

THE

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Witness

November 10, 1949

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ALBERT J. duBOIS

Rector of the Ascension and St. Agnes, Washington, D. C. and Chairman of the Congress
Committee of the American Church Union

THE AMERICAN CHURCH UNION

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
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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

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Saturday and Holy Days, 10:30

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Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

—STORY OF THE WEEK—

The American Church Union's Program and Purpose

*Aims to Defend the Faith Against Attacks
From Within or Without the Church*

By THE REV. FRANK DAMROSCH JR.

Editor A C U NEWS

★ The American Church Union is an organization of clergy and lay people in the Episcopal Church. Its purpose is to promulgate the faith "as this Church hath received the same;" namely as that faith is enshrined in the Book of Common Prayer; and to defend that faith against attacks from either within or without.

Why An A. C. U.?

For an adequate answer to this question we must go way back to the reign of Queen Elizabeth. For it was the "Elizabethan settlement" which determined the course of the Church of England and, of course, the daughter Churches throughout the world which make up what is known as the Anglican Communion. The Church of England in the North American colonies became, after the American Revolution, the Episcopal Church.

Under Henry VIII the Church of England had repudiated the authority of the Pope but had not made any important changes in doctrine or worship. Under Edward VI the Reformation on the continent of Europe began to make its influence felt in England and two English Prayer Books were issued during that reign, the first of which adhered in large measure to

ancient forms, the second moved much further toward the ideas of the continental reformers. Queen Mary took the Church of England back into the fold of Rome.

Elizabeth's greatest desire was to unify England. On the one side she had those who wished to remain Roman Catholics, on the other she faced the Calvinists. Her "settlement" was to establish a religion which would preserve all the essentials of the Catholic faith while making concessions to the Protestants in the ordering of public worship.

In the centuries which have passed since then, two points of view have been presented, first one and then another predominating according to the historical circumstances of each era. Under the Stuarts the trend was in the Catholic direction; under the sovereigns of the houses of Orange and Hanover it swung in the opposite direction. The last hundred years have seen a tremendous revival of the Catholic point of view.

Basic Principles

Throughout all this, however, certain basic principles were never in serious question. The doctrines of the Holy Trinity, the Incarnation, the three-fold ministry of apostolic succession,

and the sacraments as defined in the catechism were accepted by all schools of thought.

In our own day an entirely new problem has arisen. The group which calls itself Liberal advocates changes which go beyond the wide limits set by the Elizabethan settlement. In order to promote Christian unity, which is of course a laudable aim, this group would have us give up certain tenets, which have been a part of Anglicanism from the beginning, notably the conceptions of the Church and its priesthood as taught by the Book of Common Prayer.

Issues involving these questions come up periodically in General Convention, the governing body of our Church. For example, in 1946 a plan was propounded under which we might achieve union with the Presbyterian Church. Like the South India scheme of union, this would have sacrificed our position on the priesthood and sacraments. The plan was not adopted. Why? Because the public opinion of the Church had been aroused against it. And the American Church Union can claim credit for its share in creating an informed laity which in turn resulted in informed deputies to conventions. By scholarly books and pamphlets, by popular leaflets, by large meetings for clergy and lay people, the American Church Union had waged a campaign of education.

Its Function

That is its function. It is sometimes derided as "partisan." In a sense, of course, there are bound to be "parties" in our Church. Where you have varying points of view in either state or Church like-minded people will draw together and be

associated in some sort of "parties." "Partisan," therefore, is not necessarily a term of which to be ashamed. But is it "partisan" to take a stand against destroying the fundamental concepts or either a state or a church? Republican and Democrats differ on important matters but they stand together against the overthrowing of the Constitution of the United States by force. Anglo-Catholics and Evangelicals differ in their approach to the life and worship of the Church but they can stand together in resisting the surrender of fundamental principles. It is not "partisan" when they do so.

Because there are organizations issuing publications and holding meetings to win adherents to the liberal point of view, there is necessity for an organization which will issue publications and hold meetings in favor of the conservative point of view. The latter maintains that the Anglican Communion has a work to do which can only be done if it remains true to its fundamental principles. The American Church Union exists to teach and propagate these principles.

What Does the A. C. U. Do?

Elsewhere in this issue you will find an article on the recent Congresses held by the American Church Union from coast to coast. Such congresses, regional conferences on a smaller scale, and meetings for groups of clergy are perhaps the most important and fruitful activities of the Union. They are under the direction of its Congress Committee.

But a series of congresses is not the whole story by any means. It is simply one of several ways of witnessing to the faith of the Church. Another very important medium is the issuance of publications. The A. C. U. has fortunately been able to enlist some of the best scholars in the Episcopal Church to carry on this work. It falls roughly into three divisions;

books, brochures along scholarly lines, and tracts or pamphlets in popular form for the laity.

Our publication work is carried on by the committee on doctrine, the committee on discipline, and The National Guild of Churchmen, an organization of laymen. The first of the committees published, in preparation for the Lambeth Conference, a remarkable volume entitled "Lambeth and Unity" which was sent gratis to every bishop in the Anglican Communion and which was of invaluable assistance in clarifying



WILLIAM T. MANNING, retired bishop of New York, praised the A. C. U. pamphlet on marriage.

the subject. For several years this particular committee has concerned itself chiefly with the problems arising out of the movement for the re-union of Christendom.

Some years ago there was a wide-spread demand for clarification of the questions of discipline, especially in the relation between the precepts of the universal Church and our Anglican formularies. In response the discipline committee of the A. C. U. published two pamphlets; one a scholarly brochure intended mainly for the clergy and the other a short and popular digest of the same material. For the past three years this committee

has been working on the subject of holy matrimony and has recently issued a valuable brochure on the clarification of our marriage canons as well as a critique of the proposals on marriage and divorce contained in the tentative report of the special committee of three bishops on procedure under marriage legislation. This critique was hailed by the Rt. Rev. William T. Manning, retired bishop of New York, as "admirable and unanswerable."

The above are but a few examples of the kind of work which the A. C. U. does in the field of publication.

Devotional Activities

The American Church Union is concerned solely with spiritual matters. It is not content, therefore, with a purely intellectual approach to religion but considers it a prime duty to foster devotion. Four of its committees function along this line. The cycle of prayer committee arranges that there shall be continuous intercession for the spiritual aims of the Union, carried out in parishes and religious houses. A certain day is assigned to a parish or religious house, in the case of the latter often a whole week; and these days may be observed in accordance with local customs and needs. In many parishes the day starts with a eucharist offered for the intention of the cycle, followed by continuous intercession carried on through the day by parishioners in turn.

The committee on linked altars arranges for mission stations to be linked to larger parishes. Mutual intercession is carried on and often the parish assists the mission in a material way.

Another committee is entrusted with the task of securing from the members of the A. C. U. co-operation in the annual world-wide octave of prayer for unity. It makes no attempt to enter into any particular plans or schemes, nor seeks to promote unity with any par-

ticular group in Christendom, but appeals simply for prayer that our Lord's will may be done.

The committee on retreats is seeking in every possible way to foster the growing retreat movement, which hitherto has lagged in this country far behind what has been accomplished in England. That land is dotted with retreat houses to which thousands of lay people flock for longer or shorter periods of withdrawal from the world and spiritual refreshment. Until recently little has been done here outside of the religious houses, but the very nature of our times has convinced many people of the great need for such exercises and the movement is spreading. The American Church Union feels a responsibility for informing Church folk of this devotional opportunity, for encouraging the establishment of retreat houses, and for training leaders

in the technique of conducting retreats.

Youth and Education

Any Church organization which is not concerned with youth is bound to be moribund. The A. C. U. has, therefore, a youth chairman who does his work largely through an affiliated devotional society called The Servants of Christ the King.

There is a separate committee on religious education, the functions of which are to issue from time to time information on the latest developments in the field and to counsel clergy by personal correspondence.

Priests' Institutes

The clergy, especially the younger ones, often need and seek post-graduate instruction in both theological and devotional subjects. To meet this need the A. C. U. conducts, at such places as Kent School and Taylor Hall in Racine, week-long meetings with a regular curricu-

lum of studies and a well-rounded program of spiritual exercises.

