

The WITNESS

October 4, 1951

10¢
A COPY



TRINITY CHURCH, OSSINING, N. Y.

Canon West of Cathedral of St. John the Divine Celebrating

A Celebrated Ecclesiastical Law Suit

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK

Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
Weekdays: Tues-Thurs., Prayers - 12:30.
Thurs., and Holy Days, H.C. - 11:45
Fri., Organ Recital - 12:30.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 10:10 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 NEW YORK

Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a.m. Holy Communion
11 a.m. Morning Service and Sermon
Weekdays: Holy Communion Tuesdays at 12:10 p.m.; Wednesdays at 8 a.m.; Thursdays at 10:30 a.m.
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.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

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

The WITNESS

For Christ and His Church

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; W. Robert Hampshire, Kenneth R. Forbes, Gordon C. Graham, George M. MacMurray, Benjamin Minifie, Joseph M. Titus, Andrew M. Van Dyke.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor; F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, M. H. Shepherd Jr., W. B. Spofford Jr., C. W. Sprouse, J. W. Suter, S. E. Sweet, S. A. Temple, H. H. Waggoner, Chad Walsh, W. M. Weber, W. N. Welsh.



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, Bishop Lane W. Barton, Chairman.



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.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

ST. JOHN'S CHURCH

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

ST. PAUL'S CATHEDRAL

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

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30-12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11-4:30 p.m. recitals.
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH CAMBRIDGE

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

TRINITY CHURCH

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

CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown
Rev. John P. Craine, Rector
Rev. F. P. Williams
Rev. W. E. Weldon
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Sei. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

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.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH

Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH

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

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

"The Nation's Church"
Second Street above Market
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9:30 and 11:00.
This church is open daily.

CALVARY CHURCH

Shady and Walnut Aves.
PITTSBURGH
Rev. Eugene M. Chapman,
Rev. E. Laurence Baxter
Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thurs., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH

Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

—STORY OF THE WEEK—

Christ Church, Middletown, N. J. Observes Historic Event

Bishop Hudson of England Visits Parish Which Prompted Founding of SPG

★ Governor Lewis Morris of New Jersey, writing to the Bishop of London in 1701, said: "Middletown was settled from New York and New England. It is a large township. There is no such thing as a church or religion among them. They are perhaps the most ignorant and wicked people in the world. Their meetings on Sunday are at the public house when they get their fill of rum and go to fighting and running of races."

The letter caused considerable consternation in English Church circles and resulted in a conference at Lambeth Palace attended by the Archbishop of Canterbury, the Bishop of London and other dignitaries. The Society for the Propagation of the Gospel in Foreign Parts was founded, the charter being granted that year by King William III. The first missionary, the Rev. George Keith, was dispatched forthwith to Middletown, to see what he could do about the rum drinking, fighting and racing. That he may not have been too successful is revealed in other records of the time which report horse races on Kings Highway, with the first prize a gallon of applejack and the second a peck of doughnuts. It is also recorded that the women of the village preferred gin to either applejack or rum and drank their full share of it.

Bishop Noel Baring Hudson of

Newcastle, England, at one time the secretary of the SPG, found Middletown in a quieter mood when he visited Christ Church on September 27th to celebrate the 250th anniversary of the founding of the Society. Yet those familiar with the village as it is today could introduce him to places that no doubt would convince him that life goes on pretty much as it was when the Rev. George Keith arrived from England.

The dinner which followed the service last Thursday evening, in honor of Bishop Hudson and Bishop Gardner of New Jersey, was held in Leeds Hall, which reveals another interesting chapter in Christ Church history. William Leeds was reputed to be one of Captain Kidd's chief cohorts. On January 3, 1703, according to the records of George Keith, "William Leeds, and his sister Mary, late converts from Quakerism" were baptized at Christ Church. Upon his death he left 438 acres of his land "to the venerable and honorable Society for the Propagation of the Gospel in Foreign Parts, and to their successors for ever, for the use and habitation of a minister or clergyman of the Church of England, as it is by law now established, that shall be a missionary of the said society to preach the gospel to the inhabitants of Middletown and Shrewsbury." His

neighbors, present at the reading of the will, drew the conclusion that the gift was conscience-money, an expiation for the pirate days under the famous Captain Kidd.

Whatever may have been the motive, Christ Church today derives an income from that original grant since the acres were eventually sold and the money invested in bonds and mortgages. Incidentally the land given by Leeds is today owned largely by Mrs. Lewis S. Thompson who is a communicant of Christ Church. Also the parish house, recently built, is doubtless the only church building in the country named in honor of a pirate.

Presiding at the dinner last Thursday was the present rector of the parish, the Rev. Andrew M. Van Dyke, and at the speakers table with Bishop Hudson and Bishop Gardner were the Rev. William B. Spofford Sr., former rector who resigned three years ago in order to devote full time to the Witness; the elected warden, Maltby Jelliffe, of the Central Hanover Trust Co. of New York; the rector's appointed warden, Samuel Riker, officer of the New Jersey Zinc Co., and Miss Louise Hartshorne who has the notable distinction of having served the parish as treasurer for over half a century.

BISHOP KINSOLVING IN TEXAS

★ Bishop Kinsolving of Arizona is in the diocese of Texas the first two weeks of October addressing rallies on the work of the Church. Both Bishop Quin and Bishop Hines are also speaking at the meetings set up at various population centers.

EPISCOPAL CHURCH NEWS

PRAYER MEETINGS FOR PEACE

★ Clergymen of all faiths, concerned over the failure of Korean truce talks, are sponsoring three simultaneous public prayer meetings and vigils for peace in New York, October 7th. They are sponsored by the interfaith committee for peace action.

A statement of principles by the religious leaders declared, "We, who are in close daily contact with our people are keenly aware of the fervent desires of their hearts and minds for peace. Since war is contrary to the principles of brotherhood, we believe that the people should be given an opportunity to express their firm conviction of the evil and hopelessness of continued bloodshed and urge that all nations involved make a real effort now to come to an immediate cessation of warfare and further human slaughter. For this purpose, we joined together and formed the Interfaith Committee for Peace Action."

Urging men of all beliefs to join the vigil for peace, the committee said, "With firm faith in the will of people, under God, to achieve a peaceful world, we call upon men and women of all persuasions, to meet with us in fellowship, to discuss soberly, charitably and without fear the means of establishing peace, and to ask the guidance and blessing of the Father of All upon our efforts."

The meetings will be held in Manhattan Center, 34th Street and Eighth Avenue; St. Nicholas Arena, 69 West 66th Street; and Rockland Palace, 155th Street and Eighth Avenue.

Among the large number to issue the appeal are the following Episcopalians: Prof. John Wild of Harvard; Prof. Joseph F. Fletcher of Episcopal Theological School; the Rev. Kenneth R. Forbes, executive chair-

man of the Episcopal League for Social Action and the Rev. W. B. Spofford Sr., managing editor of *The Witness*.

LAYREADER ADDRESSES CLERGY CONFERENCE

★ William H. Corwin, a layreader of the diocese of Rochester, was one of the headliners at the clergy conference of the diocese of Central New York, meeting Sept. 22-23, at St. Peter's, Cazenovia. He told of the recent conference at Seabury House where thirty men were trained for the every member canvass.

ARMY SEEKS MORE CHAPLAINS

★ The department of the army is appealing for 300 civilian chaplains of Protestant, Roman and Jewish groups to volunteer immediately for appointment as chaplains in the volunteer reserves.

Major General Roy H. Parker, chief of chaplains, explained that "these chaplains will be appointed to replace certain chaplains now on active duty who will soon complete their involuntary tour of service."

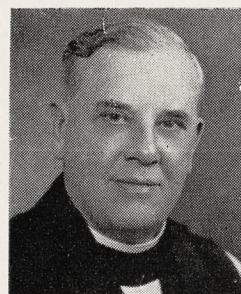
Chaplains who are appointed will receive a minimum of 60 days' notice before they are required to report for duty, unless a shorter notice is acceptable to the individual. The initial as-

signment when called to active service will normally be to the chaplain school, Fort Slocum, N. Y. for the six weeks officer basic course. The initial appointment will be the grade of lieutenant.

Applicants must be citizens of the United States, actively engaged in the civilian ministry, indorsed by their own denomination and educationally and physically qualified. While the appeal is made principally to clergy without previous military experience, applications for active service will continue to be accepted from reserve or national guard chaplains below the grade of major.

BROTHERHOOD HOLDS CONVENTION

★ Samuel S. Schmidt of York, Pa., was reelected president of the Brotherhood of St. Andrew at its convention held Sept. 14-16 at Romney, W. Va. An encouraging report of activities to enlarge the effectiveness of the organization was presented by Morton O. Mace, general secretary. During the past year seventy chapters have been chartered, compared with twenty-four last year. In furthering the work Mr. Mace has visited thirty-one dioceses, and several hundred parishes, as well as visits to seven seminaries.



CHURCHMEN IN THE NEWS: George Davidson resigns as rector of St. John's, Los Angeles, after a notable ministry; Bishop Gardner entertains Bishop Hudson at historic parish (see page three); Bishop Strider of West Virginia resumes his tasks after operations

CLERGY CONFERENCE IN NEW YORK

★ The annual clergy conference of the diocese of New York met at West Point, September 24-27. The conference was for the clergy of the diocese of New York only. It was in the nature of a refresher school in theology and in practical techniques as applied to the whole of the Church's work in every parish and mission.

Bishop Horace W. B. Donegan presided and guided the conference in its deliberations. Among the speakers were the Rev. John Heuss, director of education of the National Council; Canon Wedel, warden of the College of Preachers; the Rev. Reuel Howe, professor of pastoral theology, Virginia Theological Seminary; the Rev. Vesper O. Ward, editor in chief of the new curriculum; Mrs. Dora Chaplin, associate editor of parent-home materials in the division of curriculum development; Miss Charlotte Tompkins, secretary of the audio-visual division of the department of education.

The clergy were the guests of Bishop Donegan throughout the conference.

TO CONSIDER FREEDOM AND RELIGION

★ Free inquiry in the modern world and its dependence on Christianity is the title of a conference to be held at Kenyon College on October 19-21. The fourth in a series of conferences on a theme of general concern, this year's conference will pay special attention to theology and to the divinity school of the college, Bexley Hall.

Speaking to an assemblage of laymen and clergy from all over the country will be the Rev. James Albert Pike, chaplain of Columbia University and chairman of the department of religion; also Prof. Amos Niven Wilder, chairman of the department of New Testament and early Christian literature, University of Chicago; Dr. Douglas Bush, professor of English at

Harvard University; Dr. Richard and George Salomon, professor of history and ecclesiastical history, Kenyon College; and President Gordon Keith Chalmers, Kenyon.

The current discussion of freedom in government and of freedom of discussion often assumes that the modern basis of liberty is a merely political philosophy. The conference at Kenyon will treat the Christian origins of political liberalism and the relation of Christianity to the maintenance of freedom.

EDUCATION THEME OF CONFERENCE

★ A conference on education for the diocese of Massachusetts was held Sept. 30-Oct. 3 at Grace Church, Newton, under the leadership of the Rev. Walter Williams of the National Council. Similar conferences for different areas are being held in Salem, Lawrence, New Bedford and Taunton.

EVANGELICALS HOLD CONFERENCE

★ A regional conference of the Episcopal Evangelical Fellowship was held recently at St. Paul's, Lynchburg, Va., with "Central Anglicanism" the theme. Speakers were Prof. William Clebsch and Prof. Clifford Stanley of Virginia Seminary;

the Rev. Ernest A. DeBodernave of Christ Church, Philadelphia, and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., who is president of the fellowship. About 150 persons, representing eight dioceses, attended.

