of the Witness
Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post office
at Tunkhannock, Pa., under the act of
March 3, 1879.

SERVICES In Leading Churches

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

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Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Fri.,
12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
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CHRIST CHURCH IN
PHILADELPHIA

2nd Street above Market
Where the Protestant Episcopal Church
was Founded
Rev. E. A. de Bordenave, Rector
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Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

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

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

SERVICES In Leading Churches

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

CHRIST CHURCH
Cambridge, Mass.

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

ST. JOHN'S CATHEDRAL
Denver, Colorado

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

CHRIST CHURCH
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Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
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Sun.: H. C. 8, 12:15; 11, 1st S. Family
9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8 ex Wed. and
Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
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Sunday Services: 8, 9:30 and 11 a.m.

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Rev. A. Freeman Traverser, Ass't
Sun. 8 HC: 11 MP: 1st Sun. HC: Fri.
12 N HC: Evening, Weekday, Lenten
Noon-Day. Special services announced.

CHRIST CHURCH
Nashville, Tennessee

Rev. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m.,
Family Service and Church School; 11
a.m., Morning Prayer and Sermon;
5:30 p.m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a.m.

CHURCH OF ST. MICHAEL AND
ST. GEORGE

Saint Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William Baxter
Minister of Education
Sunday: 8, 9:25, 11 a.m. High School,
5:45 p.m.; Canterbury Club, 6:30 p.m.

ST. PAUL'S CATHEDRAL
Shelton Square

Buffalo, New York
Very Rev. Phisip P. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

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STORY OF THE WEEK

House Of Bishops Discusses Capital Fund Drive

CONCERN OVER CREEPING FASCISM EXPRESSED
IN HISTORIC SETTING IN WILLIAMSBURG

By W. B. Spofford Sr.

★ Discussion of a Capital Fund Drive in 1954, voted by the last General Convention, and grave concern over creeping Fascism in the United States highlighted the meeting of the House of Bishop, in session in historic Williamsburg, Va., November 10-13. It was attended by 145 bishops, representing the 75 dioceses in the U. S. and the 28 missionary districts here and abroad, making it the largest gathering in the history of the House.

Presiding Bishop Henry Knox Sherrill, speaking in the House of Burgesses chamber of the reconstructed Colonial Capitol, said:

"It should hardly be necessary to state that the Christian Church is opposed to Communism as a threat not only to individual freedom but indeed to everything for which the Christian religion stands. But it is necessary to make this statement, for there have been broad generalizations and accusations particularly against those Churches which have a democratic tradition.

"The fact is that the Christian Churches are the greatest bulwark against atheism and the whole philosophy and practice of Communism. It is not simply a matter of pronouncements but of all that happens on the parish level—the train-

ing of children, the preaching of the gospel of Christ, the worship of Almighty God.

"The Church is equally opposed to what may be described as 'creeping fascism.' We know from our brethren of the Churches abroad that often Fascism has come upon them unawares.

"We are against trial by uninformed public opinion; against accusations of hearsay, the kind of threat that is too prevalent today. We are for fairness and justice as a part both of Christianity and of our democratic way of life."

His brief, unprepared speech was later recreated and unanimously adopted as a resolution by the House.

Events that were happening in Washington at the very moment, with the subpoenaing of former President Truman and Supreme Court Justice Tom C. Clark by the House Committee on Un-American Activities, served to make the Presiding Bishop's words the more dramatic and timely. Added to this were the pertinent remarks of Kenneth Chorley, president of Colonial Williamsburg, at the same meeting:

"On this ground the Virginia Burgesses spoke for liberty. They spoke with firm belief in the integrity of the

individual. They spoke in the faith that our Creator endowed man with certain inalienable rights. Because they believed these things, a new kind of individual was created; a new kind of civilization was carved out of the wilderness; a new kind of government was formed; ancient cultures were fused with the new; wars were survived and new hope brought to the world.

"Bishop Sherrill, you are sitting in the very chair Peyton Randolph occupied when he presided over the historic debates which did so much to shape the Republic. And in this very room in 1779, Thomas Jefferson's famous bill for religious freedom was introduced.

"Let us remember that, when men had few rights anywhere, the Virginia Burgesses stood up in these surroundings and proclaimed the doctrine of the rights of man everywhere.

"Just as we were the hope of the world's oppressed two centuries ago, we remain that hope today."

Capital Fund

The drive for a large capital fund next year was thoroughly discussed, after Bishop Sherrill had reminded the bishops that such a drive was authorized by the Boston General Convention. He explained that the National Council had not yet decided on the sum to be sought, which would be done at the December meeting when he would present the advice offered by the bishops.

The money raised is to go largely to the theological sem-

(Continued on Page Six)

The Big Lie Technique Hit By Methodist Church

★ The Virginia Methodist Conference, holding its annual meeting, denounced "the increasing use of unscrupulous, misleading half-truths and the big-lie technique in political campaigns and certain Congressional investigations."

Such tactics, the Methodists said, "spread the spirit of intolerance, prejudice, uncharitable judgment and lower moral standards."

The delegates urged all church leaders "to create public sentiment against such procedures."

The Conference received a report from its board of social and economic relations charging churches with an ostrich-like attitude on race relations.

"In the midst of the tremendous development in inter-racial relations being witnessed today," the report stated, "most of our churches are not only failing to play an active role in helping to guide society toward better and more fruitful relationships, but rather, like the ostrich, are attempting to avoid the issue by hiding their heads in the sand."

The board urged that Negro and white pastors study race relations problems together.

"We believe where there are neighboring churches of the Central (Negro) Jurisdiction of The Methodist Church, the Colored Methodist Episcopal Church, the African Methodist Church, Zion," it said, "these problems should be studied together, rather than separately. Only as problems are faced can solutions be found."

The board also called upon Virginia Methodists to take the lead in helping refugees who will be coming to the United

States as a result of recently-enacted legislation.

"It is in Virginia that every effort should be made to settle and integrate larger numbers of these immigrants," the report said. "The ghettos of foreign-born crowded in our American industrial centers constitute a threat to our traditional American cultural pattern."

Large-scale attempts are being made, the report said, to separate various religious and national groups from other Americans in almost every area of society.

This should be avoided to keep a displaced person from ending up in an industrial city "adding one more vote to some national or special interest political bloc," the report added.

COUNTER-OFFENSIVE URGED BY WARD

★ A counter-offensive against an "organized conspiracy of the forces of reaction to silence the Protestant pulpit" was called for last week by Harry F. Ward, professor-emeritus of Union Seminary. Speaking at a reception honoring him on his 80th birthday, Prof. Ward contended that the entrance of the House Un-American Committee "into the field of religion forbidden to Congress by the Constitution" represents a threat also to "dissenting sections" of non-Protestant groups.

He declared that investigating committees have "practically destroyed freedom of all other public opinion forming groups in the United States" and said that the defense of religious liberty is "the decisive fight for the

American people of all religions. If this fight is lost nothing can stop us from going into a police state—fascism, with complete destruction of democracy."