Social Action

It is a truism that the Catholic religion is concerned with social problems. At one of the great English congresses the late Bishop of Zanzibar made a stirring appeal somewhat as follows: "You have found our Lord and his altar; now go out and find him in the slums." The A. C. U. in the past has found it difficult to secure the right people for a committee on social action and of recent years this branch of the work has been dormant. Now, however, a new and energetic chairman has been chosen and we expect great things of him.

Meanwhile, the social action committee of the A. C. U.'s province of the Mid-West has gone ahead on its own with plans for a conference on the subject at Racine, Wisconsin, next August. Anyone who



BISHOPS AT THE SAN FRANCISCO A. C. U. CONGRESS

L. to R. Top: Bishop Hughes, the Primate of Scotland, Bishop Block, The Presiding Bishop of Japan. Middle row: Bishops Wilson, Bradfield, Boyd, Wand, Burton, Viall, Jagoe. Bottom Row: Bishops Barry, Wing, DeWolfe, Essex, Gardner, Louttit, Jenkins, Mallett, Boynton

might be interested in such a conference, or who would like some suggestions for reading, may write to the chairman, the Rev. E. C. Lewis, 220 Ellis St., Stevens Point, Wisconsin.

What Does the A. C. U. Not Do?

The A. C. U. does not enter into questions of rites and ceremonies. These things are important and interesting, but they lie outside the scope of A. C. U. activities. The Union is not concerned about particular vestments, incense, or sacring bells. It is concerned with the faith of the Church. As proof of this it may be cited that at Congresses and regional gatherings all such matters are not dictated by the central committees, but left entirely to the local groups. Each regional group knows best what type of service will be of the greatest spiritual benefit in that particular place.

SOCIAL ACTION IN A. C. U.

★ The Catholic Social Action Committee of the province of the Mid-West of the A. C. U. has sent out a reply post card which shows that this committee is not only on the job but getting right at the heart of the matter. On the message side of the card the committee asks these questions:

Are you generally interested in relating Catholic Christianity to society? that is: to work, to family, to school, etc.

Would you be interested in a conference on Catholic sociology?

The reply side of the card has this questionnaire:

Would you diagnose our disordered society as being probably curable or incurable?

In your opinion, are the main difficulties due chiefly to faulty persons or faulty principles?

Does this subject hit you in your own parish life?

Do you think we can reasonably do more than we do?

If so, would a group effort help? by getting together? by writing?

Do you feel you could use information, assistance, clarification in your work?

Would you like suggested reading material?

Does the proposed conference on Catholic sociology interest you? (tentatively planned to be held at Racine, Wis., Aug. 14-17, 1950; cost about \$10).

Would you like full details about this conference?

If any of our readers who have not received this card would care to answer the questionnaire they can send their answers to the Rev. E. C. Lewis, 220 Ellis St., Stevens Point, Wisconsin.

If there are those in parts of the country too distant from Racine for them to consider going to the conference, they may write to the chairman of the A. C. U. central committee on Catholic Social Action, the Rev. C. Kilmer Myers, 175 9th Ave., New York City, suggesting such a conference in their localities.

HOW THE A. C. U. IS ORGANIZED

★ Let us begin by quoting in full Article 1, Section 1, of the by-laws of the American Church Union. "Any baptized person is eligible for membership who states his or her belief

that the Episcopal Church is a part of the Catholic and historic Church of Christ and that the orders of its ministry are valid Catholic orders; recognizes Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Matrimony, and Unction as Catholic Sacraments, and expresses a desire to promote the objects of the Union."

While the by-laws provide for possible meetings of the membership, such meetings are, because of travel difficulties, for the most part impracticable. Opportunity is therefore given for the membership to express itself by conducting the elections to the council by ballots sent by mail. The names appearing on these ballots are selected by a nominating committee and any member, of course, is welcome to send in suggestions to this committee.

The Council is really a board of directors and consists of three classes of members; elective, representative, and ex-officio. There are 20 elective members of the Council, 10 clerical and 10 lay. Each regional branch of the A. C. U. is entitled to send one representative to the Council, such representatives forming the second class of members. Ex-officio members are the officers of the Union and the chairmen of standing committees.

The Council meets annually and considers the broad matters of policy as well as electing officers, committee chairmen, and members of the executive committee. These three groups meet together about once a month and conduct the Union business.

The by-laws provide for the setting up of regional organizations, with their own officers and committees. Where such units exist, the dues of the members are divided between them and the central body. Organizations which are engaged in activities similar to those of the A. C. U. but wishing to remain independent, may become "affiliated organizations" and will then be entitled to a representative on the Council.



REV. GEORGE A. A. TOCHER, chaplain of Margaret Hall, Versailles, Kentucky, with his wife and daughter.

THE OFFICERS OF A. C. U.

★ President, Spencer Ervin, Belmont Avenue, Bala Cynwyd, Pa.

Vice-Pres., the Rt. Rev. Robert Erskine Campbell, West Park, New York.

Secretary, the Rev. Wm. P. S. Lander, Box 455, Rosemont, Pa.

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The Rev. Franklin Joiner, 2013 Apple Tree Street, Philadelphia, Pa.

The Rev. Father Joseph, Mt. Sinai, Long Island, New York.

The Rev. Wm. P. S. Lander, Box 455, Rosemont, Pa.

The Rev. Grieg Taber, 145 West 46th Street, New York, N. Y.

The Rev. Edward T. Taggard, 1200 Forest Avenue, Evanston, Illinois.

The Rev. Granville M. Williams, 980 Memorial Drive, Cambridge, Mass.

Laymen

The Hon. John Nicholas Brown, 50 S. Main St., Providence, R. I.

The Hon. William R. Castle, 2200 "S" Street, N.W., Washington, D. C.

Mr. Edward T. Gushee, 1783 Iroquois Ave., Detroit, Michigan.

Mr. John Kremer, 1600 Arch Street, Philadelphia, Penna.

Mr. Clifford Morehouse, 14 East 41st Street, New York, N. Y.

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Edward O. Proctor, 89 State Street, Boston, Mass.

Mr. Clifford L. Terry, 1026 Merchandise Mart, Chicago, Illinois.

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Discipline: The Rev. Ralph E. Coonrad, 239 W. Seymour St., Philadelphia, Pa.

Doctrine: The Rev. Elwood C. Boggess, 438 Valley Street, Orange, N. J.

Nat'l Guild of Churchmen: Mr. Edward T. Gushee, 1783 Iroquois Ave., Detroit, Mich.

Unity Octave: The Rev. Charles E. Greene, Trinity Church, Ambler, Pa.

Priests' Institutes: The Rev. Leslie J. A. Lang, 2511 Westchester Ave., New York, N. Y.

Publications: The Rev. Grieg Taber, 145 W. 46th Street, New York, N. Y.

Religious Education: The Rev. Bernard McK. Garlick, St. Peter's Rectory, Freehold, N. J.

Retreats: The Rev. W. Robert Hampshire, 290 Conklin Ave., Farmingdale, L. I., New York.

Youth: The Rev. Elwood C. Boggess.

Social Action: The Rev. C. Klimer Myers, 175 Ninth Ave., New York, N. Y.

Inter-Anglican Relations: The Rev. Louis A. Haselmayer.



When My body is gone, and you meet together out of love for Me, and take bread and break it in remembrance of Me, you can be for ever sure that My living Spirit will be with you. You can be as sure of My real Presence with you as you would be if I came and laid My hand upon your head

—G. A. STUDDERT-KENNEDY

Altar of Calvary Church, Ashland, Kentucky

EPISCOPAL CHURCH NEWS

BISHOP HAINES DIES SUDDENLY

★ Bishop Elwood L. Haines, 56, the Bishop of Iowa, died in Los Angeles on October 28th. He had entered a hospital for the treatment of a chronic illness. He was the rector of Christ Church, Glendale, Ohio, at the time he was elected Bishop in 1944. He had previously been a missionary to Liberia. He fought in the first world war as a marine, but later became a pronounced pacifist and was one of the leaders of the Episcopal Pacifist Fellowship. He was also on the national board of the Episcopal League for Social Action.