Announcement was made by Prof. Robert O. Kevin of Virginia Seminary that a new journal will presently be launched jointly by the Fellowship and the Evangelical Education Society. He declared that it was in no sense a rival to existing news magazines of the Church, but will be a news-letter, with one feature article interpreting some development in Church life from the point of view of the sponsoring groups.

BISHOP SHERRILL GIVES AWARDS OF MERIT

★ At a ceremony in New York, Bishop Sherrill, as president of the National Council of Churches, presented awards to five church leaders for the parts they played in founding the organization. Luther A. Weigle, dean emeritus of Yale Divinity School, topped the list which included H. N. Morse, Presbyterian; Samuel M. Cavert, general secretary of the Council; Roy G. Ross, associate secretary; Earle F. Adams, an administrative secretary.



BISHOP SCAIFE of Western New York meets with a group of young people. Also seated is the Rev. Kenneth W. Kadey, rector of St. Paul's, Harris Hill, who is youth advisor

SOUND TRUCK GETS 'EM OUT

★ At St. Thomas', Canyon City, Ore., now in its 75th year, things are beginning to pop. The vicar, the Rev. Albert E. Allen, and some of the lay members, realizing that it takes modern methods to appeal to modern people, have started to use the unusual to obtain their goals. For example, when the local weekly newspaper failed to run an article on the registrations and the opening of the vacation church school being held in Canyon City he and a couple of laymen got hold of a sound truck, and spent several hours going up one street and down the other announcing the particulars. Net result? Pretty good, we think—53 enrolled for the morning class, at the church, in Canyon City, and 33 enrolled for the afternoon class, held in the city hall, in Prairie City. In fact it was so successful that there is a full time church school in Prairie City now.

MISSIONARY RALLIES IN LOS ANGELES

★ The diocese of Los Angeles is holding twenty-three missionary rallies Sept. 30-Oct. 5. Bishop Melcher of Brazil was the speaker last Sunday when thirty parishes with their combined choirs united for a meeting at Redlands' Bowl. Bishop William Gordon of Alaska and Bishop Hunter of Wyoming are also addressing many meetings, with all three bishops having such a packed schedule that most of the travelling is being done by air.

ANSON PHELPS STOKES IS HONORED

★ The Rev. Anson Phelps Stokes, former canon of Washington Cathedral, author of "Church and State in the United States," has been named the outstanding clergyman of the year by the Washington Pilgrimage of American Churchmen. Selected as the outstanding layman was William H. Stackel of Rochester, N. Y., president of

the council of churches there in 1947-48. They received their rewards on Sept. 29 at a dinner attended by over 300 men and women who were invited because they have "distinguished themselves in Christian service." Features of the three-day pilgrimage were a meeting at which government leaders discussed "religious views of contemporary statesmen" and a service at Washington Cathedral last Sunday with Bishop Dun preaching.

BISHOP DeWOLFE VISITS HOLY TRINITY

★ The congregation of Holy Trinity, Brooklyn, welcomed Bishop DeWolfe for a confirmation service, followed by a reception, on Sept. 23rd. The former rector, William Howard Melish, who acceded to the ouster by the bishop after a long legal battle ending in the Supreme Court, was unable to be present due to illness. He did however establish a mood of concord through a letter in the parish bulletin.

"We are bound together," he wrote, "not because we think alike, or because we like one man and dislike another. I love the story which has come down to us about the apostle John. When he became old and unable to enter the church alone, he was carried in by his friends and was asked to speak. All he would say was: 'Beloved, let us love one another, for love is of God.' Would that I could be with you tonight. In over forty years it has been my privilege to welcome our bishop and to present to him boys and girls, men and women, for confirmation. After three major operations, that is beyond me today. The Church, as I have said many times, is the fellowship of all who love in the service of all who suffer. We have suffered many things together. But the God of love had sustained us and will do so to the very end."

At the morning service the Rev. William H. Melish, in charge of the parish until a suc-

cessor to his father is elected, praised the congregation for their loyalty. He also declared that "there are many positions today that a Christian is driven to take that are not dissimilar to positions taken by left-wingers," citing the issues of peace and race relations as examples.

Lewis G. Reynolds, senior warden, expressed the hope that the visit by Bishop DeWolfe meant the "healing of the breach between the diocese and the parish" with several members of the vestry making similar expressions.

Bishop DeWolfe told the vestry after the service that he was always within phone distance and ready to counsel them in the selection of a new minister. He also said that his present visit was standard procedure and in no way indicated that the status of the Melish case had been changed.

Last April, the younger Melish, for a number of years his father's assistant, assumed charge of the parish, pending the election of a new rector. Later the parishioners voted overwhelmingly to ask the vestry to name him as rector. However no action has been taken by the vestry up to this time.



BISHOP DeWOLFE of Long Island resumes his visits to Holy Trinity, Brooklyn

BISHOP HOBSON FAVORS NEW YORK CITY

★ Bishop Hobson of Southern Ohio was the only mid-westerner to favor New York as headquarters for the newly formed National Council of Churches. He said it should be there because headquarters should be as close as possible to the headquarters of the member churches, most of which are in the east. The committee to select a site came to no final decision but did agree on five criteria as the basis for selection: transportation facilities



BISHOP HOBSON urges New York for headquarters

ties and communications between denominational headquarters; accessibility to press and radio; hotel accommodations and their cost; freedom from race discrimination; availability of an adequate supply of educated and skilled office workers.

The committee will hold hearings in January to give representatives of various cities a chance to present their claims. Chicago, Cleveland, Columbus and New York got the highest votes in answers to a questionnaire submitted to 29 member Churches.

EXPANSION PROGRAM IN LOS ANGELES

★ More than a half million dollars for new buildings and land will be spent during the

next thirty days by missions in the diocese of Los Angeles. The program includes new churches, parish houses, church school buildings, and land purchased in several areas where congregations are planning to build. Canon W. Clinton Billig, executive assistant to Bishop Bloy who is in charge of the program, says that new missions are first developing combination buildings which will provide church facilities while at the same time making them the center for parish gatherings and church schools. The program was stimulated by a loan to the diocese of \$175,000 by the National Council last January.

WOMEN ANNOUNCE PROJECTS

★ Churchwomen of more than 80 non-Roman communions, organized in some 1,800 state and local councils, United Church Women of the National Council of Churches, will observe "world community day" on November 2. Two projects are being completed. One is the raising of an "ecumenical scholarship fund" to bring to this country young people from overseas for training for leadership in their own communities. The other is the making or collecting of blankets and warm clothing to be sent overseas through Church World Service.

PARIS WELCOMES NEW CANON

★ A reception was held at the American Pro-Cathedral of the Holy Trinity, Paris, Sept. 13th, to welcome the Rev. Arnold R. Verduin, newly appointed canon and assistant to Dean Sturgis Lee Riddle.

TEXAS SEMINARY OPENS

★ Seven men have enrolled in the newly opened seminary of the diocese of Texas. Four of them have left other professions in order to study for the ministry. They are Major Arthur Edmonds, acting head of the physics department at A. & M.; Lane

Denson 3rd, who has a graduate degree in geology; Graham Paulkingham of Canada who has a graduate degree in music; the Rev. Everett G. Smith, a professor in the school of business at the University of Texas; E. H. Campbell, manager of the Chamber of Commerce of Rusk County; William Shopshire of the diocese of West Texas; David Morris of the diocese of Dallas.

They will enroll in the Austin Presbyterian Seminary. Instructors from the diocese who will be affiliated with the Presbyterian institution are the Rev. Gray M. Blandy who will teach New Testament; the Rev. Lawrence Brown, teaching Church history and the Rev. John Holt, teaching Old Testament. Administrative officers are Bishop Hines, president, and Mr. Blandy, dean.

TRAINING TEAM ON EDUCATION

★ The leadership training team of the department of education of the National Council has started its fall itinerary. The Rev. Walter Williams, Mary L. Villaret and Eleanor Snyder lead the caravan of panel truck and station wagon which is setting up conferences to discuss plans and problems and to display available materials. The schedule calls for 35 stops between Sept. 19 and January 21. After seven stops in Massachusetts the group moves south for conferences in Dallas, North Texas and West Texas.

LAYMAN LEADS TEXAS CONFERENCE

★ Bertram Parker of Corpus Christi was the headliner at the laymen's conference of the diocese of Texas, meeting at Camp Allen, Sept. 22-23. He is a member of the national committee on laymen's work and chairman of that work in the seventh province. Bishop Quin addressed the laymen on work on the diocesan level and Bishop Hines on work in parishes.

BISHOP THOMAS IS DEAD

★ Bishop William Thomas, missionary bishop of Southern Brazil from 1928 to 1949 when he retired, died at Bethesda, Maryland, September 18. He gave to the Church's work in Brazil his entire life as priest, suffragan bishop and bishop. A native of Mattapany, Maryland, he graduated from the Virginia Theological Seminary in 1904, and was ordained to the diaconate the same year. In 1905 he was ordained priest by the late Bishop Lucian Lee Kinsolving. For six years he was a professor in the theological school at Rio Grande do Sul, and from 1907 to 1911 was also rector of the Church of the Saviour there. In 1912 he founded the Southern Cross School at Porte Alegre, of which he was headmaster until his election and consecration as suffragan bishop in 1925. He was elected missionary bishop in 1928, continuing in active service to the time of his retirement.

One of the most important achievements of Bishop Thomas, aside from his pioneering in education in Brazil, was his work toward the division of the great district into three missionary dioceses, each with its bishop, two of the three bishops being Brazilians. This was accomplished by the General Convention of 1949.

DANIEL BAKER COLLEGE HAS OPENING

★ Daniel Baker College, Brownwood, Texas, began its second year of operation as an Episcopal college on September 12th. The enrollment shows a slight decrease in numbers over last year, as a result of the national situation. But the enrollment shows a sizeable increase of Episcopalian students from a wide state and out of state coverage. Seventeen states, two foreign possessions, and one foreign country are represented in the student body. From within Texas, students are enrolled from 12 cities, representing four of the five Texas dioceses.

There are sixteen Postulants enrolled from the dioceses of Dallas, Texas, Northern Indiana, Harrisburg, Erie, Milwaukee, Puerto Rico, Georgia, South Florida, and Honolulu.

The church work training program, started this year under the direction of Deaconess Katharina Putnam of the college faculty has an enrollment of six students: four freshmen and two juniors, from Wisconsin, Michigan, Washington, District of Columbia, Texas, and Venezuela. Additional enrollments for the spring semester are on file at present for this program.

The college begins this year a five-year campaign on a state wide basis for \$2,500,000 for capital endowment and buildings.

MARRIAGE REUNION SERVICE

★ The Rev. Reginald M. Field conducted a married couple's reunion service last Sunday at Trinity Church, Albany, N. Y., with all of the principals of the 150 weddings where he has officiated invited to attend. In addition to brides and grooms, he invited other principals—bridesmaids, ushers, best men.

LESLIE GLENN HEADS NEW GROUP

★ The Rev. C. Leslie Glenn, rector of St. John's, Washington, is sharing the chairmanship with Rabbi Jerome M. Pines of Bethesda, Md., of the newly organized Religious Committee for Federation of the Democracies. Its purpose is "to conduct an educational program among clergymen and religious organizations on the need of a federal union of the democracies in order to combat the dangers of war and Communist aggression."

PSYCHIATRIST STRESSES ROLE OF FAITH

★ Can a "religious experience" cure a mentally-ill person? A prominent Montreal psychiatrist was asked that question when he addressed alumni of the United Theological College. After long thought, the psychi-

atrist, Dr. George E. Reed, medical superintendent of the Verdun Protestant Hospital for the mentally ill, made his reply.

