

# *The* WITNESS

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October 25, 1951



ALGER L. ADAMS  
Writes on Jim Crow Church

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RELIGION NURTURES PERSONALITY

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

### ST. JAMES' CHURCH

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

### 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

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

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

### ST. 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 Ser. 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. Lawrence 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 B. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11



## STORY OF THE WEEK

### National Council Asks Payments For A Record Budget

#### Plans Are Announced For Early Training Of Key Laymen For Next Year

★ The National Council, meeting at Seabury House October 10-12, heard that payments on expectations to September 30 were \$159,550 below the amount expected and \$517,651 below the amount required to cover the nine months share of the budget. A resolution was therefore unanimously adopted pointing out that if dioceses will pay what they promised "we shall set a new record of giving for the work of the Church" and therefore calling upon parishes and dioceses "to bring all contributions to the missionary work up to date as soon as possible, and to maintain regular payments in full until the end of the year. A loyal response will enable us to achieve the new record which the year 1951 has promised and will give our valiant missionaries the support they so richly deserve in their service for Christ through the world."

Robert D. Jordan, head of promotion, told of this year's layman's training program with 2,500 laymen having been trained in 82 of the 88 dioceses and districts. "Where dioceses and laymen follow the plan exactly as taught in the training conferences, the reports are always good," he declared. Another year the fall program for the canvass will conflict with General Convention so it is planned to have training conferences in May and June. The men

so trained will be used as their bishops wish, perhaps addressing deputies to General Convention, speaking at summer conferences and camps, addressing youth groups, etc.

The Council voted to create a publishing house in the building in Greenwich, Conn., which was purchased some months ago. It will be known as the Seabury Press, with the Rev. John Heuss, director of education under whose department it will operate, explaining to the Council members that it will publish, promote and distribute the materials produced by the department. Leon McCauley, formerly with the Oxford Press, whose selection as manager was announced months ago, was formerly elected to the position by action of the Council at this October meeting. To aid in the establishment of the press a contribution will be received from an individual donor, through the Episcopal Church Foundation.

Appropriations for new work on Okinawa, providing for a residence, church, parish hall and station wagon, were approved.

Another mobile educational unit, similar to the one that has been visiting various parts of the country under the leadership of the Rev. Walter Williams, is being organized, with the Rev. Grant A. Morrill, formerly the rector of Trinity, Hamilton, Ohio, as the leader. Mr. Heuss

also announced that the third book in the Church training series, "The Faith of the Church" by Chaplain James Pike and Prof. Norman Pittenger is now out. New study courses in the family plan will be forthcoming soon, as well as a 40-session Bible course. The department will also have additional training conferences for lay people this fall and winter, and a new series of conferences for the clergy. It was reported that so far over 3,000 clergymen have been involved in the training plan, and 1,000 more will attend conferences before General Convention.

The Rev. Roger Blanchard, head of college work, told of plans for a west coast training course for men and women working in colleges. He reported that there was a growing interest in college work, indicated by the fact that he has invitations to present the program to 66 diocesan conventions, 98 Auxiliary meetings and seven provincial synods.

The town and country division of the domestic missions department reported that 108 seminaries and 11 women workers had received training in rural work, with special assignments of work having been given to an additional 37 students.

It was announced for the department of social relations that Mrs. Charles S. Monroe (Gwen Owen) will serve in the division of health and welfare services on a part time basis. Also the Rev. M. M. Weston, formerly on the staff of St. Philip's, New York, joins the staff of the department. He has had wide experience in industrial relations, community organization and business.

The Council authorized the



# EPISCOPAL CHURCH NEWS

department "to gather factual material on all social agencies of the Church (there are 281 of them—hospitals, homes for aged, homes for children, etc.) and to set this forth together with interpretation, standards, and goals for the guidance of the Church and the agencies; and that the cooperation of bishops, diocesan departments and agencies is requested for the prosecution of this study to the end that this special pastoral ministry of the Church may be carried on to the greater glory of God and the healing of his people."

The resignation of Mary M. Brace as education secretary of the division of youth, was received with regret.

Three guest bishops addressed the Council: Bishop Kennedy of Honolulu who told of his recent trip to inspect and study the work of the Church in Japan and distant Pacific islands; Bishop Binstead of the Philippines who told of progress in rebuilding there; and Bishop Hudson of Newcastle, England, who brought greetings from the SPG

in this 250th anniversary year.

Bishop Binstead's address resulted in the Council appropriating \$75,000 from undesignated legacies, in addition to what had previously been appropriated to the Philippines from the reconstruction and advance fund.

The Council elected Harry M. Addinsell of New York, as treasurer to succeed Russell E. Dill who died recently.

Mr. Addinsell is a member of the National Council and a member of its departments of finance and of promotion. He is an investment banker. He is a vestryman of St. Bartholomew's Church, and of St. Paul's Church, Glen Cove, Long Island.