PROFESSOR FLETCHER GIVES LECTURES

★ The Rev. Joseph F. Fletcher, professor at Episcopal Theological School, is to give a series of five lectures on Tuesday evenings, commencing Nov. 15th, at St. John's, Roxbury Crossing, Boston. His subject is "Morals and Medical Care" and the lectures were first delivered as the Lowell Lectures at Harvard. The series is sponsored by the Workers of the Common Life, a new Christian fellowship centered at St. John's.

MESSAGE PRESENTED TO NEHRU

★ A statement signed by 125 Americans was presented to the Prime Minister of India, Jawaharlal Nehru, at a luncheon held in Chicago on October 26th under the auspices of the Council on Foreign Relations. They expressed their gratitude to Nehru for his "dedication to high ideals"; his "personal integrity" and generosity of mind and spirit" by which he brought self-government to India "through political and peaceful means." The message expressed the need of these qualities "in our pres-

ent effort to prevent war and to establish political machinery to govern world affairs, capable of securing humanity's inalienable rights to life, liberty and the pursuit of happiness."

Episcopalians whose names were attached were those of the Presiding Bishop and the Rev. Roscoe T. Foust, rector of the Ascension, New York, and editor of *The Witness*.

ALL GIRL CHOIR FEATURED

★ A feature of the annual service of the Girls' Friendly Society, held at Trinity Cathedral, Trenton, N. J. on November 6 was the rendition of "Brother James' Air" by the all-girl choir of St. Mary's Hall, diocesan school at Burlington. Brother James is the familiar name by which many remember James Leith Macbeth Bain, born in Scotland toward the middle of the last century who died in 1925. He combined the spiritual genius of the mystic with the irresistible charm and trust of the child. This air is probably the most beautiful that he wrote, described by Maurice Baring as "a tune that opens its arms."

The service at the cathedral was conducted by the Rev. Wilbur E. Hogg, Jr., rector of St. Mary's, Burlington, and the address was by Florence Lukens Newbold, the head of St. Mary's Hall.

LECTURES ON THE PRAYER BOOK

★ The Rev. J. Willard Yoder, director of religious education and youth work in the diocese of New York, recently delivered lectures on the teaching of the Prayer Book at a week-end conference held at Seabury House. The conference was attended by laymen of the Bronx, New York City.

METHODIST BISHOP AT CATHEDRAL

★ G. Bromley Oxnam, Methodist bishop of the New York area, told a Reformation Day rally held at the Cathedral of St. John the Divine in New York that "Protestants believe in religious liberty and stand firm against all who would destroy it." He called upon the Roman Church to enunciate a "new doctrine in the realm of religious liberty" and proposed that the Pope "simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by and then act upon that declaration." He further demanded an end to the "political, social and religious disabilities suffered by Protestants in Spain, in Italy, in Latin-American countries and in many sections of the world where a hierarchy is still obsessed by medieval notions of power."

A feature of the service, marking the 432nd anniversary of the Reformation, was a colorful procession in which clergy of the various Protestant churches took part.

RECEPTION FOR NEW DEAN

★ Dean and Mrs. Sturgis L. Riddle were the guests of honor at a reception October 21st, held at the American Students and Artists Center in Paris, France. Dean Riddle assumed his new office on October 23rd, succeeding F. W. Beekman who was dean for over thirty years.

The Students and Artists Center dates from 1892 when Mrs. Whitelaw Reid, her husband then minister to France, remodeled and enlarged a Louis XIII property in the student quarter, and the Rev. John B. Morgan, rector at Holy Trinity for forty years, built St. Luke's Chapel,

(Continued on Page Eighteen)

EDITORIALS

American Church Union

SEVERAL weeks ago we received a letter from a layman congratulating The Witness for offering numbers during the year which are devoted to various organizations and agencies of the Church. He concluded by saying, "I hope some time you may have a number devoted to the work and program of the American Church Union, since I am sure many of your readers know little about it."

We wrote to the officers of the A. C. U. offering them a number which they gladly accepted. The trite sentence, heard so often on radio and read in magazines, we repeat only because experience has taught us that it is necessary. With this number, as with all the numbers devoted to organizations of the Church, "the views expressed are those of the authors and not necessarily the views of the editors of this publication."

But having said that, we do want to commend the American Church Union for being vigorously alive. It is an organization that knows what it stands for. It is an organization which has a program which is effectively reaching the people of the Church, as witness the recent Congresses held in important centers throughout the country. It now is branching out into the field of social action, which we highly commend. The program of the A. C. U. is a positive one, whether one agrees with all they stand for or not, and we believe other organizations and agencies of the Church might well emulate them in this regard.

It's Too Big

SEVERAL deputies at the recent General Convention, and at others before it, have expressed the opinion that the House of Deputies is where action bogs down. The House of Bishops is the progressive body with the other House invariably conservative. This was true in San

Francisco where the clerical and lay deputies refused to seat the women elected by their dioceses; refused to go along with the Bishops on licensed laymen assisting in the holy communion; turned down the effort so to amend the constitution as to make for more democratic procedure; declined to even consider canon 46 on the dissolution of the pastoral relationship, which was at least discussed, we understand, by the Bishops in executive session.

Is not the fact that the House of Deputies is too large one of the troubles? It is an unwieldy and cumbersome assembly whose members, can

never know each other in the brief period allowed. The size of the House makes for a deeply felt lack of understanding and fellowship. It sharpens partisan differences and basic antagonisms that might dissolve in a more intimate and personal gathering. It often results in endless debate leading to boredom and confusion. Shall anyone ever forget the eighty successive speeches on the unity question three years ago in Philadelphia? It was a redundant performance with few great statements.

Is it really necessary to have eight deputies from every diocese? We would like to see the number reduced, perhaps halved. This might well result in an improvement in the quality of our representation at General Con-

vention. It would also make for a deeper bond of fellowship and efficiency in the House. Both of these are sorely needed if the Church is to take significant action at future Conventions. Aside from adopting a courageous budget, we fail to note any important accomplishment of the deputies in San Francisco. Might it not be that there are too many to achieve anything decisive within the span of less than two weeks? We believe a smaller House would do its job far more effectively, and also be better able to pierce and transcend the walls of division which frustrate the Church so tragically. Future diocesan conventions might well consider this proposal.

★ "QUOTES"

IN the person of the Incarnate we see how true it has been all along that man is in God's image: for this is man, Jesus of Nazareth; his qualities are human qualities, love and justice, self sacrifice and desire and compassion; yet they are the qualities of none other than the very God. So akin are God and man to one another that God can really exist under conditions of manhood without ceasing to be and to reveal, God; and man can be taken to be the organ of God-head without one whit ceasing to be human.

—CHARLES GORE
Late Bishop of Oxford

★

American Church Union Congresses

BY

ALBERT J. duBOIS

Chairman, Congress Committee of
The American Church Union

THE September 1949 American Church Union Congresses have already been widely reported both in the secular press and in the news columns of the Church press and their enthusiastic reception and splendid response is evident. Designed as services of witness to the power and beauty of the "faith once delivered to the saints" as it is enshrined in our Book of Common Prayer, they brought together Churchmen from many parts of the world for worship, study and fellowship. As the speakers and visitors moved from city to city they were greeted by congregations filling churches and halls to overflowing in nearly every locality. Included in the party of distinguished visitors from other parts of the Anglican Communion were: The Primus of Scotland, the Lord Bishop of London, The Lord Bishop of Oxford, the Lord Bishop of Bath and Wells, the Lord Bishop of Derry and Raphoe (representing the Archbishop of Armagh and Primate of all Ireland), the Lord Bishops of Bermuda, the Lord Bishop of Nassau, the Lord Bishop of Barbados, the Lord Bishop of Trinidad, the Lord Bishop of British Honduras, the Rev. Harold Riley, general secretary of the English Church Union and the Rev. C. E. Young.

The visitors preached in various churches in the New York area on September 4th and later in the week went to Washington, D. C., where they were received by the President of the United States and, on Sunday, September 11th, preached in Washington and Baltimore churches.