He alleged that "a conspiracy to put religion back to where it was before its social conscience began to appear" was directed behind the scenes by the "dominant economic forces whose rise democracy made possible, but who now must destroy democracy to expand their power throughout this country and the world."

About \$650 was raised at the meeting to defend "freedom of pulpit" cases in courts.

AUTOGRAPH TEA BY SEABURY

★ The Rev. John Heuss, rector of Trinity Parish, New York, and the Rev. Norman Pittenger of the General faculty, are autographing books today, November 19th, at the Seabury Bookstore at 281 Fourth Avenue. Do You Want Inward Power is the title of the Heuss book; Christ in the Haunted Wood, is Pittenger's answer to man's life in today's haunted world.

If you read this in time to get there, you can have a cup of tea.

TOWN AND COUNTRY AT SYNOD

★ The Church in town and country was the theme of the synod of the province of the northwest, meeting at Calvary Cathedral, Sioux Falls, S. D. The group leaders were the Rev. Norman L. Foote, director of the national town-country center at Parkville, Mo.; the Rev. David R. Hunter, head of religious education of the National Council; Bishop Henry of Western North Carolina.

The synod endorsed the town-country division of the Coun-

cil and recommended creation of a provincial division.

Others to address the synod were the Rev. C. Rankin Barnes, secretary of the Council; the Rev. W. G. Wright, director of the home department; Ellen Gammack, personnel secretary of the Auxiliary.

One of the unique addresses was given by the Rev. Homer

Grace of Denver who gave his report in the sign language, with an oral translation by the Rev. Evans Moreland. Grace urged the training of speaking priests for ministering to deaf congregations.

Bishop Gesner, coadjutor of South Dakota, was elected president to succeed Bishop Brinker of Nebraska.

Mission, and the Rev. Homer F. Rogers, instructor in pastoral theology who also has hobbies. He is a champion fencer, does painting and sketching and raises dogs and homing pigeons.

BUILDING CONTINUES TO INCREASE

★ Construction of new churches continues to increase despite the usual downward building trend in the Fall, the departments of commerce and labor reported.

Churches spent an estimated \$46,000,000 on new construction in October, a contra-seasonal gain of \$1,000,000 over September, and \$6,000,000 more than the same month a year ago.

The government report estimated that churches spent \$383,000,000 for new buildings in the first ten months of this year, compared with \$324,000,000 in the same period a year ago.

Construction of new facilities by non-public schools also showed a contra-seasonal gain in October, with \$40,000,000 spent compared with \$39,000,000 in September and only \$33,000,000 a year ago.

Thus far this year, non-public schools have spent \$343,000,000 in construction, it was estimated, compared with \$285,000,000 in the same period a year ago.

Private hospital and institutional construction has continued to decline, however. Such construction is 2 per cent behind the 1952 level. Since hospital construction was never affected by controls no backlog of postponed structures existed.

Non-public social and recreational construction activity amounted to \$16,000,000 in October as against \$12,000,000 a year ago, bringing activity in this field to 27 per cent above the 1952 level.

The Churches Of India Go Into Politics

★ Development of a political strategy to insure the election of more Christians to municipal and provincial legislatures in India is one of the chief purposes of a special meeting of the Indian Christian Association to be held in October.

John Matthai, president of the Association and a former minister of finance in the Indian government, said it was necessary that members "present a united front in order to avert dangers threatening the Christian community in India."

The association is the federation through which regional Christian groups all over India carry out their political programs. In the days before India achieved independence it was virtually the only agency that nominated and backed Christians for public office. Since independence, various Church and mission bodies have put forward their own candidates in many local elections.

Another primary aim of the special meeting is to find ways of counteracting the effect upon public opinion in India of recent attacks by non-Christian individuals and groups against Christian evangelical activities.

The meeting also will consider methods of mobilizing laymen to promote Christianity in non-Christian areas and seek to develop a mediation program which, it is hoped, will prevent internal church disputes from being carried to secular courts.

BELSHAW PRESIDENT AT GENERAL

★ C. P. Mellick Belshaw is president of the senior class at the General Seminary. He is the son of the Rev. Harold Belshaw for many years on the faculty of the Berkeley Divinity School. He is a communicant of Christ Church, Cambridge, and a candidate from Massachusetts.

GIFTED PRIESTS AT NASHOTAH

★ The Rev. Robert L. Jacoby, one of three new professors at Nashotah House, is a man of diverse interests. He is an accomplished musician as well as a skilled stained glass worker, and plans to set up a workshop on the campus to continue his hobby which he says is "both an art and a craft."

Also joining the faculty are the Rev. C. F. Joaquin, formerly of the New York City

MEETING OF HOUSE OF BISHOPS

(Continued from Page Three)

inaries, the seven institutions of the American Church Institute for Negroes and the work of the Church overseas, with special emphasis on Japan.

He described the properties of the Church in Manila where houses for the bishops, the theological seminary, a hostel have been completed. Bishop Sherrill spoke particularly of the notable work being done by a fine staff at St. Luke's Hospital, Manila, with inadequate facilities and revealed his sense for the dramatic by quietly announcing that he had just received a gift of a half million from an unnamed donor for the hospital, which brought vigorous applause. An added \$100,000, he indicated, would complete the group of Church buildings in that city.

The Seminaries

Bishop Nash of Massachusetts then reported for a committee that has been studying the needs of the eleven recognized seminaries. Each seminary was asked to present its pressing needs to the committee, some of which were stated by Bishop Nash; \$425,000 for the new seminary of the Southwest; \$350,000 asked by Bexley Hall; \$80,000 by the Episcopal Theological School; \$100,000 by Sewanee for a new building; \$100,000 by Virginia for the extension of the library. It all added up to about two million, which he stated was for "pressing and immediate needs" and did not represent what the seminaries should have to do their work effectively. The heads of the seminaries are now being requested for more detailed data, the thought being that the total can be cut to a million and a half, with the cuts on a percentage basis. These figures will be discussed at the De-

ember meeting of the National Council.

Bishop Nash spoke particularly of the Seminary of the Southwest and the Church Divinity School of the Pacific which, he stated, are in no sense sectional schools and have special claims on the Church.

Institute For Negroes

Bishop Penick of North Carolina then presented, quietly but very movingly, the needs of the seven schools of the



PENICK—pleads for Negro education

American Church Institute for Negroes. The immediate needs, worked out in detail, would total \$1,317,000. He stated that the salaries of professors at these schools were half that offered by state schools, and that to pay even these reduced salaries meant that there was no money left over for capital improvements.

He said that experts estimated that there would be four million young people in institutions of higher learning by

1960; that 80,000 of them would be Negroes, who actually represent 10% of the population, and that of these only 15,000 would be in public schools with 65,000 in the privately owned schools for Negroes.