## CANVASS INNOVATION IN WASHINGTON

★ St. Alban's, Washington, is putting on a new kind of every member canvass starting October 29th. Committee members are calling on parishioners, not to talk finances, but to invite them to a box supper at the church. At these family gatherings the Rev. Felix Kloman, rec-

tor, and members of the vestry tell of the work of the Church, in the world, the diocese, the parish. They are having a series of suppers in order to keep each gathering relatively small. They are even providing baby sitters, with the young adults group of the parish fanning out to do the job. The budget of the parish, one of the largest in the city, is \$61,800 for next year.

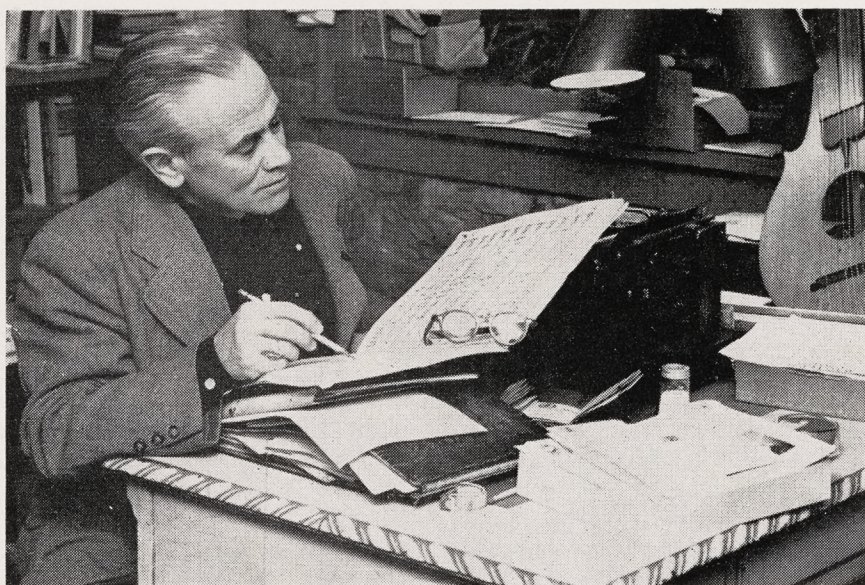
## SCHOOL OF RELIGION IN HOUSTON

★ A school of religion got under way October 15th in Houston, to meet on successive Monday evenings. Courses are being given by Bishop Hines on "God and the Bible"; the Rev. Skardon D'Aubert on the "History and Devotional Use of the Prayer Book"; "Christian Healing" will be taught by the Rev. Claxton Monro.

## PRAYER MEETINGS FOR PEACE

★ More than 7,000 New Yorkers braved torrents of rain to participate in three prayer meetings for peace in Korea, sponsored October 7 by the Interfaith Committee for Peace Action. A number of clergy of the Episcopal Church were on the sponsoring committee. A highlight was a message from Clarence Pickett of the Friends Service Committee who said: "Here this afternoon one sees in a miniature the world in which we live. We are of all shades of color, of widely varying creeds and come from many cultures and countries. But we are united on this occasion around one common central yearning of the human heart. We pray with all our hearts that the scourge of war may be removed from mankind."

Ted O. Thachrey, editor of a New York daily, said: "Life is not possible in an isolated, dividing and warring world" and he



JOHN JACOB NILES, American ballad singer, member of Christ Church, Lexington, Kentucky, at work on his oratorio, Lamentation, which had its opening at Terre Haute, Indiana, and was received enthusiastically



urged that the demand for negotiations, that take place after every war, precede war. "If not," he concluded, "mankind will be set back 100 years for every single year of delay."

Philip Morrison, nuclear physicist, in a hard-hitting attack, exploded the myth that there can be magical or harmless wars. He applauded the prayer meetings and vigils for peace, pointing out that "we have not yet seen the involvement of the bomb thus far in Korea. And this is a consequence of the determination of the peoples of the world that this weapon shall not be lightly used. We can go further—we can secure negotiations and peace among all the great powers."

Chairmen of the meetings were the Rev. Willard Uphaus, the Rev. Thomas Kilgore, the Rev. Edward McGowan. One of the speakers was the Rev. Charles A. Vertanes of the Armenian National Church. There was also a message from Bishop W. J. Walls of the A. M. E. Zion Church in which he declared that the Church "must not give up the belief that men can live on this planet without destroying each other. It must keep up its drive in this atomic age to save us all from the following of sinful tempers and selfish ambitions into the most destructive war of all times. I wish your meetings God's blessings and a divinely appointed success."