A religious experience is one of the few things that might help a mentally-ill person, he said, but the most effective role of religion in regard to mental illness is a preventative one. He added that clergymen could help prevent mental breakdowns by helping people toward "spiritual faith that will give the only security that exists—moral security."

CORNERSTONES LAID FOR NEW CHURCHES

★ Bishop Scaife of Western New York recently laid cornerstones for two churches in the Buffalo area: the Advent at Kenmore, and Calvary at Williamsville. The cost of each church is about \$175,000.

LAYMEN MEET IN CONNECTICUT

★ John E. Quarles, business man of Wellesley, Mass., was the leader at a conference of laymen of Connecticut that met over the weekend of September 29th to consider the work of the Church. They will then present it before parish groups in the diocese. Mr. Quarles was one of the group of thirty men recently trained at Seabury House. Also addressing the Connecticut laymen were Bishop Hatch and the Rev. Ralph D. Read, executive secretary of the diocese, who spoke of the work on a diocesan level.

LAYMEN HELP OUT THE CURATE

★ The men of St. Matthew's Church, Evanston, decided last week that their curate's house needed painting. So 28 of them spent all day doing just that. The whole job was finished by supper time. One mishap occurred. A can of paint fell on the head of the senior warden. But it really didn't matter, for his wife said "I'm only concerned with getting him cleaned up now."

EDITORIALS

Speak For Peace

IN these mad days of hysteria, when the official Church tends more and more to give religious sanction to everything done by the brass of the Pentagon, it is nice to be able to report that at least a handful of Episcopalians met over the Labor Day weekend to consider our foreign policy in the light of Christian truth. They gathered as members of the Episcopal Pacifist Fellowship, with Pastor Andre Trocme of France as their leader and with Bishop Lawrence of Western Massachusetts the chaplain. They spent their hours considering the theological basis of pacifism and "Steps to Peace," the recent analysis of the U.S. foreign policy issued by the Quakers. At the end of the conference the forty or fifty Church leaders present unanimously adopted a statement. We do not consider it either profound or startling, but it is so much better than anything to come from any recent gathering of Church people that we hope our readers will give it the study that it deserves. The statement:

Recalling our Lord's saying that the light of the body is the eye, and that the whole body is full of darkness if the eye does not function, we believe that the Church today is called to be the eye which gives light to so many peoples who

"... are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

Remembering also Jesus' warning against "certain who trusted in themselves that they were righteous, and despised others," the first word which came to us, as American churchmen, was our need for humility and repentance.

With regard to principles of procedure in the handling of international affairs, it seems to us that the power of the Pentagon should at all times be subordinate to that of the State Department, the President and Congress. We also believe that

policies of the United Nations should not be pressured by Russia or the United States, or the nationalism of any government. The Church, we think, should endeavor to bring into public view the full light of the gospel as applied to specific current issues under guidance of the Holy Spirit. Since the fate of millions of God's children depends upon the correct solution of many of these problems, the Church should formulate and follow a program for its action as the Church, that is compatible with the mind of Christ.

Acknowledging our liability to error in attempting to point a way through the pitfalls which beset the East-West conflict, we are nevertheless constrained to make known our convictions about certain immediate issues. We hope that they may be shared by a larger circle of citizens and be put before the appropriate governmental authorities. We believe:

One; That the need of stopping the spread of war is so urgent that it should not be sacrificed for considerations of military strategy, such as insistence on a boundary other than the 38th parallel in Korea.

Two; That in all the treaty arrangements to be made with Japan no pressure should be put upon her to rearm or to give military bases to another nation, thus violating the spirit of the peace articles of Japan's constitution.

Three; That the efforts being made to induce Western Germany to rearm should be abandoned; also that the Eastern and Western Zones should be reunited into a single unarmed country.

Four; That since the exclusion of any government from the United Nations' endeavors to win peace by conference, conciliation and consent seems to us wrong in principle, the de facto government of Communist China should be admitted to membership in the United Nations.

Five; That the United States should propose a bold new plan to break the disarmament deadlock, possibly along the lines of Senator McMahon's proposals.

"Quotes"

BY maintaining a hands-off policy towards all effort for social amelioration, the Church perpetuates the injustices of the moment and sanctifies the status quo as, somehow, God's will for the hour. Its total pessimism blinds it to the possibilities for achieving relative justice in any given situation, though such achievement is always precarious and threatened by dissolution. Ironically enough, by refusing to relate itself positively to the social struggle, the Church puts its very existence in peril. Where the Church refuses to offer Christian leadership to the masses, Satan raises up his own, which proceeds to muffle the voice of the Church to a whisper. This is the lesson of the totalitarian state. A Church that is negatively related to the struggles of history can neither be salt nor light to the world.

—CULBERT G. RUTENBER

We realize that extreme difficulties lie in the way of carrying out the foregoing proposals, but we believe that God continually comes into human life for the fulfillment of his objectives. His way

of uniting opponents summons us to the practice of undiscouraged patience and long-suffering perseverance. But if we suffer for God's purposes, we know where the ultimate victory will lie.

A Famous Ecclesiastical Law Suit

BY

WILLIAM A. ROBERTSON

Layman of Grace Church, Orange, N. J.

LAST year marked the one hundredth anniversary of the determination of one of the most famous ecclesiastical law suits ever decided by an English court. The case was that of Gorham vs. The Bishop of Exeter. It involved a question of infant baptism, and it arose under the following circumstances.

Prior to 1847, the Rev. George C. Gorham, a clergyman of the Church of England, was living in the diocese of Exeter. In 1847, he was presented by the Crown to the parish of Brampford Speke in that diocese. The bishop of the diocese, Doctor Henry Phillpotts, refused to institute Mr. Gorham into his new post because of his views on the subject of infant baptism. Mr. Gorham believed that baptism, when administered to an infant, did not convey grace to the recipient because of lack of understanding at so tender an age. He did not decline or refuse to administer the sacrament to an infant, but simply believed that it was a mere formal act.

After an extended correspondence between the Bishop and Mr. Gorham, and an oral examination of Mr. Gorham lasting eight days, the Bishop still declined to institute; and Mr. Gorham then commenced a suit in the ecclesiastical court called the Court of Arches. The court was asked to order the bishop to make the institution, or to, itself, perform such an act. A book written by Mr. Gorham constituted the record before the court. The judge of that court bore the title of dean of the Arches, and was a very distinguished international lawyer named Sir Herbert Jenner Fust. Eminent counsel appeared on both sides. The decision of the court was long and able in favor of the bishop, because Mr. Gorham's views were deemed to be not in accordance with the laws of the Church of England. Mr. Gorham then appealed to the highest ecclesiastical tribunal possible to him, namely the judicial committee of her Majesty's Privy Council.

The judicial committee is, in reality, a court of great eminence and importance in civil cases, as well as ecclesiastical. Though called a committee, it really acts as a court of last resort in giving advice to the Crown for deciding appeals in cases where the common law courts of England are without jurisdiction. The Crown always adopts the recommendation made to it, never assuming to substitute its own judgment for that of the committee.

Noted Jurists

WHEN the Gorham appeal came on for hearing, it was listened to by some of England's most eminent lawyers and jurists, who composed the judicial committee. Among these were the following: Lord Chief Justice Campbell, of the Court of Queen's Bench; Baron Parke, afterward Lord Wensleydale, one of the greatest judges of the nineteenth century; Mr. Pemberton Leigh, a famous equity lawyer, who afterwards became Lord Kingsdown; Doctor Stephen Lushington, a great admiralty and equity lawyer; Lord Langdale, the Master of the Rolls, a position which made him the second highest equity judge in the land, next to the Lord Chancellor. There were also present the Vice Chancellor, Sir James Lewis Knight Bruce; and by special request of her Majesty the Queen, the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, Doctor Bromfield. The argument consumed three days.

The decision of the committee was written by Lord Langdale, whose name was Henry Bickersteth. He belonged to the same family as Rev. Edward H. Bickersteth, the author of some of our beautiful hymns. The decision resulted in a victory for Mr. Gorham, and a reversal of the decision of the Arches Court. The decision is a masterpiece of fine judicial reasoning.

After stating the views of Mr. Gorham on the

subject, as best the committee were able to understand them, Lord Langdale says: "These being, as we collect them, the opinions of Mr. Gorham, the question which we have to decide is, not whether they are theologically sound or unsound—not whether upon some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with equal or even greater reason by other learned and pious ministers of the Church—but whether these opinions now under our consideration are contrary or repugnant to the doctrines which the Church of England, by its articles, formularies, and rubrics, requires to be held by its ministers, so that, upon the ground of those opinions, the appellant can lawfully be excluded from the benefice to which he has been presented."

Gorham vs. Bishop of Exeter, *The Jurist*, Vol. 50 (1850), Pt. 1, p. 449.

In conclusion, after showing that the Church of England had never made any final determination on the subject of infant baptism, though always providing for it in practice and commending it, his Lordship shows that the whole subject is one as to which some of the most eminent clergymen of the Church have never been in agreement. He cites very distinguished names of men whose authority stood very high. The conclusion was, therefore, that a clergyman was at liberty to hold his own particular views, one way or the other, because the Church had left the matter open. The Bishop of London and the Vice Chancellor Knight-Bruce dissented from the majority opinion, but filed no opinion of their own.

Great Controversy

THE rendition of this decision created a tremendous and violent discussion and dissension among both clergy and laity, which lasted for years. Mr. Gladstone himself took part in this. The number of pamphlets written was about eighty. The high Church party was particularly angry that such a doctrinal question should have been decided by a law court. The Bishop of Exeter himself vainly sought to secure a writ of prohibition from one of the regular law courts, so as to prevent the judgment being carried out. Applications were made to the Court of Queens Bench, the Court of Common Pleas, and the Court of Exchequer. No one of these tribunals would grant the writ. Even the Court of Arches itself felt in a peculiar position, at being ordered to institute a clergyman into a benefice over the protest of the bishop of the diocese. The court consulted the Archbishop of Canterbury on this point. But that official saw no difficulty in proceeding, and finally Mr. Gorham was duly instituted into the position

of vicar or rector of the parish of Brampford Speke.

The Bishop of Exeter, however, wrote a severe rebuke to the Archbishop of Canterbury denouncing all that had been done.

The decision of the Privy Council was followed by the departure from the Church of England of many who held high Church views, such persons joining the Roman Catholic Church.

It is pleasant to record that the Bishop of Exeter did not harbor any ill will to his opponent, but contributed money to a fund to put the parish church of Brampford Speke in repair.

Religion and the Mind

BY

CLINTON J. KEW

A SENSE OF GUILT

IN the past three years I have been feeling guilty. Yet I don't know what I am guilty of. I have joined three churches recently, but they have not helped me. Why do I have a sense of guilt?" A man of about 60 has asked this question.



First of all, let us consider guilt. It is a variety of anxiety. It is a form of fear, even though the feared object is not discernable. Guilt feelings arise from the demands of the conscience. For instance, a man has forgotten to do an errand for his

neighbor, and while his friend will not know about it for several days, his guilt feelings persist. Why? Something within him has told him that he has done something wrong. This uncomfortable feeling has been stirred up by his own inner standards which make up his conscience.

Dr. Freud has told us that we inherit a rudimentary conscience. To this we add all the teachings and feelings of our parents, the school, and the church. Our total set of values which we have assimilated in our growth is called conscience.