It was an impressive plea by a man who has demonstrated over the years his concern for the bettering of the lot of our brethren of the Colored race, with his final plea that it be faced as a great missionary opportunity bringing the applause of his fellow bishops.

Overseas

Bishop Sherrill then reported the needs in the Far East, particularly Japan, based partly on his own observations on the trip this summer. Bishop Bentley, as head of the overseas division, next listed pressing needs in other overseas areas.

Bishop Blankingship of Cuba next presented the cause of Latin America, stressing that the Church generally, unlike the U. S. state department, had not awakened yet to the tremendous growth in population, resources and importance of this part of the world.

The Amount Needed

There was then lengthy discussion of the total amount needed and whether or not the bishops should recommend to the Council a stated amount.

The total had been estimated roughly at a minimum of \$3,800,000. Several bishops thought that this was setting our goal too low, with much said about larger amounts raised by Baptists, Methodists and Presbyterians.

The proposal was then made that the Church be presented with two lists: Primary Needs and Secondary Needs.

Bishop Donegan of New York felt strongly that the minimum amount should be

(Continued on Page Fifteen)

EDITORIALS

Thanksgiving Day

THANKSGIVING Day, for the rank-and-file of prosperous Americans, is a day of over-eating and drinking and of family reunions. Pretty generally forgotten is its origin in the little hard-pressed community of religious immigrants for whom God was a very real and present person to whom they owed heart-felt "thank-you's" for deliverance from dangers without and within. It would be a wholesome custom for every American household, before it sits down to eat on Thanksgiving, to have read aloud to the assembled group some brief account of the Pilgrims in Plymouth during the terrible winter of 1620-21.

The conception of a personal God concerned with the lives of his children has well-nigh vanished from today's civilization. It is absorbed and obsessed with the non-personal world—its nature and resources—and with the inventions of men which exploit these resources for national gain and political prestige. That thanks—or even recognition—is due to some eternal, spiritual person is quite generally regarded as a superstition unworthy of an enlightened modern age. The Humanist ideal dominates the thought of our popular philosophies, of our education and of our work-a-day lives. Organized religion is unpopular and exercises a fast-waning influence on the thinking and action of governments.

It seems to us that the hour has struck for religious leaders to preach and teach persistently and continuously the basic truth of the Christian religion which is expressed in the concept "Thanksgiving." The God whom we acknowledge and worship is a personal being who cares for the children he has created, not waiting for them to find him, but giving himself continuously to strengthen and enlighten and save them from the utter defeat which obsession by the physical world makes inevitable. "Behold, I stand at the door and knock," as Jesus insisted. We shall let this redeeming person in, only if we stop—in our feverish pursuit of riches and safety and the world's honors—and look—at the face of the present, Incarnate God who stands ready to change the

course of history—and listen—to his voice in our prayers and in our witnessing to his will. So, as we come to revere him, because he has cared enough to enter in and to remain in our little human world, we shall turn our wavering thankfulness into a true thanksgiving, pouring ourselves out in giving to him and, through him, to his children, bad and good, who are sinners and strugglers like ourselves.

Thanksgiving to God! It differs in no way from thanksgiving to father and mother, to revered leaders, to husband and wife and lover; for when we realize that one of these genuinely cares for us, our irresistible longing is to give, unreckoningly, generously. The sad contrast between these human relationships and our attitude towards God is that we have forgotten the supreme fact of our lives,—that God cares, that he is knocking for entrance to our hearts and wills, that he longs for our gifts as evidence of our belief in and reverence for him.

This is the essential and embarrassing meaning of our "Thanksgiving Day"; a challenge to re-discover, in our prayer and thought and action, the ever-present Incarnate God who is searching us out and asking for our love, even while we neglect and doubt him.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THE Baptist Church had been given a hand-wrought, oak altar and a pair of candlesticks and had been promised a cross. The minister paid me the compliment of coming in to ask me about furnishings. Episcopalians were supposed to know about these.

We studied the substantial catalogue of a Church supply house and I gave what advice I could. I explained about frontlets and coverings. "These things cost a lot," he said. "They do," I told him, "but they last."

Later, I called him on the 'phone and said, "I was thinking things over and if I were you I would get the church meeting to appoint me and another as a committee to go up to the city and see things." "Oh," he countered, "Mrs. Dubelle is going up shortly and she

knows where she can get the material wholesale and the ladies will make it up."

"Look," I said at once. "If you are offered a bargain look at it hard and long. You want something rich and costly if you are to use it for years."

Is there a moral in the tale? There might be. For example, people love beauty in the service of God. For another, spiritual things are best paid for in full and at a price.

And finally, beware of mark-downs. God hasn't any.

The Disappearance of Man

By Charles R. Stinnette, Jr.

Canon of Washington Cathedral

NOT long ago New York City had an air raid exercise. It was called perfect and as evidence the newspapers carried pictures of the busiest intersection in the world completely emptied of people. Indeed this familiar scene of the world's largest city looked like a ghost town—strangely muted in mid-day.

The emptiness of a busy city in preparation for a war of total destruction brought to my mind two pictures from the Bible—both of them depicting Jerusalem as a ghost town. In the first Jeremiah pronounces God's judgment upon a city which will be "broken as a potters vessel that cannot be made whole again" because its people had forsaken the living God.

The other is the scene of Christ standing on the outskirts of Jerusalem which had stoned the prophets and was to crucify that same Christ because it knew not the things that belonged to its peace. The portrayal of its subsequent disaster is climaxed by these words in the Knox translation, "Behold your house is left to you, a house uninhabited." The remarkable thing which each of these scenes have in common, is that note of human emptiness. The vacant streets of the world's largest city constitute something of a symbol of lost humanity, of man's disappearance, of a world uninhabited because it is filled with Kafka-like nameless creatures who have lost contact with the living God and have never known the meaning of peace, have never known really what it means to be themselves.

Our Secular World

IN SOME measure this is a picture of man in our culture: having gained the whole world of material things, he lost himself. As a people we like to think that the crushing of the individual man is the work of the state or the ultimate outcome of totalitarianism. We shudder in the grip of a play like Orwells "1984" where the last vestige of individual

thinking is ferreted out. But we forget that man who was made for communion with God loses that very humanity when he turns from God and that the disappearance of man in the totalitarian world is only the logical outgrowth of man in a secular culture such as our own.

Kierkegaard once said that the loss of the real self may pass unnoticed. If one loses an arm or a leg one is painfully aware of the adjustment necessary to that loss, but the real self passes unnoticed.

Let me refer to three experiences where this loss of humanity may have been seen but unrecognized in our lives:

First—we are a people who talk a great deal about being ourselves, but we are never satisfied with the selves that we are! We are forever looking for ways to exchange the selves we think we are for the streamlined version we think we ought to be. You may recall that Thomas Wolfe once described this great colony of lost Americans as those "who feel that everything is going to be all right with them if they can only take a trip or learn a rule, or meet a person" . . . or even eat a new breakfast cereal.