Monday, September 12th was spent in Jamestown and Williamsburg, Virginia, where large congregations were present for the Holy Communion, celebrated at Robert Hunt Shrine by the Lord Bishop of London, and for Evensong in Bruton Parish Church where the Lord Bishop of Oxford preached. The solemn procession of Bishops in their copes and miters, down the main street of Williamsburg in the block between the parish hall and Church for Evensong, was a moving one and Bruton Parish Church was not nearly large enough to allow admission to the service for the throngs of people who were there.

Congress in New York

THURSDAY, September 15th, was the day of the great Eucharistic Congress at the Cathedral of St. John the Divine in New York City. An

estimated 6500 were present for the Solemn Eucharist in the morning, celebrated by the Bishop of Long Island who was assisted by the Superior of the Order of the Holy Cross, Bishop Campbell, and the Bishop of Northern Indiana as deacon and sub-deacon. The Bishop of New York, Dr. Gilbert, and Bishop Donegan, the Suffragan Bishop of New York, now Coadjutor, were in the sanctuary for the Eucharist. The preacher was the Lord Bishop of London. Excellent television and news reel coverage of this service has brought a flood of mail to the Congress chairman's desk in praise of this sort of witness within the Episcopal Church.

On the evening of September 15th the group of 18 visitors and participants in the Congresses moved from New York to Cleveland, Ohio, where a Congress was held at Emmanuel Church on the 16th, the Bishop of Erie, Dr. Sawyer, presiding at the Eucharist and the Lord Bishop of Bath and Wells preaching. Forty-three Bishops of the Church participated in the services and programs at various places throughout the country.

Leaving Cleveland after only a few hours' stay, the party travelled to Chicago, Illinois, and a Congress was held at St. Luke's, Evanston, on Saturday, September 17th. Here record crowds were unable to gain entrance to the church and many were turned away. Delegations came in chartered busses from as far south as Indianapolis and Springfield and the fine attendance helped build toward the estimated final total for the whole series of 32,000.

On Sunday, September 18th, the greater part of the delegation was at the Cathedral in Fond du lac, Wisconsin, where Bishop Sturtevant presided at the Solemn Eucharist in the Cathedral and the Primus of Scotland spoke at a diocesan dinner following the service. The students of Nashotah House comprised the choir. The Lord Bishop of Oxford remained in Milwaukee and preached at All Saints' Cathedral in the morning, leaving by plane in the afternoon to pay a visit to the Benedictine Order at St. Gregory's priory in Three Rivers, Michigan, and returning to New York and to England during the week in order to keep engagements for ordinations. During the afternoon of September 18th the rest of the party moved from Fond du lac to Milwaukee, Wisconsin,

where an evening service had been scheduled at St. James' Church. When it became apparent that the crowd was going to be at least double the capacity of the church, a temporary altar was erected in the parish hall and when at the time of service both of these places were filled to capacity with crowds still waiting on the sidewalks, the Lord Bishop of Derry and Raphoe and the Congress chairman held an outdoor service on the Church lawn for overflow crowds.

San Francisco

AFTER Sunday, September 18th, the delegation moved west to San Francisco while the Lord Bishop of London flew to Dallas for several addresses and stopped in Los Angeles to address a clergy conference. The entire group was back together again on Thursday, September 22nd, for the great Congress at the Cathedral in San Francisco where the Primate of the Holy Catholic Church in Japan, the Most Reverend Michael Hinsuke Yashiro presided at the Solemn Eucharist, the Bishop of California, Dr. Block, being present on his throne for the service. Music was provided by a choir from the Church Divinity School of the Pacific. Following the afternoon program in San Francisco the group flew to Seattle where the concluding Congress was held on Friday, September 23rd, in St. Mark's Cathedral, the Bishop of Olympia singing the service according to the Rite of 1549.

The distinguished visitors from beyond the borders of our own Church were all most grateful for the opportunity that had been theirs to visit the Church in the United States and the committee felt that strong new bonds of unity and fellowship between branches of the Anglican Communion resulted from the tour. The outstanding leaders of the Church who participated in the services and programs brought messages of inspiration and challenge to the Church here and the Congress committee felt that the entire series was a moving witness to the Catholic faith as it is enshrined in Anglican tradition and practice.

Quite apart from the response of Churchmen, the secular press, radio and television directors and the officials of American cities, railways and air lines were almost overwhelming in their kindnesses and in thoughtful arrangements for the comfort of the visiting dignitaries and for the adequate coverage of the activities.

It is to be hoped that a fruit of this entire activity may be such an increase in ACU memberships from coast to coast as to strengthen regional ACU groups and the entire national program so that conferences and Congresses in other localities may be arranged and the manifold activities of the ACU in other directions may be furthered. The Congress committee called on all those who were inspired and gratified by the programs to express their vote of confidence and insure continuation by their memberships.

Rev. Samuel Entwhistle's Adventures

BY

THOMAS V. BARRETT

Chaplain at Kenyon College

DR. GLUCK TAKES OVER

ANNOUNCED the Rev. Samuel Entwhistle as he entered the kitchen, "I think that I have solved the music problem."

"Aren't you being romantic?" asked Mrs. Entwhistle, with that caustic realism which was both the bane and the blessing of Mr. Entwhistle's private life.

"I have engaged," he went on, "Dr. Arty Gluck as our organist and choirmaster. I expect a great change in our music, and I do not anticipate any more slinging of hymn books by the boys."

"The slinging of hymn books," went on Isabel

Entwhistle, sliding a roast into the oven, "was as nothing compared to the problem of Inez Machiavelli and her love life."

Mr. Entwhistle foolishly attempted to interrupt his wife. The words died before they got to his palate.

"You have had four parishes in ten years, and fourteen choir directors including Mr. Prissy who couldn't keep his feet off the pedals even during the General Thanksgiving."

"Especially during the General Thanksgiving," asserted Mr. Entwhistle sitting down to the table. "But be that as it may, Dr. Gluck has the finest

recommendations and he is an authority on Bachini. I feel confident the music will take a turn for the better."

"Just who," asked Mrs. Entwhistle, "is Bachini?"

Mr. Entwhistle frowned thoughtfully as he removed his collar.

"I'm not sure," he answer. "Some other musician no doubt."

Within the month, Dr. Gluck arrived to take up his new work at the Church of the Tribulation. Dr. Gluck had eyes like a parrot and a small moustache. He considered himself a humble instrument in the whole work of the Church, and hoped sincerely to be of some small service in the life of the Tribulation. He thought Mr. Entwhistle should choose the hymns and felt confident the choices would be impeccable. Mr. Entwhistle was thoroughly delighted and suggested a cantata during Holy Week.

"I do hope we can sing the Transfiguration by Strainer," was the way he put it.

Dr. Gluck lifted one eyebrow sharply.

"Yes . . . of course that isn't quite in the best musical tradition, is it?" Mr. Entwhistle could think of nothing more startling to say in repartee than "Isn't it?" accompanied by an apologetic smile. But this small pebble tossed into the pool of Mr. Entwhistle's contentment left hardly a ripple, and the next Sunday Mr. Entwhistle and Dr. Gluck began to work together in earnest.

Things went swimmingly for the first month. Never had the music at the Church of the Tribulation sounded so musical. Mr. Entwhistle was beside himself with pride and joy. The St. Mari-belle Society elected Dr. Gluck an honorary member and presented him with a lavender apron to be worn when cooking a bachelor's breakfast; and practically everybody in the parish said the organ had never really been played until Dr. "Arty" came to the console.

But early in October, Dr. Gluck went to the rector's office.

"I do not think we can sing this hymn, Mr. Entwhistle," he announced. "This—number 754. Humph!"

"Is it too difficult?" asked Mr. Entwhistle.

"It is very easy; in fact too easy," replied Dr. Gluck, looking like a first century martyr. "It is not quite—musically sound. Could we substitute another?"

Mr. Entwhistle felt that a smirch was cast upon his impeccable judgment, but he bowed humbly to the wisdom of the expert. He could not sing the substitute hymn and inwardly rejoiced when two vestrymen complained after the service about "that new hymn."