### PROTESTANTS LAUNCH RELIGIOUS SCHOOL

★ Some 800 students have been enrolled in a new Protestant school of religion under the auspices of the Massachusetts Council of Churches. The school, sponsored by ten major Protestant denominations, is being held Monday evenings through Nov. 5 in four downtown church buildings in Boston. They are Congregational house, Episcopal diocesan house, St. Paul's Cathedral, and Unitarian headquarters.

Nineteen separate courses are being offered with special em-

phasis on preparing teachers for all age groups. Two hundred students are enrolled for a course entitled "Why I Am A Protestant." The course is taught by Bishop Norman B. Nash. Rabbi Maurice L. Zigmond is teaching a course on Jewish festivals.

Two schools formerly were held during the fall months, sponsored by the diocese of Massachusetts and the Congregational Conference. These have been discontinued in favor of a unified effort by all denominations.

### CHURCH WORKERS TO PASS CIVIL DEFENSE LINES

Workers in the every member canvass planned by the diocese of Rhode Island will have no difficulty passing police and civil defense lines to make calls if they are equipped with special stickers, according to Huntington Hanchett, canvass chairman. The canvass will be held Nov. 4, the same day as a statewide civil defense test. Mr. Hanchett said that he had notified each parish of the sticker requirement for canvass workers, urging parish chairmen to obtain them from the diocesan office.

### BISHOPS' RALLY WELL ATTENDED

★ About 4,000 persons attended a bishops' rally of the 58 parishes and missions in the Westchester section of the diocese of New York, which was held in White Plains on October 14th. It was held at the county center, with Bishop Donegan, diocesan, Bishop Boynton, suffragan, and Bishop Gilbert, retired, participating. The principal speaker was Bishop Lewis of Nevada. It was one of the best attended meetings ever to be held in the diocese.

### LAYMEN OF HAWAII SPONSOR CONCERTS

★ The laymen's league of Honolulu sponsored concerts last month by two young men who have made quite a reputation in the States for their musical talents. Charles Davis was former-

ly organist and soloist at St. Stephen's, Wahiawa, and James Shigeta, a former student at Holy Trinity School, made appearances for the benefit of churches in the district. Both of the men have made fine impressions singing with Bing Crosby and others.

### PARISH ERECTS HUGE CROSS

★ A cross weighing over seven tons and towering 75 feet skyward from the sidewalk has been erected in front of St. Stephen's, Columbus, Ohio. The Rev. Almus Thorp, rector, said that the cross, made of steel, probably will be painted and spotlighted at night. The church is on a street that borders the campus of Ohio State University.

### FRESNO WANTS RATIO TWO TO ONE

★ There is said to be a considerable demand in Fresno, Calif., for a high church parish. At one time Dean Malloch recommended that the next church should be an Anglo-Catholic one. However it is the announced policy of Bishop Walters that no community should have such a parish until it has at least two parishes which he described as "normal."



MRS. J. A. KELLAM receives communion on her ninetieth birthday at Calvary, Wilmington



## OHIO CHURCHMEN PROTEST ATTACKS ON FREEDOM

★ Rectors of Episcopal parishes in Columbus, Ohio, last week joined with other ministers in issuing a formal statement denouncing recent actions of President Truman and Ohio State University's board of trustees as attacks on "the freedoms we cherish." The statement was directed against Truman's recent executive order to heads of federal departments and agencies to set up official information censors to pass on the release of all information relating to the work of various executive agencies. It was aimed also against the state university's board of trustees' ruling requiring screening of all campus speakers by university president Howard L. Bevis before the speaker can talk on the campus.

The two actions, the church group maintained, challenged basic American freedoms "so flagrantly that we are moved to declare ourselves against them and call for their reconsideration."

The university action was taken after Harold Rugg, professor emeritus, Teachers College, Columbia University, delivered a series of mid-summer lectures. Two Columbus newspapers and various veterans' organizations took issue with certain statements made by Rugg, assailing him for allegedly attempting to indoctrinate students with socialistic philosophies.

The clergymen, who called for reconsideration of the actions, said the formal statement was issued after informal discussion of the issues by several of them and solicitation of others on how they felt about the matter. Among those who issued the statement were: Ohio Methodist Bishop Hazen G. Werner; the Rev. Donald Timerman, executive secretary of the Franklin County Council of Churches; Ellwood Maunder, of the Ohio area Methodist office; various Methodist, Congregationalist and

Episcopal pastors; and Rabbi Jerome D. Folkman.

"Both actions attack freedoms we cherish," the statement said. "The action of the board of trustees attacks freedom of speech and freedom of conscience. The President's action is seen by us as a direct threat to freedom of the press. An unreasoned, undemocratic attack upon academic freedom does more than undermine the coveted freedom of speech and conscience; it prepares the way for the undermining of other freedoms, including freedom of the press. Our churches and our better educational institutions are seeking to open men's minds to the truth and to empower their wills to seek sanity and serve altruistic ways to aid men who are seeking to serve our troubled world by declaring things which they sincerely believe are in accord with their religious convictions."