This restlessness seeking after a new model of ourselves plays into the hands of popularized religion where almost anything is promised if we pay the price of forfeiting our freedom and of giving up the struggle to be ourselves as we are in the eyes of God.

Secondly:- We are a people who pride ourselves on our freedom of choice but are mortally afraid of making any decision. There are those who say that modern history can be understood only as an effort to escape from freedom. But man cannot give up his freedom unless he becomes something less than a man. Here is a government employee conscientious in his work but increasingly aware that a decision which appears to be right today may

tomorrow be the basis of political investigation and attack. What is he to do? Without the courage of a transcendent faith, he forfeits his freedom and plays safe. Here is a housewife who is so anxious to prove her enlightened attitude that she raises her child by psychological bulletins which change with the weather and all the while both mother and child suffer from the loss of a real relationship which might have given them the courage to be themselves.

Thirdly:- Our lost humanity is evident in our experience of extreme discomforture which we call drivenness but which St. Paul called the wrath of God. For all the material comforts of modern civilization we are a people who feel more and more that we are slaves to our own machines and complicated ways of living. We tend to idealize the bliss of childhood and to wish that we had never grown up. As Margaret Mead has said when a people wish they have never grown up, they spend their summer singing songs of their high school days!

Faith and Wholeness

IF YOU feel as I do that all of us participate in this loss of humanity let me assure you that there is hope in the very pain of your realization. The Bible is full of instances where man, caught in what he called the wrath of God, came to the stupendous realization that the wrath of God implies that man is still in the presence of God and therefore is still in a relationship with God. Thus Job, in the midst of his complaining about his unhappy lot, opens his eyes in astonishment to exclaim, "And dost thou open thine eyes upon such a one . . ."

Relationship involves encounter—meeting—with God where one must decide whether or not he will employ his freedom through faith to give himself to God again. But that encounter and that decision cannot be put off if we are to play the role of full manhood. Do you recall the words of the Grand Inquisitor in Dostoycusky's novel when he defied Christ

"For fifteen centuries we have been wrestling with thy freedom, but now it is ended and over for good . . . Men desire to give up their freedom . . ."

Yes, but man in faith has the courage to use his freedom and to recover his wholeness. As a physician the words of Christ must have echoed on St. Luke's lips many times as he went about his healing work,

"Be of good cheer—thy faith hath made thee whole"

Our own medical world through its rediscovery of wholeness is beginning to realize again the relevancy of faith and wholeness.

As Christians we know that faith always involves us in the faith community. There is no such thing as individual religion in the Bible or in Christianity. We live in community and as a community—even as a Church—we must take account of the competitive, friendless, hostile ways which threaten the genuine realization of the self in our life together. Indeed, I would say that self-realization is a meaningless goal unless we consider the community in which the self is to seek fulfillment. The prodigal was "found" beyond his "lostness" in his father's unflinching love. "For this thy brother was dead and is alive again; and was lost, is found . . ."

One of the most searching questions of the Bible is that put to the first man, "Adam where art thou?" In some ways the implications of that question for discovering oneself is contained in the Church's sacrament of baptism where the child is given a name and it is re-emphasized at confirmation where the "Christian name" implies so much about the renewing life of the "New being" in Christ.

Becoming Oneself

WHAT does it mean to become oneself? It means to discover and fulfill one's elemental relation to God and neighbor in freedom. We fulfill the reason for our existence when we, as the prodigal son, come to ourselves and begin to recover our relation to God in sin and separation.

Here is a parable which may point up man's dilemma in self-realization. Once upon a time before Eden God decided to give to all animals including man, the gift of freedom, there was one proviso; that they would be relieved of its torture if after a period of time, they learned its secret. In due time, the animals gathered before God to report. The jaguar reported for the beasts of the forest, "When first I knew the gift of freedom," he said, "I looked upon the earth with its wealth and possessions and I wanted all these things for myself. And then I reflected that God gave me life and food and so I decided to use my freedom to tell all the beasts of the forest my discovery that 'all things come to Thee, O Lord'"

"Thou hast learned the secret of freedom," God said, "Return to the forest."

The eagle reported for the fowls of the air, "I knew freedom," he said, "as I soared high above the earth, and as all created things looked up to me, I thought how wonderful it would be to make them worship and glorify me. But I remembered . . .", the eagle continued, "that my every flight must come to an end, and so I decided to use my freedom to scream this message to the skies, 'O worship the Lord in the beauty of holiness, let the whole earth stand in awe of him'"

"Thou hast learned the secret of freedom," the Lord declared. "Return to the skies."

The whale reported for the fish of the sea. "With freedom," he said, "I knew the power of my strength and I thought how wonderful it would be to plough the seven seas sending all things in terror before me and then I remem-

bered that I am appointed to live and that I am appointed to die and I went about reminding my fellow creatures that 'They who wait upon the Lord shall renew their strength.'"

"Return to the sea," the Creator replied, "you too have learned the secret of freedom."

But now man reported . . . "This freedom is a burdensome thing to me," he said, "with it I have been so busy with possessions, so anxious to maintain my place among the other creatures and so frightened about the possibility of losing it in death, I have not had time to learn its secret . . ."

And so until this day man struggles to learn the lesson that the secret of freedom is to offer it again to God in praise and thanksgiving.

"For what does it profit a man if he gains the whole world and loses or forfeits himself"

How To Preach A Sermon

By Frederick Allen

THERE seems to be a general agreement nowadays that something is wrong with the churches. The preaching, we are told, doesn't seem to take hold of people as it ought to. Desiring, though a mere layman, to do my bit to mend matters, and noting that there aren't nearly as many books on "How to Preach a Sermon" as on "How to Write a Short Story," I have decided to repair the deficiency as best I can. Hence the following brief notes for my forthcoming opus on pulpit technic. They lay no claim to originality; all I shall try to do in them, in fact, is to record what might be called standard practice as observed by a listener to many representative practitioners.

One of the troubles with preaching, I am informed, is that ministers have little chance to study one another's methods owing to the melancholy fact that they all have to perform simultaneously; each at his own eleven o'clock service. The short story writers, on the other hand, can (or could) read one another's stories. I therefore offer these notes on standard sermon technic in the pious hope that the clergy may learn from them how some other ministers'

sermons sound, and may perhaps profit thereby.

We begin with

The Text

NOT that the text really matters. Any competent parson can arrive at any conclusion from any text. A passage from the story of David and Goliath, for example, may be used to introduce a sermon on courage, kindness to animals, the beauties of nature, the need for a more harmonious family life, prohibition, or our relations with Mexico. In fact, I have known ministers so expert in finding their way from point to point that when they announced their texts groups of worshipers, who at once laid modest bets among themselves on the probable topic of the forthcoming sermon, would all be proved so completely wrong that the cash in the pool would have to be assigned to either the Church's work at home or to missionary endeavor.