Our minds are divided into two parts: conscience and unconscience. Our conscience has its conscious and its unconscious parts too. To all this we add reason when we make a decision. When people pray, "we have done those things

which we ought not to have done," we are dealing with our conscience. When we have a sense of guilt like the man who asked the question above, we don't know why it exists because it is largely in the unconscious mind. In Psalm 19:12 we find an excellent illustration: "O cleanse thou me from my secret faults." Here the psalmist asks to be cleansed of those faults which are unknown to him, that is, those of which he is not conscious. "Keep back thy servant also from presumptuous sins," is the next sentence. Here he prays to be delivered from willful faults, those of which he is conscious.

These values which have been absorbed on the infantile level often persist throughout life. Very often adults will become sensitive about faults which their parents were critical of when they were growing up. An elderly woman said recently, "I should be guilty, I am having a good time." This woman had been brought up in a narrow, puritanical home. Her utterance undoubtedly expressed a vague sense of guilt concerning guilt feeling from another time and place. During her early life she was not supposed to enjoy life too much as it was sinful.

Certain individuals feel guilty even when their reason has long since informed them that they are forgiven. "Confession does not relieve me of my sense of guilt," a woman remarked recently. As indicated above, a "sense of guilt" differs from conscious guilt. A childish, infantile conscience does not accept forgiveness even when reason does. The residue of the past gets in the way and makes forgiveness almost impossible. The capacity for self-criticism is inherent in human beings. If parents make their children feel unnecessarily guilty, this "carry-over" conscience will interfere with normal life when they grow older.

In these days of tension and frustration, the greatest cause of a sense of guilt is due to internalized hostility which turns on the self. A person keeps it in his unconscious; he doesn't let it out; he feels resentful to the world; and he believes that life hasn't been fair to him. Instead of accepting life as he finds it, he becomes resentful of it. This internalized resentment comes out in the form of depression and a sense of guilt. This is difficult for people to understand. The infantile part of the conscience, charged with guilt from another time and place, often is touched off by incidents; such as, the death of a loved one. If this happens the grief will be prolonged.

People with a healthy conscience will never have a neurosis. Conscience still plays a tremendous part in the emotional and mental illnesses of people. It is our job to cultivate normal, healthy

consciences in the lives of our children and to recognize our own faults. A deep feeling of peace comes to those who are at peace with their conscience. Religious penance, confession and understanding help us resolve our guilt feelings. Many great souls have been made as the result of the fiery furnace of guilt. Religion helps us to resolve our guilt and thus set into operation those forces which make for culture and morality.

Questions should be addressed to Mr. Kew at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

Future of Free Catholicism

BY

CHAD WALSH

Professor at Beloit College

CHANGES IN PROTESTANTISM

I happen to have a good many contacts with Protestants of various denominations, and increasingly I have become aware that many of them feel that the Reformation, while doubtless godly, was too thorough; that a part of the basic Christian heritage was lost in the passion of house-cleaning. Sometimes this realization does not reach the point of being definitely expressed in words; rather, the feeling is revealed by widespread changes that are going on in Protestant liturgical practices. Perhaps some of them will sound trivial to you, as though they spring more from esthetic than theological concerns. But I would not dismiss them too quickly. I think they betoken a deepest dissatisfaction, and that they point toward the eventual rediscovery of the full catholic faith. I have in mind the large number of Protestant churches which now have the divided chancel and are altar-centered; the increasing use of candles, crosses, and other aids to worship; the markedly more liturgical nature of worship as set forth in the service books recently prepared by many denominations. For example, one of the Presbyterian morning services is almost identical with matins, and one of their communion services is very close in structure to ours. Most amazing of all, the new Congregational manual for worship makes provision for a nuptial mass, though it is not called by that fighting name.

I know of one Methodist church where every Sunday, at nine o'clock, the minister says what

we would call low mass; he even uses the common cup. Perhaps most significant of all is the Iona Movement in the Church of Scotland, which is endeavoring to revive the Church calendar and symbolism, and establish holy communion as the usual form of Sunday worship. Already this movement has attracted a good deal of attention in American Presbyterian circles.

If any Protestant tendencies in a Catholic direction were confined to liturgical practices I might be inclined to write them off as superficial, but the liturgical unrest is matched by a genuine theological revival. Protestant liberalism is definitely on the way out. In most cases it is being replaced by neo-orthodoxy, with its emphatic belief in the sovereignty of God, the reality of sin, and the Incarnation and Atonement. It is true that neo-orthodoxy, as developed by Barth, Brunner and Niebuhr, has rather a Calvinistic flavor, and says all too little about the nature of the Church, its sacraments, and its ministry. Even so, it represents a very long step away from vague "Golden Rule liberalism" and toward the fullness of the Christian faith.

Our Special Mission

THE Episcopal Church has a special mission toward the Protestants. We need to bear witness, by the life of our own Church, that catholic and evangelical are not contradictory terms, and that a catholic framework and spirit can be flexible enough to permit a very large degree of individual liberty; in other words, that catholicism can be dynamic and free. But we need to do more than this. We need to rub shoulders with Protestants, both clerical and lay. The contact won't hurt us any. Protestants don't bite. Coming in contact with the challenge of their outlook won't do us any harm. The more I see of Protestantism, the more precious our catholicism seems to me; but at the same time, I get a renewed appreciation for the evangelical spirit and want it to flourish vigorously within a sturdy catholic framework. And what can we contribute to make it a two-way exchange? We can answer innumerable questions; we can explain how it is possible for a Church to be both Protestant and Catholic; we can be on hand when any Protestant shows catholic twinges, and help him develop to the utmost the latent catholic elements in his own tradition.

Will this ever reach the point where actual Church union or at least intercommunion will be possible? I believe it will, though it may not be in the lifetime of any of us. The apostolic succession is the most obvious stumbling block, but with

the passage of time I doubt that it will loom any larger to many Protestants than the altar-centered church or the frequent celebration of holy communion does to many of them now. One thing leads to another. Catholicism is all of one piece. If the Protestant Churches gradually acquire an awareness of the Church as the mystical body of Christ, if they come to a more objective understanding of the sacraments, if they begin to see that worship should be centered in the altar, not the pulpit—then, and perhaps only then, they will be able to see how the historic ministry fits into the total picture.

Expression of Hope

If we hold back, if we barricade ourselves in our small corner of the Christian world, it is because we are strong on sanctus bells, incense, and vestments, but weak on the theological virtues. To mingle with the Protestants in friendship, and legitimate cooperation is a manifestation first of all of faith—faith in the power of God to overcome the divisions of Christendom, faith that he is quietly working to restore the wholeness of the Church and its doctrine, and that he is willing to use the least of us in his holy work.

Contact with Protestants is also an expression of hope—the belief that the seemingly impossible is a clear possibility when God is in the picture. Most of all, it is an expression of charity, of agape—of the same sort of love that our Lord revealed when he let no barriers of religion, class, or social opinion hinder him from mingling freely with every human being who crossed his path.

The more catholic-minded portion of the Anglican communion is sometimes accused of being too theological in viewpoint. I would say that we are not theological enough. We need to preach and cultivate and practice the theological virtues, until they become a part of our blood and flesh and bones. The minutiae of ritual and discipline, no matter how important, are secondary to this. When the theological virtues become an ardent reality, such a power will be generated that other things will take care of themselves. Love in particular is so great a magnet that it will draw all men toward it. After they are attracted, they will learn quickly enough the meaning and importance of the faith that we profess and the way of worship that we practice. "Though I have the gift of prophecy and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing . . . And now abideth faith, hope, and charity; these three; but the greatest of these is charity."

Entwhistle Visits His Seminary

BY

THOMAS V. BARRETT

Rector of R. E. Lee Memorial Church, Lexington, Va.

"I'M off to the seminary," said the Rev. Samuel Entwhistle, as he kissed his wife Isabel goodbye. "If you need any help with anything, Lord Nelson will be around. I'll be back Thursday."

"Have a good time," Isabel said. "I'm sure it will do you good. You need some rest."

"I need inspiration," Samuel retorted trying to look uninspired. "Sorry to leave you alone with the altar guild dinner, but it will be the first time I've heard the annual Underdonk lecture for fifteen years."

"Heavens," said Isabel, "it sounds like something you do to a doughnut." Good bye . . ."

When Samuel arrived at the seminary he felt at least five years younger. It was a day fresh with the first smell of spring. His imagination back-tracked twenty years, and he remembered how fine it had been to go to early communion when spring first came to the yard after the dark winter mornings. A shadow of regret touched for a moment his benign spirit and made him feel five years older. "Ah those were the days when I was filled with a real piety . . . and zeal," he thought to himself. "At the time I hardly realized the joy of being here, among believing Christians, all with a common purpose." He sighed wistfully, and felt ten years older.

As he approached the entrance of Wipple Hall where a room had been assigned to him, a seminarian with a low forehead and a somber eye appeared in the doorway. He looked at Samuel with somber disdain.

"Good morning," Samuel boomed heartily. "Lovely morning."

"G'mng," the seminarian gritted looking somberly at Samuel's knees. He finally raised his head, gave Samuel a pitying look and moved off up the path.

"Mmm," Mr. Entwhistle murmured to himself, "a problem case; or perhaps a neo-orthodox." He entered the dark hall, stopped to recall whether room 17 was to the right or left. Two more seminarians drifted toward him, intent in conversation.

"Of course," said one, "what Paul probably meant to say was . . ."

"Good morning," interrupted Samuel cheerfully. "I'm Samuel Entwhistle, Church of the Tribulation, Middleville. Could you tell me where room 17 is?"

"Next to the last door, Father. On the left," said the second seminarian, looking with disapproval at Samuel's anglican vest.

"Back for the Underdonk lectures," Number One asked with magnificent disinterest.

"Yes . . ." said Samuel somewhat ashamed, but unable to figure out why. Surely the Underdonk lectures hadn't become improper.

"Are you in Bishop Plump's diocese?" asked Number Two.

"No, Bishop Eiderdown's," said Samuel.

"Did you attend Bishop Plump's consecration?"

Samuel shook his head negatively.

"I did. Beautiful service. Everything done correctly. Bishop Plump wore full regalia. Do you know Father Hardline? I'm sure you'd like him. He's vice-president of the B. M. M. It's making tremendous headway in the southwest Father Oswald says."

"What's the B. M. M.?" Samuel asked, feeling definitely ashamed.

The seminarian looked quite shocked.

"Why the Back to Mariolatry Movement. You must have heard of it."

"Oh yes," Samuel agreed absently, thinking of Bishop Plump filling out his full regalia.

"As I was saying," said Number One to Number Two, "it's too bad Paul didn't consider the full implications of his position. Father Egbert says that women should wear hats in church because . . ."

"What time is lunch," Samuel asked rudely.

"One," said Number Two . . . "do you have Tenebrae at the Tribulation?"

Mr. Entwhistle scratched his mind trying to remember what tenebrae was. We must have it, he thought. We have everything else at the Tribulation. It had something to do with Shrove Tuesday or Maundy Thursday. He wasn't sure which. The best defense is a good offense, he told himself.

"No, but we have a rip-snorting pancake supper on Shrove Tuesday . . . put on by the Men's Club." Samuel beamed.

The seminarians nodded coldly, and moved on out of the building. Samuel shrugged, shuddered slightly and walked to room 17. He thought he caught a faint swell of incense in the corridor. He knocked timidly on the door, wondering if he might be interrupting a special service. The door was opened by a tall young man whose appearance reminded Samuel of a mole just coming up to the sunlight after a struggle with the roots of an elm tree.

"Good morning. I'm Samuel Entwistle. They told me I was to . . . I was assigned to this room. If there's a mistake . . ."

"Come in," said the pale youth softly. "It's quite all right. This is my room but I'm moving over to Pearson Hall." Samuel stepped into the sanctuary. It reminded him of the Green Pastures Funeral Home.