"If an occasional rogue speaks untruth, that is not nearly so serious a thing as that free men, cowering behind their own unwillingness or inability to defend the truth, should refuse to hear, to judge and to act. To shut another man's mouth is another way of closing one's own mind and neither America, nor religion, nor the press, nor the future are safe if such a sad state is encouraged or endured. We urge all our fellow citizens to consider thoughtfully the deep implications of the two actions we have cited above," the statement said in conclusion. "We summon them to express their convictions by joining with us in efforts to prevail upon those who represent us on the board of trustees of OSU and in the White House to rescind their recent rulings cited above."

## PLAN CHAPEL AT COLLEGE

★ The district of San Joaquin is to purchase land near the new Fresno College campus for the purpose of building there a club house with chapel for Episcopal students as soon as the need becomes evident.

## UNITED CHURCH MEN LAUNCHED

★ The United Church Men, a department of the National Council of Churches, was launched with meetings and a service in Cincinnati on October 7th. Charles P. Taft, an Episcopalian, was among those taking part in the service. A message was read from President Truman in which he called upon the men to "turn their hearts and souls from rancor and hatred to love and the spirit of true brotherhood."

The President's message followed by less than ten days a somewhat similar plea addressed to a group of Protestant churchgoers in Washington. Mr. Truman then chided the world's religious leaders for their failure to devise a common affirmation of faith at a time of great peril. He had urged them to unite in a crusade for peace.

Without mentioning the President's Washington statement but in apparent reference to it, the churchmen pledged to do "everything within our power to build a stronger and more vigorous program of applied Christianity for the Protestant laymen of the nation."

Asked to comment on Mr. Truman's Washington address, Lem T. Jones of Kansas City, Mo., chairman of the new lay group, said in an interview that while he preferred to make no direct statement it was his hope that eventually the "spirit of Christ might be made to dwell in the lives of all men of all faiths, creeds and races."

He declared that the immediate purpose of his group was an effort to "put in the church pew seventy-five out of every hundred men who do not now attend Sunday services."

The inaugural service began with a processional of Cincinnati laymen, denominational leaders bearing banners of their respective churches, and the officers of United Church Men. Leading the procession was a cross and an open Bible.

Described as the first church-



sponsored laymen's organization to be established on an interdenominational level, it will seek to cultivate interracial, interfaith and international goodwill in local communities.

Convinced that men's church work has too long been regarded as the "occasion for just another club," the organization will endeavor to "hold up the hands of the pastor, to make his way easier, and to bring about the finest possible partnership between the ministry and the laity for the building of the Kingdom."

### SEEK TO DEFINE CHRISTIANITY

★ Horace Van Metre, an Episcopalian of Waterloo, Iowa, is the attorney for relatives of the late Dr. W. B. Small of that city whose will set up a trust fund of \$70,000 the income of which was to be disbursed to "persons who believe in the fundamental principles of the Christian religion and who are endeavoring to promulgate the same." Ten nephews and nieces, the closest heirs, are contesting the will on the grounds that "there is no common agreement as to what constitutes the fundamental principles of Christianity" or its promulgation.

Hearings started with three witnesses appearing in behalf of the trustees of the estate. They were the Rev. Charles S. Hempstead, Cedar Falls, district superintendent of the Methodist Church; Dr. Russell D. Cole, president of Cornell College, a Methodist school at Mount Vernon; and Dr. Miron A. Morrill, professor of English at Cornell. All three testified that Christians can be defined as those who believe in the Apostle's Creed, the Holy Trinity, God and the divinity of Christ, and a confession of faith. "I believe these are the basic concepts of Christianity, and are common to all Christian denominations, whatever their other differences may be," said Dr. Cole.

Attorney Van Metre asked them what they considered the

"true Bible." This resulted in a discussion about the relative merits of the King James Bible, the Revised Standard Version of the Bible, and the Douai Bible. The King James version is used by most Protestant denominations and the Douai by the Roman Catholic Church. The witnesses said they favored the King James Bible, bringing the comment from Van Metre that the issue represented "a basic difference of belief."

Mr. Van Metre also questioned the witnesses as to whether they believed in the infallibility of the Pope, when speaking on religious matters, and in the recently-announced dogma of the assumption of the Virgin Mary. The witnesses said they did not accept either of these.

The attorney said that when the court reconvened he would introduce expert witnesses of his own to testify that it is not possible to define Christians for legal purposes. "The will cannot be enforced," he argued, "because neither the beneficiaries nor the purpose to which the income has to be used are capable of ascertainment."

Few knew that hearing of the suit was to start and there was only a small turnout of spectators. A large crowd was expected when the hearings resumed. "It did us all good," said Bailiff Charles G. Sweitzer. "We agreed that such a case revives and strengthens our religious life. It makes one do some thinking."