First, then, we announce the text. Then we repeat it, slowly. Most of the congregation won't have heard it the first time, what with the creaking of the pew in front (where Mrs. Jelliber is disposing herself at leisure), and

the creaking of the pew behind (where Mr. Johnson is trying to cross his knees and discovering that the sharp edge of the hymn-book holder stops the circulation rather painfully), and the rustling in the pew across the way (where Mr. and Mrs. Anderson are whispering about what on earth shall be done with Mr. Anderson's overcoat and trying to roll it up and stuff it under the seat), and the whispering of the Barclay children up in front over the supplies of paper and pencils with which they have just been pacified. We repeat text, and give the guessers a chance to wonder where it will take us. Then we are ready for

The Get-Away

WE RAISE our voice, and smiling, begin, "You all remember the story . . ." then we go on and tell it as if they didn't remember it. As a matter of fact, they will not remember it as we tell it. For this part of the sermon gives us our chance for what we may call amplification. Suppose our text (from the David and Goliath chapter to which I referred) is "Thy servant kept his father's sheep." Amplify this. We tell just how David did it, or how we think he must have done it, or might possibly have done it. With all that active work in the fields, a boy like David must have had to keep in good physical condition, mustn't he? Well, there we are on the brink of a boy scout sermon, or perhaps one on prohibition.

And we may be very sure that David must have been gentle with the sheep, mayn't we? (There's our kindness to animals lead, if we want it.) And can't we imagine him coming back every night to Jesse and his brothers and telling them, as they sat about the supper table, how many lions and bears he had seen that day; and doesn't this (if you like) give us an inspiring idea of what family life might be like right here and now in America if it weren't for divorce and companionate marriage and things?

David must have seen many a sunrise and sunset, too, being right out in the fields like that; in fact, aren't verses like this one about the keeping of the sheep examples of the way the Bible leads us to appreciate the beauty of nature which has brought us to this perfect spot with its mountains or its seashore or what not, or which (if it's winter in the city) we hold in our minds as a precious memory during these strenuous months?

And shepherds, you will recall, have always

looked up at the stars—the first astronomers were shepherds; doesn't this practically prove that David is an inspiration to us all to be studious, or possibly that science and religion are not so far apart? Of course it does. And of course if we amplify a text like this in the right way we can make a smooth start toward almost any subject under the heavens (those same heavens, I might add, which David sat and watched as he faithfully kept his sheep).

At this point it is well to add a learned note to the discussion. We say that the original Hebrew makes the picture much more vivid. The work "disbrokak," which has been translated "kept," means more accurately "provided food and drink for." How much light this sheds upon the wonderful picture! Can't you see David leading the sheep where the grass was greenest and the clear sparkling water ran in little rivulets through the ravines? Palestine is a dry and mountainous country, as we will now explain at some length (the congregation won't have heard it since last Sunday), and therefore it was no little task to find the green places and the rivulets, and if David succeeded in this task he must have been an industrious boy indeed.

Bringing the Lesson Home

THE time has now come to give our sleeves a sort of shake, lean forward over the edge of the pulpit, and begin the next paragraph, which opens: "To how many of us, my friends, does not this story come home!" The idea of this section of the sermon will be, perhaps, that few of us have actual sheep to care for, but that there may be someone dependent on our industry for food and drink (which will cause Mr. Johnson to sit up a little straighter), or that anyhow there may be someone whom we can lead in the right way (which will appeal to all, including not only men like Mr. Johnson but even spinsters living on unearned income like Miss Jessup). And that although all of us have our discouraging moments when it seems as if everything went wrong, everything clears up, does it not, if we fill our minds with the thought of David among the rivulets. And so on.

Inspiring Incident

HAVING brought the lesson home, we will do well to introduce an inspiring incident to rouse the congregation to life again. This may or may not be about Henry Drummond. Suppose for the sake of argument that it is

not about Henry Drummond, but about the man whom we consider "the greatest man of the twentieth century" (we pause here a second to give them a chance to figure out whether we mean F. D. Roosevelt or Hitler or Henry Ford)—"I mean that marvelous leader in the mission field, Bishop Henry W. Westinghouse."

It seems, we say, that a friend of ours was traveling one day in a Pullman car, and as he neared his stop the porter approached him and said, "Brush you off, Bishop?" Our friend explained that he was not a bishop, and asked how the porter happened to call him one; whereupon the porter said that, when he was a boy in Zanzibar, one day he was walking along a country road feeling very discouraged and convinced that he was a failure, when along came Bishop Westinghouse.

The Bishop didn't say much; all he said was, "How's tricks, George?" but as he said it there was a light in his eyes that made George decide to make a fresh start and lead a better life. Ultimately George succeeded and got his present position with the Pennsylvania Railroad, and now whenever he sees a man whose looks he particularly likes he calls him "Bishop" in grateful recollection of what Bishop Westinghouse's example meant to him. And who shall say that this porter too was not playing his part to the best of his ability, and, as it were, looking for the green patches in an otherwise barren landscape? And does not this incident give us a fresh realization of how our slightest word may influence others profoundly for good?

We are not quite sure who Bishop Henry W. Westinghouse is, but if it should prove that he too in his youth was a tough and everybody despaired of him until he came under the right influence (just a kind glance from a member of the Ladies' Aid would be enough for a man like Westinghouse), we mention the fact and we have the congregation just about where we want them.

The Appeal to Young Blood

WHETHER we are preaching to college students or not, it is well to introduce in our sermon at least one incident which will appeal to young blood. Boys and girls lap them up, and we never can tell when there may be some in the congregation. The best time to do this is after about twelve minutes have elapsed, or,

let us say, shortly after the Westinghouse crisis.

This appeal may be prefaced by the statement that we hear many things about the younger generation, not all of them favorable (a tremor of eagerness will run through the pews as you say this and Mr. Anderson will pause hopefully in the operation of rearranging his overcoat), but that we for our part find them honester and franker than our own generation, and that the Church sorely needs such qualities as they with their fresh vision can bring to its service.

Then as Mr. Anderson resumes work on his overcoat, we tell our football story. A few years ago this would have been about Malcolm Aldrich of Yale or about the "Praying Colonels" of the Center College team; but Malcolm Aldrich has long since graduated, and it was long since discovered that the Center College boys were not praying but going into a huddle for a little fight talk, so we are strictly contemporary.

But there are always plenty of pious fullbacks for our purposes. Select one of the current vintage and tell about his reply when the president of the college said, "Mr. Suplinki, what did you think about as you were running down the field with the ball under your arm?" The fullback answered, "I thought how happy it would make my mother to realize that her sacrifices on my behalf were justified, and I said to myself, if Henry Drummond could withstand temptation, I for my part will run as fast as I can toward the distant goal-line." This sort of story constitutes the appeal to young blood.