"I guess you gentlemen are to room here together. The couch is quite comfortable."

Samuel peered through a light smog of what smelled like the smoke of burning sandalwood and saw a man his own age sprawling on the couch.

"I'm afraid I've forgotten your names," the youth stammered.

"Jerry Black," said the man, climbing to his feet. "Aren't you Entwistle? Thought a remembered you. Two classes after yours. Read about you in the Witness the other day."

"Ah of course," said Samuel shaking hands. He tried vainly to remember Black. The shades of the windows were pulled down against the spring sunshine. It was rather difficult to distinguish the man's features.

"Well, I'll run along," young pale face twittered. "Hope you're comfortable here. If I can help . . ." He nodded and glided from the room. Samuel looked around, sniffed, and fixed his eyes glassily on a fierce Persian rug tapestry that half covered a wall. In front of it was a small shrine with a statue of some unidentified saint, illuminated by three candles.

"Exotic, isn't it," remarked Rev. Black. "There's another in the bedroom if this seems too much in the baroque tradition. Pure Gothic."

"It's dark in here isn't it?" Samuel asked, half whispering as he peered into a twilight bedroom.

Rev. Black looked shocked. "It's supposed to be dark. It's a catacomb—or a crypt; I haven't figured which. There's probably an old martyr entombed under the couch."

"What are the three candles for?" Samuel asked, realizing he ought to know.

"You've heard of the Trinity, no doubt?"

"Hmm," said Mr. Entwistle, "but . . . but . . ."

"Your guess is as good as mine," Mr. Black shrugged. "What else could it mean? Unless we're in a pawn shop."

Samuel reached for a Chesterfield. Rev. Black coughed with a faint tone of disapproval.

"Do you think smoking is permissible in here?" He cocked an eyebrow. Samuel grinned, raised a window shade, then the window. He inhaled deeply first of the cigarette; then of the spring breeze that drifted into the room.

"Better watch out," Mr. Black warned, lighting a Camel. "You'll lose the fine flavor of Byzantium, and all the mystery of the ancient east."

"It's stuffy in here," Samuel complained. Mr. Black sniffed with appreciation. "Not if you like opium," he answered.

"I can't understand," Samuel began. "On such a glorious spring day . . ."

"Let's get out of here," said Rev. Black. He stopped at the door, turned and gave Samuel a sinister look.

"Szhall we go to ze Casbah?" he asked with a leer.

Later on, after dinner, Samuel's spirits rose a few notches. He saw several alumni he hadn't met for years, and a few of his favorite faculty members. He began to look upon seminary life from a broader viewpoint. After all, he told himself, the boys were young and hadn't really had time to mellow. But after all, they were a fine upstanding group, and seemed to be deeply inspired with a real zeal. At evensong Gordon Quince Bunce of Old Danes' Church preached an eloquent sermon on the social responsibility of the Christian priest. Samuel had a proper awe for Gordon Quince Bunce. Everybody knew Gordon Quince Bunce was probably the best preacher in the whole Church. Samuel began to feel quite inspired. Then he overtook a small knot of seminarians on the chapel steps.

"Sheer sentimentalism . . ."

"Did you hear him call the Holy Spirit IT?"

"Father Rector thinks Gordon Quince Bunce is over-rated."

"He didn't even mention the problems in Romans VII in his second point."

"Weak stuff theologically, I'd say. The whole thing was terribly Nestorian."

"And unaware of the enormous influence of Nazianzus."

"Well, I thought he was pretty good in what he said about the necessity of decision."

"Not bad . . . but his interpretation of Christian fortitude. Sheer Pelagianism. The trouble is he's probably not read a book since he got out of here. Some of these old boys ought to retire."

Mr. Entwistle eased off into the night feeling old, ignorant and quite uninspired. Later in the evening he and Black tried a conversation with three seminarians and the new instructor in Ascetic Theology and Liturgics. The discourse didn't seem to make much progress. One seminarian kept talking about the grass-root movement toward a valid ecumenical encounter; a second one persisted in using a private language which seemed to be based fundamentally on words like charisma, the kerygma, the concrete existential situation, and the dynamic paradox of history. Or was it the paradox of dynamic history, or perhaps the history of dynamic paradoxes, or maybe even the paradox of historical dynamics. Samuel couldn't quite remember. The professor of ascetic theology quoted long passages from Pascal and suggested the parish communion as the most workable cure for international tensions. The third seminarian was quite clearly a pure example of the neurotic personality of our time, Samuel thought. He brooded in a corner and tried only twice to enter the conversation by saying, "Of course Canon Quirck says . . ." Samuel never found out what Canon Quirck did say, as the others were evidently allergic to Quirck and pressed on vigorously after the charisma of the existential ecumenical kerygma. As for Rev. Black, Samuel felt that he wasn't really trying to hold up the intellectual honor of the old grads. Black tried five times, without success, to find out from somebody if the Giants were ever going to win another pennant. The complete evasion of his question pushed him back into a brooding, profound and silent meditation. At ten thirty the seance broke up and Black came out of his reverie.

"Come on Entwistle," he muttered. "Let's go back to our existential nest and see if we can have a valid ecumenical encounter."

"I don't believe," said Samuel smugly, on the way to their room, "that you have the faintest idea what a kerygma is."

"Tell me," Black said.

"Well," Samuel began, knitting his brows in thought. "I'm not quite positive myself. But from the way they spoke, I judge it's that doohickey thing worn over the left arm when in full regalia."

"Did you get all inspired?" asked Isabel, greeting Samuel at the door of the rectory.

"My dear," said the Rev. Samuel Entwistle, "you've no idea. It was positively exhilarating."

"What happened?"

"Anything in the refrigerator, my dear?" countered Samuel setting down his suitcase.

"Some cold chicken," Isabel said proceeding to the kitchen. "What happened?"

"Well, to begin with I met a fine chap named

Black. Real down to earth sort of person. Knew him slightly in seminary. He's at Booville, Kansas. We sort of hung around together. Shared a room. You should have seen the room."

"Was it pleasant?"

Samuel pursed his lips. "In a way, yes. You know the lounge downstairs at the Bijou theatre?"

"You mean the one with the swans and rhododendrons all over the wall and the fawn over the drinking fountain?"

"That's supposed to be Pan." Mr. Entwistle bit into a chicken wing.

"You mean your room was like that?"

"Somewhat. There was a little shrine . . . statue of Saint Kerygma. Or somebody. No light. I mean windows closed, shades down, smelled of incense. Like a harem."

"Samuel, when were you in a harem?" Isabel inquired sweetly. "How was Underdonk?"

"Who?"

"Underdonk. You know, the lectures."

"Oh that," muttered Samuel around the corner of the chicken wing.

"Tell little Isabel all," Mrs. Entwistle demanded skeptically.

"Well to tell you the truth," said Samuel, "we . . . we . . . didn't get to the lectures."

"WHAT? I thought that's what you went for."

"Well, it was . . . but you see . . . it was such nice weather . . . and that room we had . . . so gloomy . . . candles . . . opium . . . saints all around . . . so Black thought . . . nice fellow Black . . . he thought since it was such a lovely day . . . it was really too nice to stay inside that little shrine affair . . . and we really got in for the best part of the program . . . fine sermon by Gordon Quince Bunce . . . very inspiring. So the next day . . . well, we thought perhaps the lectures might be a little . . . dry . . . and Oh shucks, my dear," Samuel said smiling broadly, "it was tremendously inspiring . . . full of existential kerygma . . . or charisma . . . the Yankees beat the Indians. Double header."

"You great big cheat," Isabel said.

"Furthermore," Mr. Entwistle went on, "I feel quite confident that the Holy Spirit escaped to the stadium before we did."

"No doubt," Isabel remarked reaching for a drumstick.

"And," her husband raised a forefinger in warning, "if you ever hear me threaten to go back for an Underdonk lecture in the next fifteen years I would appreciate it if you would just say 'catacombs' with a rising inflection."

EPISCOPAL CHURCH NEWS

CONFERENCE ON ALCOHOLISM

★ A conference on alcoholism as a problem confronting the parish priest is to be held at North Conway, N. H., October 8-9, to which all clergy of New England have been invited. There are to be panels with various experts taking part, dealing with physiological, psychological, and social points of view in relation to alcoholism. There will also be an exhibit of literature dealing with the subject.

MANY NOMINATED FOR MILWAUKEE

★ When the convention of the diocese of Milwaukee meets on October 8th to elect a coadjutor a lively time is expected. The committee on nominations is offering the names of 29 men whom they consider qualified for the position. They are Bishop Boynton, suffragan of New York, Bishop Voegeli of Haiti, and the following Reverends: G. B. Armstrong, E. A. Batchelder, Victor Lolle, E. B. Bosshard, B. G. Buley, J. V. Butler Jr., Daniel Corrigan, A. J.

du Bois, James M. Duncan, Donald Hallock, John Heuss, John Higgins, Alden Kelley, Howard Kennedy, F. W. Lickfield, Clarence Lund, Charles S. Martin, K. D. Martin, Malcolm Maynard, J. B. Midworth, Joseph Minnis, J. O. Patterson, James A. Pike, W. C. R. Sheridan, Killard Stimpson, G. F. White, Lawson Willard.

FEAST OF HARVEST IN SYRACUSE

★ The annual feast of harvest was held September 23 at Calvary, Syracuse, N. Y., with Bishop Campbell, superior of the Order of the Holy Cross, the guest of honor. On the 27th Bishop Campbell conducted a healing service.

MAYOR LaGUARDIA MEMORIAL

★ A memorial service for the late Mayor Fiorello LaGuardia was held at his grave on September 23. Officiating was the Rev. Gerald V. Barry, rector of Christ Church, Riverdale, where the former mayor was a communicant.



BISHOP SALINAS y VELASCO of Mexico entertained a youth group from the southwest: Harriet Anderson, the Bishop, Joyce Anderson, the Rev. C. C. Stutzer, Vincent Reese. Kneeling: John Cassady, Terry Moore, Jim Paget

BISHOP DONEGAN DEDICATES

★ Bishop Donegan of New York is to dedicate a processional cross this coming Sunday which was given in honor of the rector, the Rev. Roelif Brooks. That afternoon he goes to Chap-paqua where he dedicates the new parish house of the Church of St. Mary the Virgin. The Rev. Howard D. Perkins is rector.

BISHOP HUANG ACCEPTS POST IN WASHINGTON

★ Bishop K. Y. Huang of China has accepted the position of associate rector of St. Stephen's and the Incarnation, Washington, D. C.

Publishers of Fine Books for over Four Centuries

The Scriptures in perspective

The SHORTER Oxford Bible

Edited by G. W. BRIGGS, G. B. CAIRD and NATHANIEL MICKLEM

The SHORTER OXFORD BIBLE makes it possible to read the Bible as a consecutive, coherent story. It is ideal for school and study groups. The text is printed the full width of the page, with subtitles and chapter references. It includes *all* the most frequently consulted passages from the Old and New Testaments and the Apocrypha skillfully edited . . . chronologically arranged . . . carefully annotated with short introductions for each major section. With suggested syllabus. 480 pages. 2 maps.

"The Oxford shortened edition of the Bible is not just another edition, but a textbook Bible issued for a particular purpose . . . The volume should be useful in Released Time Bible Classes and Independent School courses here in America, as well as helpful to the average adult who would like to read the Bible."

—The Witness

"This is a valuable book."