### OLDEST CLERGYMAN KEEPS BUSY

★ The Rev. William Northey Jones, 85-year-old rector emeritus of St. Peter's Church, Perth Amboy, N. J., though technically retired, is believed to be the oldest clergyman of the Episcopal Church who manages to keep busy throughout the year, after official retirement. He has been doing parochial work in the south during the winter months, returning to Connecticut for the summer. Last winter he conducted regular services at Trin-

ity Church, Jasper, California. During his sixty years of active ministry, he has served parishes in six dioceses, and has held many diocesan offices.

### FRESNO HAS PLANS FOR NEW CHURCH

★ The district of San Joaquin, as a part of a long-range program, plans to establish a church on an interracial basis in West Fresno. The area is not properly churchied, except for Roman Catholicism, which has four churches there. A report of a committee points out that "it would be significant to see what a conservative denomination might do with one."

### ROYDEN YERKES GIVES HALE LECTURES

★ The Rev. Royden K. Yerkes is giving the Hale lectures this week at Seabury-Western Seminary on "The Doctrine of Sacrifice."

### TEXAS LAYMAN LEADS IN HONOLULU

★ Bertram Parker, layman of Corpus Christi, Texas, is to lead laymen's conferences in Honolulu starting October 25th on the Church program.



FRANZ WESTON has been the senior warden of St. John the Evangelist, Newberry, Florida, for forty-five years



## CHAPLAINS RETURN FROM KOREA

★ The armed forces division of the National Council has announced the return from Korea of two Episcopal chaplains. Chaplain Lewis Sheen, formerly on the staff of St. Andrew's Cathedral, Honolulu, has been assigned to Fort Benning, Ga., and Chaplain Russell Kuhsch, in the army since 1943, has been assigned to duty at Fort Jackson, S. C.

## AUXILIARY ELECTS NEW OFFICERS

★ New officers for 1951-52 were elected by the national executive board of the Woman's Auxiliary at its meeting in Seabury House, October 5-8: chairman, Mrs. Theodore Wedel of Washington, D. C.; vice chairman, Mrs. Robert Arneson, Oswego, Oregon; secretary, Mrs. Southall W. Tate, New Orleans. New committee chairmen: United Thank Offering, Mrs. Percy V. Pennybacker Jr., Austin, Texas; personnel, Mrs. Edward G. Lasar, St. Louis; finance, Mrs. Lewis D. Pilcher, Petersburg, Va.

Acting on nominations received from Mrs. Robert R. Vance of Worthington, Ohio, who is chairman of a nominating committee, the board elected Mrs. Alfred M. Chapman of Washington Crossing, Penn., to be presiding officer, and Mrs. David R. West of Minneapolis, assistant presiding officer, for the triennial meeting of the women of the Church, to be held in Boston next September.

The board has two new members: The women of the fifth province have elected Mrs. Vance to replace Mrs. H. W. Whinfield, who has taken up new work in Michigan which makes board membership impractical; and the Girls Friendly Society has appointed Mrs. G. Russel Hargate of Elyria, Ohio, to represent them in place of Mrs. Elwood L. Haines who is now on the National Council staff.

Appropriations voted by the

board from the United Thank Offering or other funds included money for physics laboratory equipment at St. Paul's University, Tokyo; furnishings (altar, pews, etc.) for a new church at Rosario, Southwestern Brazil; repairing a cement floor at St. Faith's House, Salina, Kansas, where flood waters came in under the building. This was the only request received by the board for help in flood damage.

Also voted was a gift toward building the cathedral church in Maebashi, diocese of North Kwanto, Japan, which is to be a memorial to Bishop John McKim (born 1852, bishop in Japan 1893-1935). Also, help in building St. Michael's primary school, South Tokyo, much needed to receive the young graduates from eight surrounding church kindergartens. The gap between kindergarten and secondary school has long been a deficiency in the Church's educational system.

The board approved the request of the Bishop of Utah to transfer an appropriation previously made for a church in a small town, to be more effectively used toward All Saints mission in a new and rapidly growing non-Mormon section of Salt Lake City.

A young Chinese woman, Miss An-Veng Loh, completing a period of study in the United States, has found it impossible to return to China, much to her distress. She asked whether she could be given "a really hard job" and has been assigned by the Bishop of Nevada to an isolated mission at Battle Mountain where the late Deaconess Julia Clark expected to work. As Miss Loh's living quarters will be extremely simple, and as she has had no occasion to acquire personal furnishings and possessions, the board is sending her an unsolicited gift for such necessities.