On All Saints' Day, Dr. Gluck substituted two hymns for the musically unsound ones Mr. Entwhistle had chosen, and by Thanksgiving, all hymns were submitted to Dr. Gluck for approval. Mr. Entwhistle began to smolder inside, but refrained from bursting into flame—in the interest of Christian cooperation. After Thanksgiving, things began to get out of hand. Dr. Gluck said he was unable to see the choir from his organ bench, so a colossal mirror was installed which



ORGANIST TROUBLE

ran practically the length of the chancel and revealed not only the choir but the sacristy, the vestry room, the top of Dr. Gluck's head, and the sexton asleep in the hallway during the sermon. This move, however, did not eliminate Dr. Gluck's many problems. The curtain that hid the organist from the congregation proved to be too high. Dr. Gluck had it lowered six inches so the people could see him directing the anthem.

Mrs. Entwhistle entered the arena on the first Sunday in Advent. "I wish, Samuel," she said, "you would tell Dr. Gluck to be less flamboyant during the anthem. He looked like somebody dying in the last act of Tosca."

"When," retorted Mr. Entwhistle "did you see Tosca, pray tell?"

"Well anyway," said his wife, "it's annoying to see him lunging up over the curtain. He looks as if he's drowning."

Mr. Entwhistle poured himself a stiff glass of Sauterne, returned to the church and personally raised the curtain a foot higher. The next Sun-

day he felt curiously triumphant as he entered the pulpit, and preached a rousing sermon on the virtues of humility, casting a relevant eye every now and then toward the organist.

Dr. Gluck, accustomed to overcoming obstacles, knelt on the organ bench to direct the choir and from this vantage point was able to be seen by the entire congregation.

During the week, Mr. Entwhistle put a courteous note on the music rack: Dear Dr. Gluck. "The music is improving weekly. It's grand. The people, however, do not like to see the person of the organist during the anthem. They think it is distracting." Sincerely, Samuel Entwhistle.

"It isn't strong enough," urged his wife. "It's not that they object to the person of Dr. Gluck. It's because when he directs the anthem he looks as if he had swallowed strychnine."

"You sound like Lady Macbeth," objected Samuel, thinking pleasantly for a moment of the possibilities of strychnine.

On the second Sunday in Advent, Mr. Entwhistle began to wish he had listened to his wife. Dr. Gluck trotted across the chancel twice during the second lesson for some unknown reason, emitted two loud whisssts! to somebody during the most dramatic part of the sermon, directed the choir from the top of the console and kicked the 16' pedal during the closing prayers.

Mr. Entwhistle went home with eyes cold as a tuna's.

As Christmas approached, the whole parish was filled with a spirit of tolerance and generosity. Mr. Entwhistle was in a genial mood.

Dr. Gluck thought people liked to sing carols on Christmas Eve so Samuel decided to preach only a very short sermon.

"They will also like to hear," Dr. Gluck informed him, "some of the well-known selections from the Christmas Oratorio by Grunchezig."

Mr. Entwhistle nodded affably and cut his sermon to five minutes. When Christmas finally arrived, there was so much music that Mr. Entwhistle simply said he was glad to see all the people and then had to hurry the ablutions to get out by two o'clock. He felt frustrated until way after New Year's Day.

During Lent, he preached some special sermons on the life of the Church, taking careful aim at ostentation, professionalism, florid services, pomposity and pride, and what he called *Te Deum* worship, a phrase he had coined himself. He also left on the organ bench a copy of the Prayer Book, with the following passage underlined in red, referring to the services of the Church, that they should be promulgated in the "clearest,

plainest, most affecting and majestic manner." He discovered, much to his chagrin, that Dr. Gluck had fallen into the habit of going out to the vestry room during the sermon to meditate on the anthem and thus had completely escaped the sharpest barbs of the whole Lenten series of sermons. On Easter Day, the choir was augmented with ten women from the Community Sing Club, four trumpets, two kettle drums, a harp and a glockenspiel. There was no room for Mr. Entwhistle to sit down in the chancel, but Dr. Gluck had thoughtfully found a camp stool for him which was placed under the Lectern. The service took three hours and ten minutes with an eighteen-fold Kyrie and no sermon. Dr. Gluck thought that Easter was "one time when people are not in the mood for speeches."

Mr. Entwhistle lurched home like a wounded warrior and brooded for a week in his study. His melancholy grew more profound daily. He could not rid himself of the battering of kettle drums in his head, and his nocturnal vision of Dr. Gluck lunging up over the console with flailing arms. He got up on Low Sunday haggard and gaunt around the cheek bones. Mrs. Entwhistle heard him muttering as he shaved, "Take thou away from me the noise of thy songs—I will not hear the melody of thy viols."

He went gloomily to church and found a note on his office desk.

Dear Mr. Entwhistle: "I regret to inform you that I am going to accept a position as organist at St. Gabriel's Church as of July 1. It has been a great pleasure . . ." but Mr. Entwhistle read no further. He leaped to the phone burbling with joy. "Isabel . . . Isabel, my dear," his victorious voice was like the bay of a hunter's horn. "We are free—free—free—we have no choir director!"

A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

Grace Before Meat II

THE most common graces said at meal times are those handed down by the word of mouth. Those on page 600 of the Prayer Book are good examples, and ours is thus one of the very few Churches in or out of the Anglican Communion to have what might be called official graces. These two echo the best of the thoughts of the Tudor Primers; but they are less concerned with praise of God and the sinfulness of the person

saying them and more concerned with God's service and the needs of others. A shorter form of the second, which underscores the idea that God's gifts are not limited to food, and which is commonly used in the South, is as follows:

"We thank Thee, Heavenly Father, for these and all thy mercies, through Jesus Christ our Lord."

The shortest grace I know is "Benedictus benedicat. Amen." ("May the Blessed one bless.") This is used in some English colleges, and its brevity is excused on the ground that it about covers everything; and that a grace is a bit of politeness to the Almighty, and courtesy can be brief without being perfunctory. I presume that is all right, provided it is meant as a courtesy and not as a mere civility.

The most graceless grace I know is familiar to many, but I hope not used seriously by any. I hear it has been set to music for use at schools and camps, but it seems to me to have a hateful horrid undercurrent. It cannot be proved that Bobby Burns wrote it; my private theory is that

it was written in Scottish dialect by some outlander who disliked our race.

"Some ha'e meat and canna eat
And some ha'e none and want it;
But we ha'e meat and we can eat
And so the Lord be thankit."

It is well to thank God because we have been blessed more than others, but this quotation seems to find the rich man's stomach ulcers very appetizing, and the poor man's want a cause for self-congratulation.

The only book of composed graces that has come to my attention is one by William A. Clough, called "Father, We Thank Thee." It is a book of 200 graces and 100 home prayers. It is a typical Protestant work, and Anglicans would consider the graces in it not so much prayers as meditations; but as meditations, or as meditational introductions to formal graces (like Psalm 145:15, 16) I should think that families of any type of churchmanship might find most of them very helpful.

Revolution and Christian Dogma

BY

KENNETH R. FORBES

Formerly of City Mission, Philadelphia

THE Christian Church today is divided, not simply into the hundreds of sects stemming from the 16th Century Reformation, but divided in its moral witness in a world confused by hatreds, greed and ignorance. There are Christian militants, Christian pacifists, Christian liberals and Christian conservatives and their combined moral influence on the world at large is practically nil. The persons and the interests that create and dominate policy in world affairs can well afford to ignore, as they do, this Babel of religious voices and go stubbornly on their way, measuring all policy by material and power standards.

We venture the opinion that what chiefly ails the Christian witness today, and keeps it divided, is that too many of our leaders of religious thought and action have come to regard themselves, consciously or unconsciously, as economists or sociologists or consecrated politicians, set in the midst of a miserable and naughty world to tinker with it, to temper its injustices and generally to improve its quality. That is to say, we

have got away from the core and centre of our Christian fellowship, where alone power resides, and are puttering around on its circumference where confusion reigns. In this era of world revolution and the wide-spread worship of power, with the accompanying disintegration of moral standards, Christian religious leaders must get down to the bed-rock of their faith and operate from that solid base.

Only a firm belief in and a clear understanding of basic Christian dogma will enable us to comprehend why this is an age of revolution; why America fights this world tendency; why the Fascist principle is regaining its hold on men's minds and why the Roman Catholic Church, in the name of Christian dogma, is bitterly against the revolution. We presume there would be general agreement among theologians that the elements of basic Christian dogma are the doctrines of Original Sin, the Incarnation and the Holy Trinity. Let us see, then, what light these doctrines may throw on the problems of today's disordered world.