—Saturday Review

\$1.85 at your bookstore

OXFORD UNIVERSITY PRESS
114 Fifth Ave., N. Y. 11



THE PRESS

Edited by
GEORGE MACMURRAY

RECTOR vs. MINISTER:—The Rev. William E. Hart of the Church of England in Canada, has this to say on the subject of titles in the Anglican Outlook:

I like to think of the church as a democratic institution, yet some of our clergy use the title Rector as if they were lords over God's heritage. For such a one to say, "I am the Rector" means "I am the boss, and I am going to run my parish." The word minister is altogether different. It means servant, the opposite to master. Literally master means the "greater one," and minister the lesser. We use the word minister in two connections, in politics as well as in the church. Jesus Christ may be considered the Prime Minister, the First Servant and Head of the Church. He came to minister and to give his life.

SOUTHERNERS FIGHT BIAS:—The Southern Patriot, organ of the Southern Conference Educational Fund, recently took a poke at the Churches for their slowness in opposing racial

discrimination and bias. After pointing out progress in legislation in this field, the magazine asks: "If the denial of equal rights for all citizens is unjust in the eyes of the secular law, then where lies the morality of Jim Crow church schools. 'lily-white' churches and 'separate-but-equal' church activities? In the tenets of the Christian ethic which insists upon the equal and indivisible value of all human souls, thoughtful Southern clergymen are finding no justification for the traditional practices of their various sects. The clergy is coming to recognize that it has underestimated the humanitarian maturity of its flocks, and has been too timid in proclaiming its divine message."

INTERESTING IDEA:—Late—or maybe early—to say anything about Lent. But from English papers the event was poorly observed last Spring. Among the causes of a poor Lent were bad weather and no star preachers with great drawing capacity similar to Studdert-Kennedy or Dick Sheppard. There was some rumbling to make Lent shorter. The suggestion that the season should be reduced to ten or fourteen days finds a good deal of favor. If it were so shortened, say the supporters of the proposal, it might be possible to generate a real

measure of interest and devotion. Something like an annual mission might be held, culminating in the glory of Easter. Easter, in that case, would have behind it a period of real preparation which it certainly lacks in many parishes as things are.

If a shorter Lent were introduced with really intensive preparation and work more might be accomplished, and after a time the longer season might find favor once more.

RELIGION IS NEWS:—Three Eastern newspapers, The New York Times, Newark (N.J.) News, and Providence (R.I.) Journal-Bulletin were recently honored for their reporting of religious activities by the national religious publicity council. Said Edwin L. James, managing editor of the "Times": Newspapers are giving more and more space to major developments in the religious world . . . because the papers think that religious news interests their readers. The barriers of misunderstanding which once existed between the press and religion are gradually being broken down—I hope to the benefit of both. I think the church is, even if belatedly, finding it has an important ally in newspapers. It seems to me that the press, on the other hand, is perhaps also belatedly coming to a more complete realization that there is news in religion.

The Church Pension Fund

and its subsidiaries

administered for the benefit of the Church

The Church Hymnal Corporation

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices; Stowe's Clerical Director.

The Church Life Insurance Corporation

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

The Church Fire Insurance Corporation

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York 5, N. Y.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Studies in Jewish Theology. Ed. by J. Rabbinowitz and M. S. Lew. Oxford Univ. Press. \$5.00.

This is the memorial volume in honor of the late Professor Arthur Marmorstein—one of the greatest scholars of modern Judaism. The translated and reprinted essays are of very great value to serious students of the Bible and of early Christian doctrine, e.g. the Unity of God in Rabbinic Literature; The Imitation of God; The Holy Spirit in Rabbinic Legend; The Doctrine of the Resurrection of the Dead in Rabbinic Theology; Judaism and Christianity in the Middle of the Third Century. Christian and Jewish scholars are drawing closer together every year. Let us hope the intelligent laity of both Church and Synagogue will do likewise. We have much to learn from each other, we modern Jews and Christians!

Protestant Biblical Interpretation. By Bernard Ramm. W. A. Wilde. \$1.75.

This "Textbook of Hermeneutics for Conservative Protestants" reflects the continuing emphasis on methodology among those who insist that "(a) the Bible is the Word of God and (b) therefore it must contain only one system of theology" (p. 91). Dr. Ramm evidently believes that this is "the general system of Calvinism" (p. 105, n.6); but his syllogism will perhaps not seem self-evident to Anglicans. Given his presuppositions, as well as the fact that many of his arguments are directed against straw men whom he calls liberals or Catholics, his book is intelligent and persuasive. It represents a moderate and irenic type of fundamentalism which will probably become increasingly influential.—R. M. G.

Statement On Race. By Ashley Montagu. Henry Schuman. \$2.00.

Here is a book to own. It gives three things: (1) An authoritative, brief and readable exposition of the known facts about race and their bearing upon human relations, both international and local; (2) The texts of the UNESCO "Statement by Experts on Race Problems" and of the UN "Universal Declaration of Human Rights"; and (3) a brilliant and moving defense of cooperation, brotherhood and love, using with discrimination the sciences of biology, anthropology and history to prove their superiority in influence and persistence over competition, hostile aggression

and hate. Dr. Montagu, head of the Department of Anthropology at Rutgers, author of *Man's Most Dangerous Myth: The Fallacy of Race*, drafted and edited the UNESCO statement with the collaboration of a group of the world's outstanding scholars, and in this valuable book, writes in plain language a brief chapter of explanation upon each of the major paragraphs of that statement. An exceptionally well annotated list of books and pamphlets on Race is appended.—Arthur L. Swift Jr.

The Royalty of the Pulpit. By DeWitt Jones. Harper. \$5.00.

This report on the Lyman Beecher Lectures on Preaching from 1872 to 1949 is fascinating to those who presume to practice that art. Brief biographies and analyses of the theology and methods of the seventy lecturers present a pageantry of the changing years, with their impact on the preacher, that is invaluable to the student. In the amazing variety there is a unity that is composed of tremendous faith in the message uttered and, in the words of Phillips Brooks, "your own intelligent delight in what you are doing."—J. H. T.

Design for Living: From Jewish Life and Lore. By Esther Rudy. Bloch. \$3.00.

This volume is intended primarily to introduce Jewish young people to the moral and ethical heritage of their faith. It is organized in four main sections, entitled Torah, Talmud, Judaism and Labor, each with acrostic sub-headings. Around this frame the writer has added the living flesh and blood of citations from the Torah, Prophets and Wisdom Literature. Talmudic Haggada and thumbnail sketches of great figures of Jewish history.—Paul W. Meyer.

The Romance of New Testament Scholarship. By Wilbert Francis Howard. London: Epsworth Press. 7s.6d.

Lectures delivered in this country at Drew University. It is a fascinating story of the development of New Testament scholarship through the centuries, including the discovery and study of manuscripts, including the papyri, and the lives of such great modern New Testament scholars as Bishop Westcott, Bishop Lightfoot, Dr. Hort, and Dr. Ramsay. It would be a fine thing if this little book were available in an American reprint.

ENCYCLOPEDIA OF RELIGION

VERGILIUS FERM, Editor
with 190 Collaborators

"THIS encyclopedia of religion deserves a warm welcome. It is published at what, in view of its bulk and contents, must be regarded as a most modest price. In clear print it embraces tens of thousands of articles. All the significant religions of the world are included, Christian, Jewish, Moslem, Buddhist, Hindu and the rest. A truly great achievement."

—N. Y. Times

"There is every prospect that this will be a volume too frequently used to be allowed ever to get far out of reach."

—The Christian Century

Subjects Include:

- Religions of the World
- Protestant Denominations
- Biblical Terms
- Church History
- Founders of Religions
- Rituals and Religious Practices, etc.

900 Pages Limited Edition

-Special Order Coupon-

PHILOSOPHICAL LIBRARY, Publishers
15 E. 40th St., Desk 579, New York 16, N. Y.

Enclosed is \$..... for copy(ies) of the ENCYCLOPEDIA OF RELIGION, at \$10 per copy.

NAME

ADDRESS

(Expedite shipment by enclosing remittance)

ELECTRIC ORGANS

for Small Church or Chapel

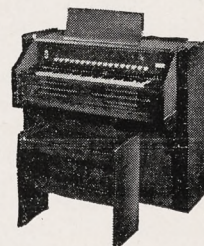
Other models as low as \$75. Write for catalogue on all these organs.

We can also supply you with stained glass and church furniture of all kinds.

Free Catalogue.

WHITTEMORE ASSOCIATES

16 Ashburton Place, Boston 8, Mass.



CHURCHES OVERSEAS

ANGLO-CATHOLICS CAUTION ON REUNION MOVES

Actions toward reunion which "blur distinctions between the Church of England and non-episcopal communions" were scored in a statement issued by the Anglo-Catholic Council. The complaint, addressed to the assembly of the Church of England, stated that actions were frequently taken which make light of fundamental theological differences and traditions. The statement concluded by saying that they did not believe in holding joint services; inviting non-conformists to preach; in proposals for inter-communion.

ALBERT SCHWEITZER GETS AWARD

Albert Schweitzer has received an award of \$2,380 for promoting peace by the association of book publishers and sellers of west Germany. In accepting the noted missionary said that the only way out of today's "misery" was for people to become worthy of each other's trust.

ARCHBISHOP EXPELLED FROM CHINA

The Roman Catholic archbishop of Anking, China, a Jesuit, together with five other Spanish priests and a nun, have arrived in Hong Kong after being expelled from their diocese in central China. They are accused "of plotting an armed uprising against the government and endangering the interests of the state and people."

CHRISTIAN-MARXIST GROUPS ARE URGED

Newspapers in eastern Germany are urging the formation of "Christian-Marxist Working Committees" which will "work toward an understanding between Christianity and Marxism" and "thus overcome peacefully the tensions which are presently threatening mankind."

ARCHBISHOP OF YORK WARNS ON MARRIAGE

The Archbishop of York expressed regret that no official of the Church was included on the royal commission set up to deal with marriage problems. Addressing his convocation, he urged that spokesmen for the Church should give evidence before the commission. The Church, he said, could testify that the increase in divorces and the departure from the Christian conception of marriage as a lifelong union were harmful to the social and moral health of the nation and detrimental to the happiness of its children.