Except the Presiding Bishop, the board's only visiting speaker was Miss Luella Reckmeyer of the National Council of Church-

es, who has recently returned from a trip to Germany. In connection with relief in general, the board had word that supplies in the second-hand clothing bins of Church World Service are very low and the need continues; it is much preferred that gifts of clothing be sent without designation of any one country since prompt shipment sometimes depends on being able to seize whatever shipping opportunities occur.

## SIXTEEN YEAR OLD ORGANIST

★ Nancy Booth, sixteen, a junior in high school, is the organist of St. Mark's, Waterloo, Iowa. This summer she spent ten days at the Evergreen conference in Colorado where she attended the school of organists. Rector Perry M. Gilfilan reports that Nancy's parents, Mr. and Mrs. J. H. Booth, are both active in the work of the parish.

## NORTH CAROLINA HAS SURVEY

★ The diocese of North Carolina is conducting a survey under the direction of Bishop Richard Baker to ascertain how the Church may meet the opportunities for expansion and service in the state. He says that the survey is designed to establish some of the needs in relocating churches and to indicate trends for the next ten years.

## BENSON FORD TAKES OFFICE

★ Benson Ford, son of the late Edsel Ford, has been installed as a co-chairman of the National Conference of Christians and Jews. There are also Roman Catholic and Jewish chairmen. Mr. Ford is an Episcopalian.

## HARVEY FIRESTONE GETS AWARD

★ Harvey Firestone Jr. of Akron, Ohio, received the Philander Chase medal from Kenyon College on October 20th. It is an annual award "to an outstanding Church layman for devoted and distinguished service."



# EDITORIALS

## Crusade For War

THE recent National Council "every member canvass" brochure, "Christ works through You," has raised a lot of questions. The controversy looms over the opening three paragraphs, about one-third of the text, as follows:

"The thrilling stand of our small army on the battlefields of Korea is an inspiring chapter in American military history. These are our front line soldiers. These are the men who stand against almost overwhelming odds in the mud, in the heat, in the bitter cold, in a foreign land. These are the front line soldiers.

"But behind the front lines, there is another army. We, at home, are members of that army. Ours is the task of supply and encouragement. Some few of us work in plants producing the materials of war, but far more of us give only of our means so that the front line soldiers may have the tools of war.

"There is another worldwide struggle of which so many people are only dimly conscious. It is a fight to make the world Christian—the only ultimate solution to the problem of world peace . . ." The paragraph goes on citing the personal devotion of our missionaries.

The first question raised is, "Should our support of Christ be based upon a parallelism with the destructive effort of the military forces of the United States in Korea?"

The leaflet opens with unqualified praise of that warfare. It goes on as a consequitur, "There is another worldwide struggle." Is Christ's redemption of the world just "another" struggle. The general text hardly suggests this struggle of the Church is any different in kind or purpose from the Korean war. Instead of the Church's mission being "another" struggle, shouldn't it rather be a "different" struggle, with different aims, different methods, and different purposes?

Are we to argue that the goodness of the struggle in Korea is the certificate of our struggle to bring in the Kingdom of God? Are the moral

issues of war and peace so clearly drawn in Korea that American policy can be said to equal the mission of the Church to redeem the world? To plead national necessity is one thing; but is the need of the nation necessarily the will of God? Does the need of the nation dictate the terms of redemption? Or are we, the Church, to redeem the world through Christ—the whole world?

As to the morality of any war it is pointed that Lambeth as late as 1948 excoriated war "as a method of settling international disputes," saying it is "incompatible with the teaching and example of our Lord Jesus Christ." Should the con-

siderable body of Christians who are sincere pacifists under this meaning be told of the "battlefields of Korea" as an argument to support the Church's program in "another" war?

Doesn't this military illustration paint the Church as a sort of war bride of the war machine at a shot-gun wedding?

Further, "Should dubiously moral matter be used to present the urgency of the need of Christ's work."

Total war, with its napalm bombs, atom bombs, "area bombardment," and razing of whole villages to rout our snipers and guerillas, destroying women, babies, old people, innocents' property, may be hard-headedly defended as part of the brute evil necessity of war. But, is this a fit

parallel for the work of God?

For example, can we use preoccupied sadistic torture to illustrate Christian singleness of purpose? Can we use the mechanics of burglary to illustrate opening doors to Christ?

Explanation has been made that the illustration has been used only on technical grounds of capturing the popular imagination.

As to this, it is observed that the Dodger-Giant pennant race and the World Series occupied far more space on the newspaper front pages than the Korean war. Yet, we hardly believe that would be appropriate illustration of the horribly serious tasks facing the Church in this war-

### ★ "Quotes"★

GIVE me a good digestion, Lord,  
And also something to digest.  
Give me a healthy body, Lord,  
With sense enough to keep it at its best.  
Give me a healthy mind, Lord,  
To keep the good and pure insight,  
Which, seeing sin, is not appalled,  
But finds a way to set it right.  
Give me a mind that is not bored,  
That does not whimper, whine or sigh;  
Don't let me worry overmuch  
About the fussy thing called I.  
Give me a sense of humor, Lord;  
Give me the grace to see a joke.  
To get some happiness from life  
And pass it on to other folk.