Original Sin

ORIGINAL Sin, as a Christian doctrine, is more coherent and convincing today than it could have been when St. Augustine carefully and militantly formulated it in his controversy with Pelagius. The modern sciences of biology and psychology have even made it a clearly demonstrable fact. The "ape and tiger in us" is all too-easily proved and if we neglect or minimize this fact, we do it to our own confusion. As that acute old psychologist, St. Paul, realized: "the good that I would, I do not; and the evil which I would not, that I do." As long as we exist in this world we live a life of tension and our only good hope of resolving that tension lies in the second great Christian doctrine, the Incarnation. Because the Creator of mankind is also its lover, he has entered into this little world as a renewing, transforming life-force and remains continuously with us to fight a winning battle in our personal characters—if we engage our wills with his—against the ape and tiger in us. The battle has its ups and downs in our individual lives and in the corporate life of the world at large. Eras in the world's or in a nation's history when corruption and oppression are dominant are eras when original sin has gained the upper hand. And the spiritual and moral logic of revolutions is that nations and races will stand only so much of the violation of human freedom and decency. At such points in history, the "Light that lighteth every man coming into the world" finds for himself a willing channel through which he can effect some measure of transformation in personal and corporate life.

This is what the world calls revolution and what the timid and comfortable beneficiaries of the status quo fear and oppose. Such fear and such opposition it is easy to understand. All really dynamic revolutions are terrible phenomena. Because the groups of men through whom they are accomplished are thoroughly human and not at all angelic hosts nor romantic modern Robin Hoods, dreadful excesses are committed, blood is shed and much injustice is perpetrated. For the ape and the tiger live in the souls of revolutionists as well as in the souls of the oppressors whom they have put down. But the net result—in raising the level and quality of human decencies and freedoms—as we regard it in the perspective of years, is dynamically good. We can see it now as we look back on the American and French Revolutions. And we are beginning to realize that it is true also of the more recent Russian Revolution and of the contemporary liberation of China. One profound spiritual reality is present in them all—the perpetual conflict in all human life of original

sin with the renewing power of the Incarnate life of God. It is a cyclical conflict; in one era the flesh, in another the spirit, has the upper hand. And we shall not be true to our Christian faith and intelligence if we mistake the nature of the present cycle. The era we live in today is an epoch of the spirit because it is a time in which the long-oppressed are rebelling against the cruel dominance of wealth and power and against the denying of the finer realities of life to the poor and the ignorant.

The Christian doctrine of the Holy Trinity has been defended and interpreted through the centuries by astute theologians with infinite subtlety from the ontological point of view. All to the good. But Christians will never understand why it has been the great dynamic of the Church's dogma until they realize that—as Athanasius fought for it "contra mundum"—it was a doctrine full of dynamite for the corrupt and oppressing Roman Empire. To declare, as that doctrine did, that Jesus the Incarnate was one with the Almighty Father Creator and, as such, wielded supreme authority over his children in this world, was truly to threaten the authority of the hitherto all-powerful Empire and to put the skids under the fable of deified Caesars. Because Jesus was God, his children and their family (the Christian Church) should dominate the world and carry out his will. Not Emperors nor other tyrants, but the rank and file of humanity were beloved of God and equal heirs of his good things. So this doctrine of the Holy Trinity became the great charter of democracy and implicit belief in it the working power by which a new world was born. In these early centuries there was real democracy in the Church and in the communities she dominated. It wasn't the 20th century western brand, but it did have all the essentials—a belief in the potential greatness of the common man and in his right to the best things of life along with his more sophisticated brethren. Today, in an era of world revolution, Christian leaders will be well advised to ponder the profound significance of the doctrine of the Holy Trinity as the spiritual basis for all revolution against oppression and ignorance, even as the great Gospel Canticle, The Magnificat, ought to be the common marching song of Christian democracy.

Our Task Today

AS for us Christians of today, we must fish or cut bait. That is, we must recognize clearly the spiritual basis and the essential justice of rebellions across half the world against denials of freedom, against preventable poverty, against ignorance and discrimination. It is much too late to tinker here and there with the abuses of a

system which denies in its practical workings that men are free and equal—in potential and in opportunity. We must be well content to see privilege eliminated from one area of life after another and to be cheerfully willing to pay the price in personal sacrifice and in some re-ordering of our lives. Or else—we shall feel ourselves obliged to join the swelling ranks of our contemporary Fascists and fight all signs and portents of revolution because they threaten to disturb the privileged estate in which we find ourselves and our Church. What we today call the Fascist mind was the attitude of the dominating figures in the mediaeval Church in the face of the revolutionary humility of blessed St. Francis, but the Church became transformed in quality in spite of them. It is this same state of mind today that the Roman Church and not a few Protestant Catholics hold toward those parts of the world which are passing through the cleansing, but painful, experience of social and economic revolution. Eloquent dogmatic slogans are sounded, with the motif of “the dignity of man” or “the divine institution of private property,” but there is no spiritual reality in them because it is so very obvious that the actual theme-song of these modern oratorios is a tremulous dread of the loss of privilege, both economic and social. True Christian dogma cannot do other than bless social and economic revolution wherever it shall arise to fight injustice, oppression and special privilege. It may be led—as it was in Russia—by militant atheists, eager to root our Christianity and guilty of violence and injustice, but the basic motive will be right and the human end-results spiritually good. Realistic and clear-thinking Christians would do well to meditate on our Lord’s Parable Of The Unjust Steward and “make friends of the mammon of unrighteousness,” that is, take today’s revolutionary peoples to our hearts, then when the evil that is mixed with their endeavors fails, as it inevitably will, they may receive you into a fellowship based on your affection and understanding of them and you, for your part, may be able to help guide the emerging new civilization into conscious contact with the Christian’s Master and with his family.

We have the strongest conviction that for Christians of every stripe a clear knowledge and understanding of basic Christian dogma is the sine qua non for comprehending the tragic complexities of our present era and for taking some intelligent and constructive steps towards recovery of our moral influence in the world at large and so playing a worth-while part in guiding mankind aright as we move inevitably into a new era and, perhaps, into a more nearly Christian civilization.

Baseball and Religion

BY

POLAND H. MILLER

Canon of St. Mark’s Cathedral, Seattle

THERE are perhaps many reasons why baseball is considered the national game of America. One of the good reasons may be that in the game the ball is seldom still. It is being pitched, tossed, batted, and bunted all the time. One does not know which way the ball will be travelling the next second. But, be on guard! For if it comes your way you’d better catch it and throw it to the proper point pronto!

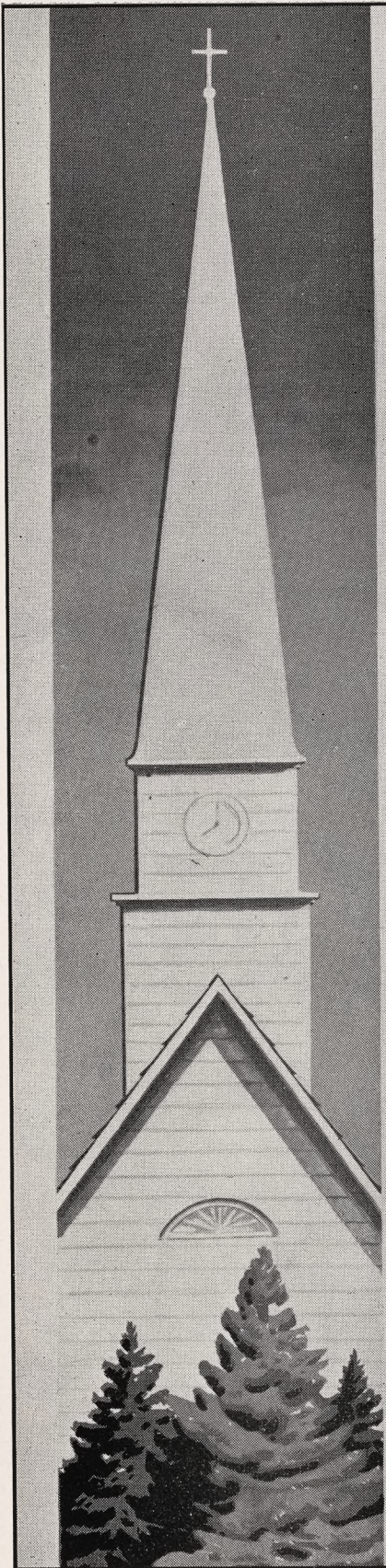
Several things enter into a game to make it interesting. Right decisions and speed are probably the two greatest factors in making a winner. The object is not to catch the ball and hold it unnecessarily, but to keep it moving—and with great accuracy and speed. We actually desire more to throw the ball than to catch it. And it is totally undesirable to hold it for any length of time.