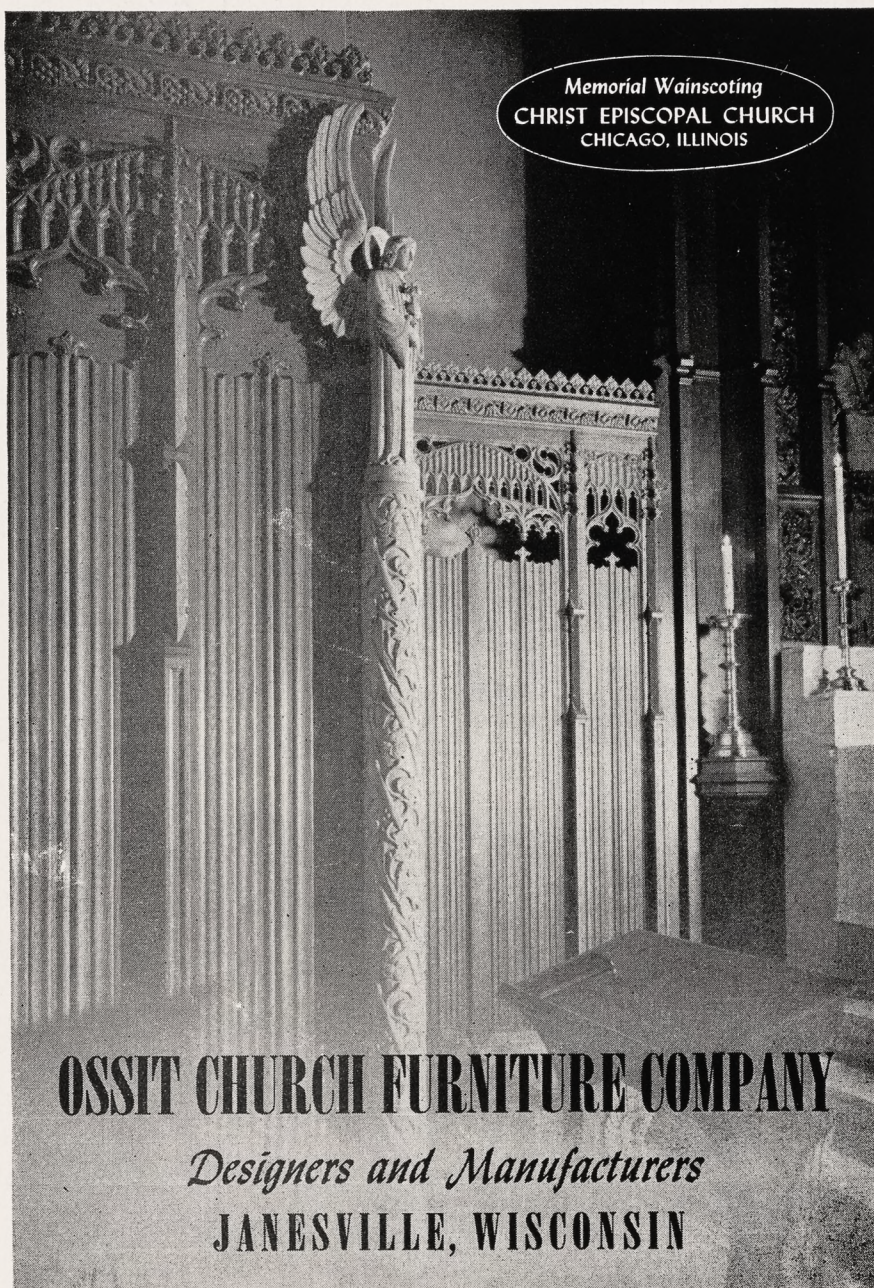
MAORI TRIBESMEN HAVE BISHOP

Wiremu N. Panapa was consecrated bishop of Waiapu, New Zealand, by Archbishop West-Watson, primate of New Zealand, at the cathedral at Napier. He will serve the Maori people throughout the country. Following the service tribesmen paid homage to their new bishop with traditional songs, action chants and speeches. Replying to the tributes, the new bishop said, "The new canoe of Aoteara (the Long White Cloud, which is the native name for New Zealand)

has been christened and lies on the beach ready to be launched. There is an old Maori proverb, 'Be careful how you launch a canoe lest the surging of the tide damage the ornamentation.' I am really saying that of myself."

STAMP TO HONOR BOUNTY BIBLE

The famous Bounty Bible is to be honored on a postage stamp issued by Pitcairn Island. The Bible was left aboard the ship when the despotic Captain Bly and others of his crew were cast off the ship near Tahiti. Salvaged by the nine mutineers who ultimately settled on the island, it was for many years the only book there.



Memorial Wainscoting
CHRIST EPISCOPAL CHURCH
CHICAGO, ILLINOIS

OSSIT CHURCH FURNITURE COMPANY
Designers and Manufacturers
JANESVILLE, WISCONSIN

NEWS OF OTHER CHURCHES

MINISTERS ASSAIL RENO JUDGES

A dispute over who should perform marriages has flared anew between ministers and civil magistrates. It started when members of the ministers association appeared before county commissioners to protest against what they called "wholesale marrying practices" of county judges. They presented a tabulation of marriages during June by four judges which showed that between them they performed 1056 marriages, collecting the customary fee of \$11 for each one. The ministers disclaim any personal motives. They said: "We plan to have a public meeting in the near future at which the judges will be invited to explain why they are devoting so much time to performing marriages when some court cases have been set over until 1953."

MISSOURI SYNOD SETS RECORD BUDGET

A \$5,250,000 budget, largest ever proposed, has been adopted by the fiscal committee of the Missouri synod of the Lutheran Church. It is in addition to a ten million dollar drive to be launched next Spring for missions and education.

PHILADELPHIA COMMISSION MARKS ANNIVERSARY

The Philadelphia Fellowship Commission, dedicated to "promoting equal treatment and opportunities for all people," will celebrate its tenth anniversary October 11. More than 280 community officials, including 37 religious leaders, will sponsor a program of "rededication of the people of Philadelphia to William Penn's ideal of a city of brotherly living."

JUDGE FREES CO; SCORES DRAFT BOARD

A member of Jehovah's Witnesses on trial for draft evasion was freed by a federal judge in Detroit. After directing a reluctant jury to find Walter Kobil, 25, of La Salle, "not guilty," Federal Judge Frank A. Picard criticized the draft board for arbitrary and capricious handling of the case.

"When Kobil came to the draft board for a hearing," said the judge, "he brought two witnesses with him and the board refused to hear them. That was wrong and it was un-American."

The board at La Salle classified Kobil as 1-A, in spite of his plea that he obtain conscientious objector clas-

sification. His parents are Jehovah's Witnesses, and he was brought up as a member of the sect. At least a dozen previous cases have been heard here involving members of various religious sects on draft evasion charges and in every one the defendant has lost and received the maximum five-year prison term.

CHRISTIAN QUARTET SINGS AT SYNAGOGUE

Christians of four denominations provided the music at Rosh Hashanah and Yom Kippur services at Temple Israel, Layayette, Ind. The quartet was composed of a Baptist, a Methodist, a Lutheran and an Episcopalian, Burton Burns.

SENATE NARROWS ADMISSIONS TAX EXEMPTIONS

The Senate finance committee has recommended repeal of the 20% tax on "any admissions all the proceeds of which inure exclusively to the benefit of a church or a convention or

association of churches." It voted however to keep the present tax on all motion picture exhibitions, regardless of sponsorship, and on any carnival, rodeo, or circus in which any professional performer participates for compensation.

CAN ANYBODY BEAT THIS RECORD?

The Rev. John C. Williams, ordained 66 years ago as a Presbyterian minister, just had his 93rd birthday. He is still the pastor of the church at Washington, Ark. He is also still correspondent for a Little Rock daily, a job he has held for the past 20 years.

METHODIST UNIVERSITY HAS RABBI AS CHAPLAIN

Boston University has named Rabbi Charles Freeman, director of the Jewish work at the institution, as chaplain to the entire student body until a permanent successor is named for the position left vacant during the summer by a resignation. Rabbi Freeman will be responsible for organizing and administering the entire student program of the university, largest Methodist institution of its kind in the country.

When buying a *Prayer Book*
ask for *Harper Editions*
and enjoy—at no extra cost—
all these *exclusive features*

MICROPAKE INDIA PAPER

the finest India paper ever made in America. Harold P. Landers, Business Manager, Massachusetts Bible Society, says of Micropake: "Of all India papers from any part of the world that have come under my observation, this is definitely the best." (Micropake is now in use on all small and medium-sized Harper India paper editions.)

FLEXTEX EDGELINING

the new, improved method of applying strong, flexible paper linings to give the finished appearance of a full leather lining. (Now used on many paper-lined editions of the Prayer Book.)

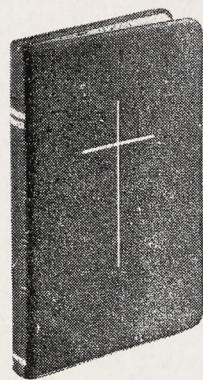
GIFT-PAK

the 3-piece box that keeps your Prayer Book fresh and clean and gives you a handsome gift wrapping in blue and gold, free of retail store price marks. (Now used on a large majority of Harper Prayer Books.)

Ask to see Harper Prayer Books

On sale at leading booksellers everywhere

HARPER & BROTHERS, New York 16, N. Y.



CURATE WANTED

A young man as assistant in Evangelical parish in the north midwestern states. An unusual opportunity for the right man for varied work in large parish. Must be able to take over the direction of large church school, and an unusually fine program for young people in high school, college and business. Good salary and attractive apartment. Write Box G of THE WITNESS, Tunkhannock, Pa.

ST. JAMES LESSONS



A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals I, II, III 40c each, IV through IX 60c each).

No Samples - Payment with orders

St. James Lessons, Inc.

865 Madison Ave., Dpt. 5, N. Y. 21, N. Y.



ROBES

Pulpit, Choir and Confirmation Robes; Paraments. Fine materials; beautiful work; fair prices. Catalog, samples on request. Mention items needed.

DeMOULIN BROS. & CO.
1188 S. 4th St., Greenville, Ill.

I Want to Contact New WRITERS

who are interested in cashing checks of \$1 to \$100, offered every day. The easiest way to write for pay. No previous experience necessary. Send for FREE DETAILS. No obligation.

SAUNDERS M. CUMMINGS

468 Indep. Bldg., Colorado Springs, Colo.

FINEST PURE IRISH LINEN

For all Church uses

Just received from Belfast a new fine lightweight linen for Surplices in 39"—1.65 per yard. Also qualities and width for Albs, Fair Linen, etc., Patterns and Supplies, Books.

Samples Free

MARY FAWCETT COMPANY

BOX 386 CHILLICOTHE, MO.

(Formerly Plainfield, N. J.)

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen

Church Vestments
1837 Makers over 100 Yrs. 1951

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.



CASSOCKS

Surplices — Choir Vestments

Eucharistic Vestments

Altar Hangings and Linens

Prices Sent on Request

J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.

Tel. CH 4-3306

PEOPLE

CLERGY CHANGES:

WILLIAM MARTIN, formerly a canon at Christ Church Cathedral, Louisville, Ky., is now in charge of St. Alban's and St. Mary's, Houston, Texas.

ROLLIN J. FAIRBANKS is in charge of St. Elisabeth's, Sudbury, Mass. He continues on the faculties of Episcopal Theological School and Harvard Divinity School.

RICHARD H. GURLEY, formerly rector of St. Martin's, Radnor, Pa., is now vicar of All Saints, Fitchburg, Mass.

WILLIAM B. WILLIAMSON, formerly rector of St. Stephen's, Cata-sauqua, Pa., is now rector of Grace Church, Honesdale, Pa.

JACKSON A. MARTIN, formerly the rector of the Holy Comforter, Gadsden, Ala., is now rector of St. Mark's, Pleasantville, N. J.

MAYNARD G. ARGEDUX, formerly ass't at Trinity, Miami, Fla., is now rector of Trinity, Daytona Beach, Fla.

DEATHS:

WILLIAM M. M. THOMAS, 73, missionary bishop of Southern Brazil, 1928-49, died at Bethesda, Md., Sept. 18. See news section.

LAY WORKERS:

ILIONE BALDWIN has resigned as advisor in education for the diocese of Texas and has returned to her home at Los Altos, Cal.

EDWARD L. HAWTHORNE, formerly student personnel administrator at Alfred University, has been appointed executive director of St. Barnabas House, New York City. The new building of the institution gives temporary shelter to over 600, aged 2 to 11, each year.

ORDINATIONS:

WILLIAM K. REID was ordained priest Sept. 19, by Bishop Sawyer at the Church of Our Father, Foxbury, Pa., where he is in charge. He was formerly a lawyer.

JOHN M. PRITTIE was ordained priest Sept. 21 by Bishop Sawyer at Holy Trinity, Brookville, Pa., where he is in charge. He was formerly a business man.

GEORGE E. CLARKE was ordained priest Sept. 22 by Bishop Sawyer at St. Laurence Church, Osceola Mills, Pa., where he is in charge. He is also in charge of churches at Gearhartville, Houtzdale and Hawk Run. He was formerly in the Church Army.