—Left by an unknown worshipper  
in Chester Cathedral, England

★



divided and distraught world.

Taking a different approach, questioners ask, "Is the illustration honest?"

The leaflet speaks of "our small army." Yet militarily, we control both the air and the sea. We bombard at will. Our soldiers are well equipped, now after a faltering start a year ago. The mechanization of our forces is such that we consider one man equal to six or seven of the "mass" opposing enemy. Further, the illustration suggests only infantry when the great weight of our superiority is in the air. And is it honest to speak of a "small army" when behind it is not only the greatest military industrial potential the world has ever known, but also the forces of the member nations of the United Nations, which somehow are not mentioned? Is it, then, only "our army" which is bleeding and dying?

And the folder cites "another army" behind our lines saying, "Ours is the task of supply and encouragement. Some few of us work in plants producing the materials of war, but far far more of us give only of our means so that the front line soldiers may have the tools of war." But do we have a choice in giving? Isn't our "giving" taken willy-nilly by taxation? (Presumably the every member canvass appeal is voluntary). And, incidentally, is the only part we have in the war to provide bayonets to disembowel the enemy or explosives to blast him to bits; or shouldn't we also be praying for peace?

Finally it is asked, "Has the desire to make a phony sentimental appeal purposefully pre-warped the picture?"

As to the "front lines" in a "foreign land" it

is wondered if that will fill with fervor for Christ's cause, Indian Christians, or Siamese, or even many Japanese. From Honolulu, on this point, a priest wrote, "That is just the trouble for many Asiatic non-Communists, Christian and non-Christians alike, we are much too far from home, in this 'foreign land.' Millions are saying, 'Get out and go home!'"

As to the balance of the piece, apart from the nationalistic jingoism, "Christ works through You" refers only to "schools, books, hospitals, medical supplies, churches and prayer books," as the works we are to accomplish by our giving. As meritorious and as sorely needed as is support of all these works, those two pathetic lines (out of the twenty-five given to stating the need) seem pitifully weak, self-serving, and woefully lacking in dynamic idealism.

Maybe explanations can meet all these questions. But, we ask for ourselves, why ship out material that has to be argued? We must agree that this throwaway reads more like a "Crusade for War" than an appeal to establish the Kingdom of the Prince of peace and love.

But now that the material is printed—now what?

One priest wrote to the National Council, "I do think the Episcopal Church might do a lot better by way of appeal to Christian witness than it has done in this year's mailing piece. As I said above, if I asked your department to send me 100 copies of it, I, of course, will pay for them; but if not, I'll return them when I receive the necessary postage, 87¢. Otherwise, they'll go down the drain."

## CHURCH JIM CROW

BY

ALGER L. ADAMS

Member of Witness Editorial Board

**A**MHED MUSTAPHA, a former consular agent of Istanbul, Turkey, told me the following story. The Turkish embassy had given a reception for the general staff members of the new nations of Pakistan and India in Istanbul. Representatives of Iran, Syria, and the Far-Eastern nations predominated. Several Africans were present.

"America," the Voice of America man said to a group, "is the land of greatest freedom in the

world. In speech, in press, in personal liberty."

"But what about your colored people, the Negroes?" a representative of the Cominform of the Soviet Union asked.

"Our country has the highest standard of living. A man receives more for his day's labor in goods than in any nation."

"But what about your Negroes?"

"Our cities are the most modern and sanitary. Our schools are the best. We spend more per



capita for education than any other nation."

"But what about your Negroes?" the Communist insisted.

"We are a God-fearing nation, founded by devout Christians. Our faith under-girds our whole approach to living."

"But what about your Negroes?"

Sidi Mustapha told me that this dialogue is repeated endlessly wherever we face the Soviet Union in the cold war.

When we try to explain, in Siam, we are questioned about Cicero, Ill., where white Christians led the attack upon a Negro family who wanted to move into a house another Negro owned. The excitement about this incident discomforted Gov. Thomas E. Dewey on his recent Far Eastern junket. Or, in Burma, we are asked to explain why the Rev. Mr. Heathcote, a Negro minister, is such an oddity because he pastors a "white" congregation. On the Korean front, Chinese Communist prisoners were eating with their Negro guards. They asked if eating together would be permitted in the jim crow South. In Delhi, we are asked why the home of an eminent Chicago scientist is bombed because he is a Negro.

And wherever Christian missionaries offer the message of God's redemptive love, hostile propagandists ask about segregated churches. They wonder why over 99.5% of America's 6,500,000 black Christians are in all-Negro churches.