Religion And Science

NO SERMON is complete today without a reference to the supposed conflict between religion and science. So if we have already preached for fifteen minutes or so without saying that there isn't any conflict, we feel we had better seize our opportunity now. We drive our point home by quoting a prominent scientist. Not any scientist—there are all kinds, and we pick our man carefully. We pick, for example, Professor Edmund H. Blittsdorf, the man who has unlocked so many of the secrets of this wonderful universe in which we live. It was Blittsdorf, we remind our hearers, who said recently, "Religion and science occupy different fields and anyone who says anything to the contrary does so at his own risk." We

just quote a man like Blittsdorf and we can drop religion and science until next Sunday.

Conclusion

THE conclusion, of course, will be that each of us, in his own way, can become a David. Each of us has his own patch of greenery to find, his own rivulet. But we don't just say it flatly like that. For this is the conclusion of the sermon and our own unaided language may be inadequate to keep Mr. Anderson from reaching for that overcoat again. We find it better to quote poetry—Wordsworth, perhaps, or something from "Evangeline," or "I am the master of my fate."

There are three ways of doing this. The first is to mention the author boldly by name. The second is to say, "As the poet has it," and leave them something to ask us about after

church. The third, and best, is not to let on that we are quoting at all. That will give Mrs. Jelliber a chance to say afterwards at the front door, "Was that poetry you were quoting at the end, Mr. Spilkins? I didn't know — I thought perhaps it was just your eloquence. Such a splendid sermon." Which in its way is as good as greenery or rivulet.

With the aid of such hints as these, and perhaps of a sign outside the Church saying in bold letters

11 A. M. Dr. Spilkins. "Shall We Choose God or Mammon?" (which will bring in crowds of people full of uncertainty as to whether you are going to come out boldly for Mammon).

there is no reason why anybody, why even you, should not preach exactly as many of the most successful preachers do.

The Church of Christ

WHEN a Christian makes public confession of his faith in the Holy Catholic Church, he is not adding a sort of postscript or appendix to a creedal statement which is already complete and self-contained. His belief in the Church is integral to his belief in God and is inseparable from it. That is important, because it safeguards him against the danger to which he is exposed on both flanks: the danger of regarding the Church as a human institution. For where the Church is so regarded, it is tempting to look upon it either as unimportant or as all-important; either as trivial and irrelevant, or as primary and fundamental. And, in fact, it is neither.

On the one hand, there is the danger of religious individualism and that, in a country such as mine, with a strong and virile Protestant tradition, is the more familiar of the two. From this point of view, the Church is simply a voluntary association, serving the religious or spiritual or psychological or emotional needs of Christians who find it helpful to associate for purposes of public worship, but by no means requisite for other Christians—possibly the majority—who do not find it helpful, but rather distracting or embarrassing, to be thus associated. Upon this view, the

By Charles Smyth
Rector of St. Margaret's, Westminster, London, England

essence of Christianity is the direct communion of the soul with God, or as this tends to translate itself in practice, because the English genius is always rather practical than mystical, "the leading of a decent life." In either case, the Church is incidental. It exists because it satisfies a human need—a need by no means universal even among religious persons, but which, for reasons which modern psychology will soon, no doubt, be able to explain, is strongly marked in religious individuals of a certain type.

The other danger is more subtle, and is more likely to be encountered in countries with a strong and valuable Catholic tradition. It is concentered in the figure of the Catholique Athee, the Atheist Catholic. For it is nonsense, even at the present time, to say that the Church does not attract. What is true is that many of the acutest intellects of our time are attracted to the Church for wrong or insufficient reasons. For the realist, the Church must always have a powerful and dangerous fascination.

THESE twenty-five years of turmoil and confusion have inflicted on her grave material and territorial losses, but she has taken the stress better than almost any other

institution, and, although weaker in numbers and resources, she seems to be relatively stronger than she was a quarter of a century ago. So to the realist, it appears that the fate of European culture is bound up with the fortunes of the Church. In her he sees the repository and the guardian of those cultural values which make life worth living and which are everywhere in jeopardy.

But unfortunately, that is not the purpose for which she has been called into existence by the creative word of God. European civilization will survive if God thinks it worth preserving; otherwise it will not. The accomplishment of the divine purpose for humanity is not bound up with and dependent on the preservation of any particular culture. To believe in the Church, we must believe in her, not because she supplies, potentially at least, the cement which has held civilization together in the past and which may yet hold it together for the future, but because she is that body of which Christ is the head.

It is possible to believe in the Church because you believe in the Lord Jesus Christ. Indeed, if you truly believe in him, it must be as difficult to avoid believing in the Church as it would be to avoid believing in the forgiveness of sins or in the life everlasting. But it is not possible to believe in the Lord Jesus Christ because you believe in the Church. You may indeed believe in the Church for purely secular reasons; but to do that is either to regard her as a human institution or—and this is a far more serious blasphemy—to regard her as a divine institution which may be harnessed to human ends.

Yet, granted the primary truth of the Christian revelation, considerations of utility or expediency are not irrelevant to our understanding of this phenomenon which we call the Church. The instinct to found societies in order to propagate ideals is based upon experience of the fact that disembodied notions have but small survival value in a world which is not composed of disembodied spirits. Had it not been for the Church throughout the ages, the teachings of Jesus of Nazareth would probably be no more familiar to us than are the teachings of Socrates or of Confucius. Humanly speaking, the Church as a visible organization is a practical necessity for the maintenance and perpetuation of the Christian faith and of Christian moral standards.

As scholars and theologians have pointed

out, "individual converts did not combine to form the Church; it was there for them . . . Men speak as if Christians came first and the Church after . . . The Church takes its origin not in the will of man, but in the will of the Lord Jesus Christ."

FOR us, the real problem is not why the Church must exist, but why the Church does exist. We are concerned, not with the logical necessity, but with the historic fact. So far as our records can inform us, our Lord does not appear to have founded the Catholic Church in the sense of drawing up its constitution or defining its terms of membership. Yet, in another and a deeper sense, the foundations of the Church were assuredly laid by him during his earthly ministry. In those years he gathered round him a body of disciples and out of this body, he formed the nucleus of a ministry. And he instituted also the two great sacraments, each of which presupposes the existence of the Church—holy baptism, which admits to membership in it; and the Lord's Supper, which affords the principal bond between those who are already its members.

The Church stands before us as the appointed instrument for the reconciliation of men to God. It is not an end in itself, but it is a primary means to the primary end of human history, which is the accomplishment of the divine purpose for mankind. And the mere fact of its existence as a visible society is a constant testimony to the truth which it must utter and to the life by which it is sustained.

Thus, if we believe in the Church, despite the past scandals of Church history, despite the present scandal of our ecclesiastical divisions, we are driven back upon our faith in the divine origin of the Church. Within this seemingly ambiguous sanctuary, the pure word of God is preached, the sacraments are duly administered, and here, the power of the living God may touch and enter your life and mine. Men are saved in the Church, but they are not saved by the Church. There is only one by whom we may be saved; and the same faith which bids us affirm that the Catholic Church was instituted by God and not by man bids us affirm also that it is continually dependent upon God and not on man. It is only in the knowledge that it is the will of God that we should all be one that we are bold to pray for the unity of all Christian people and the fulfillment of his purpose.