The Prayer Book Its History & Purpose

BY

IRVING P. JOHNSON

Late Witness Editor

25c for single copy

\$2 for ten copies

The WITNESS Tunkhannock, Pa.

HOUSE FOR SALE at Keene Valley in Adirondacks. Furnished or unfurnished; suitable for year-round living. 1st floor two bed-rooms and bath, attractive kitchen, hall and living-dining room with knotty pine paneling and fire-place. 2nd floor, 2 bed-rooms and bath. Basement, furnace-room, rooms suitable for workshop and laundry; 1 car garage. Oil-burner, hot-water heat. 2.1 acres of ground, mostly woodland, mountain view, trout-stream. BOX C, WITNESS, TUNKHANNOCK, PA.



R. GEISLER, INC.

28 E. 22nd St., New York 10, N. Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book, "Church Embroidery & Church Vestments" (1st edition sold out, 2nd edition now ready). Complete instructions, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

MONEY for your TREASURY

Over 1,500,000

SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday Schools, Ladies Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

Exquisite IRISH LINENS BY THE YARD

From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also transfer patterns, linen tape, and Plexiglass Pall Foundations in 3 inches at 75c, 5½, 6, 6½ and 7 inches at \$1.00.

MARY MOORE

Box 394-W

Davenport, Iowa

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions and Parishes unable to purchase them, in limited grants.

PEW SIZE

The Book of Common Prayer

The Church Hymnal (words only)

Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.

319 Lombard St., Philadelphia 47, Pa.

Endorsement of Bishop must accompany request

BACKFIRE

ELLIOTT CALVIN
Layman of New York

I want to thank you for the excellent articles by Mr. Kew. Those which have appeared so far are excellent. There is always a danger, I think, in dealing with such a subject as "Religion and the Mind" since it calls for a thoroughly professional job. Otherwise more harm is done than good. But Mr. Kew has already revealed that he is definitely in the professional class. I am sure his column will be read eagerly.

MARY CORBIN
Churchwoman of Chicago

The report of the disgraceful Cicero riot by Mr. Sontag (Witness, Sept. 6) was objective and to the point. Certainly none of us here in Chicago who have an awareness of what our religion requires were anything by ashamed of the affair. But as Mr. Sontag points out, leaders in other cities—not only Church leaders but others—would do well to prepare now for similar outbreaks. They can be prevented if a sound educational program is launched in time.

JOHN D. GRAY
Layman of Indianapolis

I have been a member of the CIO for a good many years. I have also been a member of the Episcopal Church for a still longer period. It is a simple statement of fact that many working people find their union a substitute for their church. The reason, I think, is that they believe, rightly or wrongly, that the Church caters to the employing group and has little concern for the welfare of workers. I do not know whether it is a policy of yours to print articles regularly like the one by labor leader Michael Budzanoski in your issue of Sept. 6. I hope that it is since I am sure it will serve to bring labor and the Church closer together. I ask you to send me 25 copies of that number which I wish to give to some of my fellow union members.

MRS. JAMES SWIFT
Churchwoman of New York

It does not seem to me that your heading "Mexican Government Hampers Church Activities" is justified by the story that follows, (Witness, Sept. 20). The report speaks of "difficulties" but why not be specific and name places and incidents. I have

spent a good deal of time in Mexico in recent years since it is a delightful place for a vacation. And any observing person soon discovers that the country is dominated by the Roman Church, including the government. All Protestant work is carried on there with great difficulty. This ought to be known, though I presume Bishop Salinas would have even greater difficulties if the Mexican authorities discovered that he was reporting conditions to Church authorities in the United States.

W. H. WILSON
Layman of Boston

The article by Bishop Johnson on the Big and Little in Religion (Sept. 20) was one of the finest I have ever read in any paper. I am a new comer to the Witness and so am not familiar with his writing, but if this is typical then I most heartily agree with Bishop Pardue that "he is the best writer the American Church has produced."

ST. LUKE'S SCHOOL

Episcopal Day School under the direction of Trinity Parish

Nursery, Kindergarten, Elementary Grades. After School play groups. Coeducational. Moderate tuition. For catalogue and further information communicate with

THE REV. PAUL C. WEED, Jr.
Headmaster

Hudson & Grove Sts., NEW YORK 14, N. Y.
Phone WAtkins 4-5960

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

GEORGE L. BARTON, JR., Ph.D., Headmaster
Box 408

GRACE CHURCH SCHOOL

Coeducational Episcopal Day School

Prepares for leading secondary schools. Sound academic training. Kindergarten thru 8th grade. French and Latin emphasized. Complete testing program. Est. 1894. Music, drama, arts & crafts, sports. Bus service. Hot lunch. Tel: AL 4-2000

E. ALLISON GRANT, Headmaster
88 E. Fourth Ave. (11th St.), N. Y. 3

THE PATTERSON SCHOOL for BOYS



HAPPY VALLEY

Episcopal School in Blue Ridge Mountains of Western No. Carolina. Accredited. Grades 6-12. Gymnasium, sports, 42nd year. 1300-acre estate. Board and tuition, moderate.

GEORGE F. WIESE, Supt.

COLLEGE Legerwood, N. C. HEALTH
PREPARATORY EDUCATION
CHARACTER BUILDING

SCHOOLS

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

HOLDERNESSE

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-held system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

CATHEDRAL CHOIR SCHOOL

New York

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR,
Cathedral Choir School
Cathedral Heights, N. Y. CITY 25

CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

Carleton College
Northfield Minnesota

ST. MARY'S-IN-THE MOUNTAINS

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

KEMPER HALL

Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT

Schools of the Church

BARD COLLEGE

Formerly St. Stephen's
A Coeducational
College of Liberal Arts
and Sciences

FOUNDED 1860
For catalogue and further information write
to The Director of Admissions, Bard College,
Annandale-on-Hudson, New York.

DANIEL BAKER COLLEGE

BROWNWOOD, TEXAS

Established 1889. Operated under the auspices of the Diocese of Dallas. Co-educational senior college offering B.A. and B.S. degrees. Special opportunities in teacher training, music education, business administration. The only available undergraduate course in the Episcopal Church in Church Work Training. Member: Association of Texas Colleges.

REV'D W. A. CROSS, M.A., President
REV'D L. A. HASELMAYER, Ph.D., Dean

SAINT PAUL'S POLYTECHNIC INSTITUTE

LAWRENCEVILLE, VIRGINIA

Approved by the Southern Association of Colleges and Secondary Schools. B.S. Degree with major in Trade and Industrial Education, B.S. Degree in Home Economics Education, B.S. Degree with major in Elementary Education, B.S. Degree in Secondary Education.

EARL H. McCLENNEY, President

VOORHEES SCHOOL & JR. COLLEGE

DENMARK, S. C.

Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:

CECIL D. HALLIBURTON, President

Okolona College

Okolona,
Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church) Established 1902
High School and Junior College - Trades and Industries - Music

For information write: W. MILAN DAVIS
President

Today's Training for Tomorrow's
Opportunities

St. Augustine's College

RALEIGH, NORTH CAROLINA
1867 - 1951

Accredited Four-Year College for Negro Youth. Co-educational. Music, Pre-Medical, Health and Physical Education, High School Teacher Training, Business, Pre-Social Work, Nursing Education in co-operation with St. Agnes Hospital.

HAROLD L. TRIGG, President

SAINT HELEN'S HALL Portland 1, Oregon

Historic Pacific Northwest Episcopal resident and day school. Founded in 1869. Co-educational pre-school. Boys admitted to Lower School through grade III. Upper School girls only.

Write for catalog.

The Rt. Rev. BENJAMIN DAGWELL, D.D.
President, Board of Trustees
JANE ALLEN SAXTON,
HEADMISTRESS

The Cathedral Schools

National Cathedral School for Girls

Day students, grades 4-12
Boarding department, grades 7-12
KATHARINE LEE, Principal

St. Albans

The National Cathedral School for Boys

Day students, grades 4-12
Boarding Department, grades 8-12
CHARLES MARTIN, Headmaster

Address:

Mt. St. Alban, Washington 16, D. C.

St. John Baptist School FOR GIRLS

Offers College Preparatory and General courses. Music, art, outdoor sports, and a happy home life, with character building extra-curricular activities for resident and day students, under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey. Accredited. For catalog address Box 556
The Sister Superior, Mendham, New Jersey

St. John's MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 3 through 12. Fully accredited.

COL. R. L. CLEM, Rector

ST. MARY'S HALL SECONDARY BOARDING SCHOOL

Faribault, Minnesota

Close relationship of students and faculty in residence allows for a maximum of spiritual, academic, and social growth. Preparation for leading colleges. An extensive sports program, including riding.

PHYLLIS M. NEWMAN, M.A.
Founded 1866 Headmistress

IOLANI SCHOOL

Episcopal Church School for Boys

HONOLULU 17, HAWAII

A college preparatory church school for boys. Kindergarten through twelfth grade. Established 1862. Day tuition \$225 to \$275. Boarding \$665-\$775. Summer session. Accredited.

REV. CHARLES A. PARMITER, JR.
M.A., S.T.B., Rector

The MERRICOURT SCHOOL

(Episcopal)

A country boarding school for 40 boys & girls. Grades 1-8 (pre-preparatory). Home-like environment. Sports, extra-curricula program. 26th year. 8 weeks summer camp. For information: Visit, write, or phone 3-3209.

THE REV. M. W. WHITFORD, Hdm.
BERLIN, CONN.

ST. LUKE'S HOSPITAL SCHOOL OF NURSING

New York City

Offers a 3 year course in nursing to high school and college graduates. College graduates may be admitted with 9 months advanced credit allowance. For further information write to The Director of Nursing, St. Luke's Hospital, 421 West 113th St., New York 25, N. Y.

HARVARD SCHOOL

Diocesan School for Boys. 52nd Year. Fall term opens September 11, 1951. Grades seven through twelve. Fully Accredited. R.O.T.C. unit. For all information apply to

THE REV. W. S. CHALMERS
Headmaster

3700 Coldwater Canyon Rd.
NORTH HOLLYWOOD, CALIF.

Cathedral School of St. Mary

An accredited Episcopal school for girls. Suburban New York City. Day-nursery to college. Boarding-fifth grade to college. Strong college preparatory course. Music, Dramatics, Art. Excellent sports program. Catalog on request.

MARION REID MARCH

Box W, Garden City, Long Island, N. Y.

ST. STEPHEN'S SCHOOL FOR BOYS

ALEXANDRIA, VA.

Grades 3 thru 12 (Day School). College Preparatory. Under the Church School System of the Diocese of Virginia.

Address

THE REV. EDWARD E. TATE,
Headmaster

2405 Russell Rd. ALEXANDRIA, VA.

ST. MARY'S HALL on the Delaware.

Episcopal boarding and day school for girls 8-18. Founded 1837. Thorough college preparation. Fully accredited. Separate lower school. College preparatory and general courses. Music, Art, Clubs, Sports, Dramatics. Near New York and Philadelphia. Catalogue.

FLORENCE LUKENS NEWBOLD

Headmistress

Burlington, New Jersey

DeVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1852

The Church School in the Diocese of Western New York. College preparatory for boys. Representative form of student government. Small classes. Reasonable charges. Grades 7 through 12.

For information address The Headmaster.

The Church Home and Hospital

SCHOOL OF NURSING
Baltimore 31, Maryland

A three year course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply to Director of Nursing

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding
School for Girls

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Day pupils range from Kindergarten to College Entrance. Boarders from Grade 8 to College Entrance.

MISS BLANCHE PITTMAN, Principal
Albany New York

HOWE MILITARY SCHOOL

Thorough Academic Training in a Spiritual Environment. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue.

COL. B. B. BOUTON

13 Academy Place, Howe, Indiana