How much a part of our nature these things are! One might say that the game grew right out of our inmost behavior patterns, that it is a projection in a specific direction of ourselves, our deepest impulses. It is what we like to do, and how we like to do it. It shows us at our best in our desires to keep “on the ball.”

How very much our Church needs these same patterns of activity put to work in its direction. As Churchmen we cannot go to sleep holding the ball. We must respond to the challenge that is tossed to us for if we do not guide our behavior into activity during the service, if we do not do our part to keep the ball moving when it is tossed to us, we are quite apt to become bored and stay at home. No, we do not get much out of a service of worship if it is not full of action. Just as a ball game would die if there were no action, so a service is dead, literally dead, if we do not enter into its activity.

But, sir, I do believe we have the cart before the horse. This pattern of interest was utilized in worship long before there ever was a ball game.

Every fine principle of behavior known to man, every fine impulse in our inner consciousness, has been promoted and utilized by the Church in its services of worship for many, many centuries. We might even say that worship as well as the baseball game calls for good sportsmanship on our parts. Let’s keep the ball moving—in worship as well as on the diamond.



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EPISCOPAL NEWS

(Continued from Page Eight)

of corrugated iron. The chapel, eventually ivy-covered and known affectionately in the Quarter as the Little Tin Church, stood until superseded in 1933 by the present building. Activities were interrupted by the withdrawal of students during the war. In recent years the building has been used by a school but has now returned to Church auspices and is undergoing extensive repairs. The center includes club and play rooms, library, swimming pool and other equipment for use among the thousands of young American students now crowding into Paris. During the reception the sound of ping-pong balls from across the hall indicated that students were not waiting for repairs to be completed.

At the head of the receiving line at the reception was Mrs.

David K. E. Bruce, wife of the American ambassador. Her husband, attending an important meeting of European ambassadors at the time, left that meeting long enough to make an appearance.

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J. G. ARMSTRONG CONSECRATED

★ The Rev. Joseph G. Armstrong 3rd was consecrated suffragan bishop of Pennsylvania on October 28th at the Advocate, Philadelphia. The Presiding Bishop was the consecrator, with Bishop Hart and Bishop Remington the co-consecrators. The sermon was by Bishop Gardner of New Jersey.

On the same day, but a few hours after the service of consecration, the wife of the new bishop died in the rectory of St. Mary's, Ardmore. She had been ill for a long time. She was a native of Baltimore and the daughter of Judge T. I. Elliott of the Maryland supreme court.

CLEMENTS DECLINES ELECTION

★ The Rev. James P. Clements, rector of Christ Church, Tyler, Texas, has declined election as suffragan bishop of Minnesota, declaring that he believes his best work for the Church is in the pastoral ministry. He had been unanimously elected at a special convention in September. There are no plans at present for another special convention to fill the office.

CLERGY MANUAL ON BUDGET

★ A clergy manual called "One World in Christ," to be used in connection with the spring campaign for the increased 1950 budget, will be mailed to all clergy next week. The manual urges that during the every member canvass this fall people give at least as much as the parish's share of the mathematical quota for 1949. A second campaign will be made in the spring, with an intensive educational campaign, which will reach its climax on March 12 when the Presiding Bishop will speak over the radio, followed by a canvass when it is hoped the remainder of the quota for each parish will be raised, thus

meeting the 1950 budget of \$5,634,617.

The dioceses which are to use the plan of trained laymen to sell the budget to vestries, and the people generally, will find an insert in the clergy manual which explains how to go about it.

PROPOSE INTERNATIONAL CURATORSHIP

★ A proposal for the establishment of an international curatorship for all holy places in Israel and Arab-Palestine, to be under the supervision of UN, was submitted to the UN Assembly on November 2. The proposal rejects internationalization for Jerusalem, which was urged in a resolution which passed General Convention. The fifteen to sign the proposal declare that such a step would be "disastrous." Two Episcopal bishops were among the fifteen

to sign the proposal; Bishop Nash of Massachusetts and Bishop Hobson of So. Ohio. Others to sign included Henry A. Atkinson, director of the Church Peace Union; Bartley C. Crum, member of the Anglo-American committee on inquiry; Methodist Bishop G. Bromley Oxnam; Freda Kirchwey, editor of the Nation.



Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church lighting as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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ONE GREAT HOUR GETS AWARD

★ The radio program, One Great Hour, which brought in over a million dollars for the World Relief fund last spring, and added millions to the other relief agencies participating, has just received an award from the exhibition of educational radio programs of Ohio State University. The citation is "in recognition of outstanding educational value and distinguished radio production." The production of the program was the work of Robert D. Jordan, director of promotion of the National Council.

THOMAS DONALDSON CHANGES MIND

★ We announced in "People" recently that the Rev. Thomas Donaldson was to leave Centreville, Maryland, to become rector of St. Luke's, Hot Springs, Va. However the members of the parish at Centreville, as well as the community generally, so overwhelmed him with demonstrations of affection that he withdrew his acceptance of the call to Hot Springs.

STANLEY FISHER RESIGNS

★ Stanley Ross Fisher has resigned as rector of St. Andrew's, Hanover, Mass., after serving the parish for 17 years. His story takes it out of the brief items of "People." Dr. Fisher was the minister of the Congregational church at Wellesley when he was asked to be a member of the fact-finding commission in China, which resulted later in the report, "Rethinking Missions." Following that experience he entered the ministry of the Episcopal Church and was the evening preacher for a year at St. Paul's Cathedral, Boston. From there he came to Hanover where, according to the local newspaper, "he has attracted, almost compelled, attention through his fine presence, his strong voice and his wide knowl-

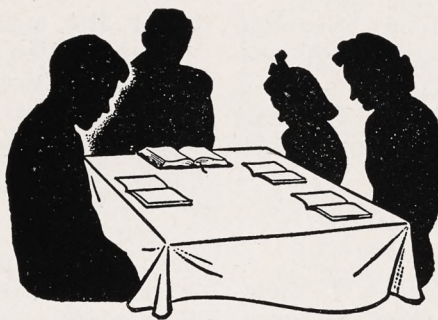
edge of both ecclesiastical and civic subjects."

He and Mrs. Fisher plan to spend the winter in New York, after which they will take an extended visit to their daughter in the north of Ireland. His plans beyond that are uncertain.

His successor at Hanover is the Rev. Robert L. Jones of Fall River, who became rector of the parish on November 1st.

EPISCOPAL CHURCH SHARES STATION

★ Episcopalians, along with Methodists, Presbyterians and Lutherans, are the chief shareholders in a radio broadcasting studio which was dedicated at Atlanta, Ga. on November 3rd. The studio will serve as headquarters for Sunday morning programs carried by 99 stations in the south.



FAITH IS A FAMILY AFFAIR

It is said that life insurance has a tremendous stake in the family. When the family goes, life insurance goes. The whole philosophy of our democracy is based on the family as the basic unit. And faith is a family affair. More than all others, Christians have a stake in the family.

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NEWS OF CHURCHES OVERSEAS

PRINCESS ASKS HIGHER MORAL STANDARDS

Princess Elizabeth, in a speech to about 3,600 British mothers, denounced the country's high divorce rate and falling moral standards. She appealed for the re-establishment of a "wise and well-balanced code of right and wrong."