MEETING OF BISHOPS

(Continued from Page Six)

stated, otherwise "people will say that we do not know what we do want." He also spoke of the local needs of parishes, using New York City as an example, and stated that these churches, with falling incomes and plants badly in need of repair, could not minister properly as things were at present. He expressed wholehearted support of the planned campaign, but wanted the \$3,800,000 as a definite figure recommended to the Council.

His resolution however lost, as did also one offered along similar lines by Bishop Juhan of Florida, which prompted Bishop Sherrill to remark, "We have received a great deal of negative advice," which brought a good laugh.

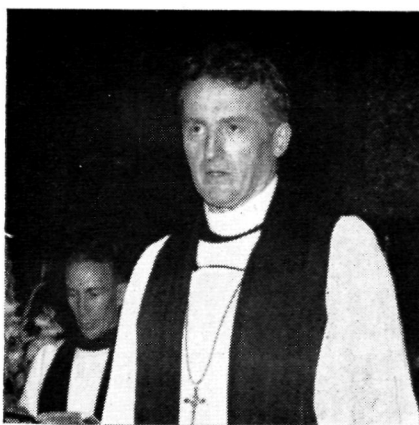
Bishop Dun then ended this discussion by presenting a resolution expressing "complete confidence in the Presiding Bishop and the National Council," which was unanimously passed.

The session closed with a plea by the Presiding Bishop that his colleagues get behind the campaign with enthusiasm, warning them that unless thorough preliminary work was done, including solicitation of larger gifts before there is a general appeal, that the campaign could hardly be expected to succeed.

All of which adds up to this: the Church will be asked next year for a minimum fund of about four million for capital needs—with stress on the word "minimum."

Hubbard Elected

There was but one vacant missionary bishopric to fill—Spokane, and the suffragan of Michigan, Russell Hubbard, was elected. He accepted the election before the final session on Friday. It was also an-



HUBBARD—elected as
Bishop of Spokane

nounced that Bishop Burrill, suffragan of Dallas, had accepted election to Chicago and that the Rev. Gresham Marmion has accepted his recent election as bishop of Kentucky.

Controversy

The nearest thing to controversy came when a resolution which had come from West Missouri, calling for the censoring of the diocese of Southern Ohio for sponsoring the united Episcopal- Presbyterian

Church in Cincinnati, was discussed. This is a thriving church, jointly owned and jointly administered.

Bishop Hobson of S. Ohio presented an eloquent defense of the project, declaring in part that the critics were without adequate facts. Reference was made to a similar effort to criticize a project in Maryland. In that instance Bishop Powell appointed a committee to get the facts, after which the convention refused to adopt the resolution of censorship.

No bishop spoke in favor of the resolution in the Cincinnati case so that a resolution was passed to lay it on the table. This in effect was a vote of confidence in Bishop Hobson in sponsoring the united Church effort.

The Pastoral will have to wait but don't expect too much. A document written by three men and torn apart by 145 can hardly be expected to be world shaking.

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THE NEW BOOKS

The Tradition Of The American Churches. Winthrop S. Hudson. Harpers. \$3.75.

The English Church and Nation. R. H. Malden. S.P.C.K. Contemporary history writing has given up the pose of complete objectivity. On the whole, this is a good thing, except in the state of personal histories about where we made our biggest mistake at such-and-such an international conference (usually in not consulting the author.)

Dr. Hudson frankly has an argument to prove; that the separation of Church and state and conscientious sectarianism in this country made the Nineteenth Century a great one for Christianity. As to this argument, one may feel that he ignores too completely the strides made in England and in the Lutheran Church-state countries; and one may wish to balance his statements with the less dogmatic considerations of Dr. Wilber Katz in the June 1953 Bulletin of the General Seminary. But he does give a clear and enormously interesting history of American trends of the last century and a half, trends which most of us have been too

much affected by to see with any perspective.

Dean Malden's book certainly proves that the Church of England is no sect, at least in England. He is not afraid of his opinions either, and his urbane remarks on the doctrine of the Apostolic Succession and the discipline of Fasting Communion (both new ideas according to him, but ones which have thrived so as to be generally considered ancient and universal traditions) would have been devastating if they were not so incomplete.

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HC daily 7 & 10, MP 9, EP 5:30, Sat 5,
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C Sat 5-6, 8-9 & by appt

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292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5

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The recital of events in this book is carefully documented and is directed particularly to the highly critical and skeptical. In his introduction he says: "The purpose of this book is to suggest to open-minded readers to whom psychic phenomena seems bizarre and incredible that the field of inquiry" . . . "is an area of investigation, not only of fascinating interest, but also one of the utmost significance to the understanding of human personality."

The first three chapters are devoted to familiar mysteries of life, other than psychic phenomena, some of which are universally accepted, but still inexplicable, such as the migration of birds and other animal behaviour and the strange actions of human minds which are abundantly proved, but never thus far rationally explained; others which are partially accepted, but not explained, such as religious experiences of "illumination," spiritual healing and the general facts of creative inspiration of artists, authors and others. Dr. Stevens' logic and thesis here is plain enough; namely, that the facts of psychic phenomena are in the same category as these admitted but unexplained facts and should receive careful and unprejudiced attention from scientists and the general public.

The rest of the book, up to its significant "Conclusion," is the recording of a great variety of psychic phenomena which have taken place through the instrumentality of "mediums" and also through quite spontaneous experience of many psychically sensitive persons. Frank and explicit reference is made to the fact of fraudulent means of producing apparent phenomena and the wholesome exposures of such commercialized trickery. But that such instances are a very small proportion indeed of the vast total of authentic facts of psychic life is, of course, now recognized by all sober and persistent students of the subject. The author considers of great importance the twenty years' experience of Professor Rhine of Duke University in his laboratory experiments, scientifically controlled and statistically evaluated, which make it reasonable now to assert the scientific proof of telepathy as a demonstrated fact in human life.