"One of your first objects," she said, "is to uphold the sanctity of marriage. When we see around us the havoc which has been wrought, above all among children, by the breakup of homes we can have no doubt that divorce and separation are responsible for some of the darkest evils in our society today. I do not think you can perform any finer service than to help maintain the Christian doctrine that the relationship of husband and wife is a permanent one, not to be lightly broken because of difficulties or quarrels."

She urged the mothers, who are members of an organization dedicated to the welfare of the home and children, to give their youngsters that "sound Christian teaching which is essential to us all, but which is sadly lacking in so many homes today."

"As we all know," she said, "a child learns by example, and therefore it is not only most important for us to see that our children say their prayers and go to church, but also to practice Christianity in our own lives. We surely cannot expect our children to do what we are too lazy or indifferent to do ourselves."

METROPOLITAN WESTCOTT OF INDIA DIES

The former Metropolitan of the Church of India, Burma and Ceylon, Anglican, died at Darjeeling, age 86. He has served as head of the Church for 30 years at the time of his retirement in 1945. He was described as a man of deep spirituality, intense devotion and humility. He was also a champion of freedom for India.

SEEK AMNESTY IN FRANCE

Frenchmen guilty of acts of collaboration with the Nazis during the war would benefit from a general amnesty proposed by the Popular Republican Movement, France's predominantly Roman Catholic political party.

SOUTH AFRICA'S RACE POLICY IS HIT

Christians must meet the challenge presented by the Nationalist government's policy of racial segregation which has created a situation "not

only serious, but crucial," the General Assembly of the Presbyterian Church of South Africa was told at its annual session at Capetown. A report presented by the denomination's Church and nation committee warned that "although no one seems able to define exactly what apartheid (segregation) means, we are witnessing a gradual restriction of the liberty of non-Europeans."

"Never in our time," the report declared, "has the Church been faced with such pressing questions, the time for answering which is so limited, calling indeed for split-second decisions. The non possumus (inability to act) stand taken by many politicians and the communities they represent, must be a challenge to Christians to rally to the call of the gospel. As we see the few political privileges of the non-European being reduced, we are bound to fight for their retention and extension."

The report charged that a system is developing in South Africa under which justice for the Bantu (native peoples) "seems in some circum-

stances impossible." It said that the crime engendered by the system "throws suspicion on the innocent, and even the churches, the best friends of the down-trodden, are living in what has been aptly called a 'mental fog'."

"The migratory system," the report asserted, "has led to thousands of native people being confined in squalid quarters—disease-ridden, hungry, resentful, hopeless. Against this dark picture the doors to wider liberty are being slammed under the specious plea of trusteeship of the white man. "Force of circumstance has created a racial group which, as a whole, is without franchise, land, the power to own property, to build houses or to have them built, or a place to build them. Education for children is relatively rare, and when secured is often inadequate."

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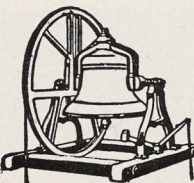
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PEOPLE

CLERGY CHANGES:

NEWELL A. LASHER is now vicar
 of All Saints', Bronx, New York City.

EDWIN W. NIES is now vicar of St.
 Ann's, church for the deaf, New York
 City.

FRANCIS F. E. BLAKE, formerly of
 Unadilla, N. Y., is now vicar of the
 Redeemer, Yonkers, N. Y.

HENRY M. ELLER has resigned as
 rector of Christ Church, Tacoma,
 Washington, to devote himself to edu-
 cational work. Gen. W. F. Daugherty,
 Christ Church, N. 3rd and K Sts., is
 chairman of a committee to find a
 successor.

JAMES P. DEES, deacon, is now in
 charge of churches at Aurora, Vance-
 boro, and Bonneron, N. C.

ROLLIN DODD is to retire as rector
 of All Souls, New York, in April, 1950.

WILLIAM P. C. LOANE, formerly
 rector of Christ Church, Greenburg,
 Pa., is now rector of Christ Church,
 Ridley Park, Pa.

ELDEN B. MOWERS, formerly dean
 of Holy Trinity Cathedral, Havana,
 Cuba, is now rector of Grace Church,
 Detroit.

DONALD W. CRAWFORD, formerly
 in charge of education at Christ
 Church, Lexington, Ky., is now on the
 staff of the dept. of religious educa-
 tion of the National Council.

THEODORE WINKERT, formerly
 curate at St. Ann's, Brooklyn, is now
 rector of St. John's, Fort Hamilton,
 Brooklyn.

EDMUND R. LAINE, formerly rector
 at Stockbridge, Mass., is now assist-
 ant minister at the Ascension, New
 York City.

ARNOLD R. VERDUIN, formerly
 rector of St. Mark's, Orchard Park,
 N. Y., is now on the staff of Grace
 Church, New York City.

VERNON MATTHEWS, formerly rec-
 tor of St. John the Evangelist, Phila-
 delphia, is now vicar of St. Peter's,
 Broomall, Pa.

JOHN R. SCARLETT, formerly rec-
 tor of St. Paul's, Rochester, N. Y., is
 now rector of Christ Church, Os-
 wego, N. Y.

DEATHS:

FRANCIS BARNETT, 67, vicar of All
 Saints', New Haven, Conn., died sud-
 denly on October 15th of a heart at-
 tack. Bishop Budlong conducted the
 funeral on the 18th, with about 30
 clergymen among those attending the
 service.

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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.

MISS VIRGINIA DUVALL
Churchwoman of Washington

The Witness, so far, has not reported any final action taken at General Convention on the so-called Melish Case. I have been told by friends who were in San Francisco that the matter was ignored. I cannot believe this to be true, but knowing the position of The Witness on the matter, I am sure you would have reported what, if anything happened. Please enlighten me.

ANSWER: Resolutions interpreting Canon on Dissolving the Pastoral Relationship were introduced in the House of Deputies, but they were not pushed by those who introduced them and were never debated. Later a resolution was introduced stating that a minister should not be removed when the majority of his people wanted him to remain. But those in favor of such a resolution concluded that it would be defeated, in view of the conservative trend of the House of Deputies, and that to press the matter would do more harm than good. The Deputies therefore, unanimously, voted not to consider the matter.

The House of Bishops were asked, in an executive session, where, of course, there were no official reports of what went on, to formulate an interpretation of the canon by one of the eastern bishops. But we are informed that there was the immediate cry of "Peace" by a number of his fellow bishops, and that succeeded in tabling the matter almost immediately. "Peace," we believe, at the San Francisco Convention meant do not consider any controversial issue in order that the Church may be united in raising the greatly increased budget.

C. D. JOHNSON
Layman of New York

I never saw a copy of The Witness until it was placed on sale at my church during General Convention. I am urging the rector to continue to have it each Sunday, but if he does not then I shall subscribe. For in my judgment it is by all odds the best of our magazines. Over the years I have at times subscribed to two other papers. In one of them I never found the news of the Episcopal Church reported adequately. The other reported news well, but its editorial policy is so conservative that I became disgusted with it.

Six numbers of The Witness, which

I have read thoroughly, leads me to believe that it is the sort of Church paper that our people ought to read. General Convention was reported so well that I got a real idea of what went on. And the articles and editorials gave, I think, a proper interpretation of events. It did leave me wondering just what is to happen to the Episcopal Church. Certainly to refuse to seat the women deputies was but one indication of the conservative, even reactionary nature, of our Church. But I am disposed to believe that the laymen who represented us in San Francisco do not really represent the mind of the Church. Our people do believe in democracy and surely it has been a good many years since the people of this country have considered women second-class citizens. Let's hope that the Church, during the next three years, will catch up on this and other important matters.

MARY E. CAMPBELL
Churchwoman of New York

The Witness is the Church paper that gives us facts the newspapers are at present likely to suppress. I admire your stand on the injustices so prevalent at this time: your championing the Melishes in that most deplorable tragedy; the timely article by Mr. Van Dyke on the trial of the eleven; your stand on China.

JOSEPH E. J. MCGEE
Layman of Philadelphia

Referring to Mr. McCandless' "A Word with You" (Oct. 27) in my family each morning we use the family prayers, and have since November, 1894. Can anyone equal this? The Rev. E. A. Bradley of New York that year conducted a mission at St. David's, Manayung, Philadelphia. I then promised I would establish prayers, which I did. I have kept that promise for 55 years.

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