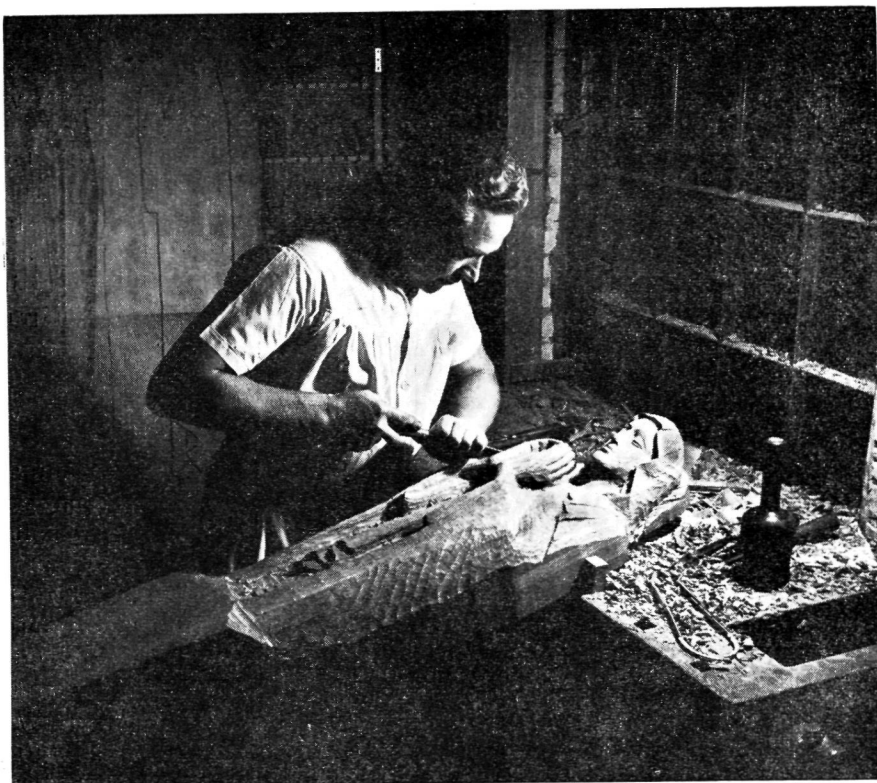
As to the evidence which seems to prove or tends to demonstrate the personal survival of bodily death, Dr. Stevens presents carefully chosen testimony which is extremely impressive and has convinced a great many highly edu-

cated and scientifically trained persons that such personal survival is a fact which should be beyond dispute. The narratives of these communications from discarnate souls throw an intimate and significant light upon a variety of religious and theological beliefs and practices and—if one accepts them at face-value—testify in general to the beneficent reality of prayer, the creative nature of human thinking and the basic conception that human life in this world is a process of growing what St. Paul called a "spiritual body," through which the soul will continue to function after death. The author's own conviction is clearly one of frank acceptance of this proof of the survival of the human personality and it is his

eloquently expressed hope that the continuance and growth of psychical research may serve to help bring together in harmony the presently divergent attitudes and preconceptions of religion and science.

This book is to be commended as a sober, conservative and scientifically-minded approach to the subject of psychic research. The clergy and laity of the Church will alike find it well worth their careful and open-minded reading, particularly those who have not hitherto given more than occasional and superficial attention to the subject that is dealt with both fairly and interestingly in *Psychics And Common Sense*.

—K. R. F.



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★ Trustees of the ancient cathedral and other religious structures on the Scottish island of Iona have launched a public appeal for 10,000 pounds (\$28,000). Income from this sum would be used for upkeep and repair of the historic buildings.

Although various gifts have been received for restoration of the buildings, the trustees have only about 500 pounds a year to maintain them. This sum is completely inadequate.

Iona, where St. Columba landed in 563 and laid the foundations of his monastery, was once the most famous center of Celtic Christianity.

In 1899 the eighth Duke of Argyll gave the ruins to a body of trustees to be held in connection with the Church of Scotland. The cathedral was opened to public worship in 1905.

Iona is the site of the Iona Community, founded by the Rev. Sir George Fielden MacLeod. For three months each summer laymen and ministers join forces to prove the value of working and worshipping together. One of their major projects has been the restoration of the ancient abbey and related buildings.

The old chapter house, first building reconstructed, now is used as a library. Work on the refectory also has been completed.

Other buildings on which work is being done will provide

accommodations for those attending conferences, retreats and meetings on the island.

VALLEY FORGE CARILLON TO BE DEDICATED

★ A \$750,000 Carillon of the States will be dedicated Nov. 22, at the Washington Memorial Chapel, Valley Forge, Pa., at the 2,000-acre state shrine to the Revolution.

The 56-bell set and its graceful 112-foot tower represents the fruition of a 50-year project to which civic leaders and patriotic organizations of all 48 states and the District of Columbia have contributed.

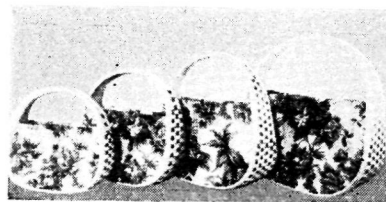
The dedication recital will be given by Arthur Bigelow, bellmaster of Princeton University, who installed and adjusted the bells.

Valley Forge Chapel was completed in 1917 as a "cathedral in miniature." It is the scene 49 Sundays of the year of a different state service, which the governor or his designated representative attends, along with representatives of patriotic societies from the state.

The late Rev. W. Herbert Burk, Episcopalian, founded the chapel in 1903 and successfully advanced it as a national center for patriotic services, while at the same time procuring for it parish status.

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BACKFIRE

EUPHEMIA MacLEAN

Churchwoman of W. Orange, N. J.

I would like to suggest that after thirty years of midnight service on Christmas Eve that we go back to the early morning service. I feel that people after a busy day are tired and cannot enjoy the service as they should.

How much better it is to keep our Lord's birthday on December 25th instead of the night before. These past years Christmas greetings have begun in Sept. so that when our Lord's birthday comes the day is not the same; the Christmas spirit has been lost.

A. F. GILMAN

Layman of Palatine, Illinois

You are to be congratulated for publishing the article by Nicholas Beryaev. Evidently God is working his purpose out and before long the Catholic Church (and I do not mean Roman Catholic) will wake up to the fact that God wants to be worshipped under the form of a servant and not under the form of a king. Once our theologians begin working along that line the full glory of Protestantism will become apparent. I pray that God will hasten the day.

U. J. MAINWARING

Layman, Wollaston, Mass.

This is an earnest plea to the clergy of the Church this year to observe the Christmas season within the Christmas season, and not to have Christmas carols, plays, tableaux, and parties during Advent.

Advent has a powerful and needed teaching for Church people, especially our boys and girls, as well as for those persons who occasionally attend our services, perhaps with some expectation of "joining the Church." The force and the value of this teaching are impaired and obscured if the message of Advent and that of the Nativity of Jesus Christ are tangled

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together before Christmastide arrives.

Please, reverend Fathers, keep the Church year "in spirit and in truth." Let us have Advent—all four Sundays and weeks—as the Church plans for it in the Prayer Book. Christmas will be all the holier, happier, and wholesomer if its services, songs, and festivities are confined and enjoyed within the Christmas season.

ANSWERS The Witness attempts to contribute to this end by publishing the leaflet, *Make Christmas Christian*, available at \$4 a 100 by writing us at Tunkhannock, Pa.

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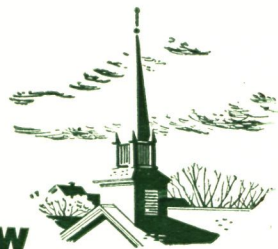
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