In Japan and Okinawa, where so much of the foreign effort of the Episcopal Church is expended, we are asked why the Episcopal Church includes less than one-tenth of one percent of the Negro Christians in America, when we are one of the largest non-Roman bodies.

Everywhere, our foreign preaching is met by the question, "What about your Negroes."

### The Church's Mission to Negroes

**T**HE Church's mission to Negroes began when the Church of England first came to America. At first, it embraced all people, without regard to race. Despite difficulties, the very early records of parish churches show that babes of African descent were brought to holy baptism and incorporated into the Church of Christ. The children of slaves or servant class were diligently instructed in the Church catechism; and at the proper time, brought to the Bishop for confirmation.\*

In 1620, English common law held that a "slave who had been christened or baptized became enfranchised." This was recognized in Virginia in 1624, as John Phillips was permitted to

\* History of the Afro-American Group of the Episcopal Church, by the Rev. George F. Bragg.

testify as a freeman and a Christian in the trial of a white man, because he had been baptized twelve years previously in England.

But in 1667 Virginia passed a law "... that the conferring of baptism doth not alter the condition of the person as to his bondage or freedom; that diverse masters, freed from this doubt, may more carefully endeavour the propagation of Christianity by permitting children, though slaves, or those of greater growth if capable, to be admitted to that sacrament."

Thereafter, it became general that baptism did not confer the same status for a Negro as for a white person.

In 1701, the Society for Propagation of the Gospel in Foreign Parts sent out a missionary to the Yammonsee Indians of South Carolina. But when they proved too wild, he took on the slaves and white colonists whom he found "to destitute of spiritual guides and all means of grace."

In 1743, two Negro slaves were purchased and trained as teachers in a school operated by the society in Charleston, S. C. Negroes were then being brought into the established Church in great numbers.

But the work of evangelization was limited only to those who had been carefully trained. The planters lived in constant fear of their masses of slaves and were uneasy about Christianity. The whole work was carried on with great caution. When the Baptists and Methodists moved in, with greater freedom, they swept the day. The ignorant emotional preacher, promising a homeland (from which the Negro had been forcibly torn) was a persuasive appeal to the slave's spiritual yearnings.

But up to the time of the revolution, this evangelization was entirely within the dominant white master's church. Some planters hoped Christianity would make the slaves more docile, but one Carolingian wrote, "We have no coloured churches independent of the whites. Such organizations are not deemed expedient." The spectre of slave revolt haunted the slaveocracy.\*

In 1787, the religious picture changed. Richard Allen, an ex-slave, and his friends Absalom Jones and William White, attended St. George's Methodist Church in Philadelphia. Following is an account of what happened, written by Allen many years later:

"We viewed the forlorn state of our coloured brethren and saw that they were destitute of a place of worship. They were considered a nuisance.

"A number of us usually sat on the seats placed around the wall; and on Sabbath morning,

\* History of the Negro, by Dr. E. Franklin Frazier.



we went to church. And the sexton stood at the door and told us to go in the gallery. He told us to go and we would see where to sit.

"We expected to take the seats over the ones we formerly occupied below; not knowing any better. We took those seats.

"Meeting had begun and they were nearly done singing, and just as we got to the seats, the elder said, 'let us pray.' We had not been long on our knees before I heard considerable scuffling and loud talking. I raised my head up and saw one of the trustees, H—— M——, have hold of the Rev. Absalom Jones (at the time of writing he had become a priest in the Episcopal Church) pulling him off his knees and saying, 'you must get up! You must not kneel here!'

"Mr. Jones replied, 'Wait until prayer is over.'

"Mr. H. M. said, 'No! You must get up now, or I will call for aid and force you away.'

"Mr. Jones said, 'Wait until prayer is over; and I will get up and trouble you no more.'

"With that, he beckoned to one of the other trustees, Mr. L—— S——, to come to his assistance. He came and went to William White to pull him up.

"By this time, prayer was over, and we all went out of the church in a body and they were no more plagued by us in the church . . . notwithstanding we had already subscribed largely towards furnishing St. George's Church, in building the gallery, and laying new floors."

On April 12, 1787, the Free African Society was organized by the Messrs. Jones and Allen. This became the African Church and ultimately, St. Thomas' Episcopal Church, Philadelphia. The Rev. Absalom Jones was regularly ordained as the first priest. The Rev. Richard Allen became the founder of African Methodist Episcopal Methodism among Negroes.\*

Thereafter, all-Negro sects and churches grew. Membership in white denominations rapidly shrank; and the rule ultimately became to segregate them into separate congregations.

There followed a dormant period in which general Christianity showed no uneasiness in the Negro's relationship with his fellow Christians. About 1930, churches began to be concerned with the Negro's place in secular society. While no programmatic attack was made on the status quo, the major denominations expressed themselves, to a greater or less degree, by making specific comment on social useages, such as lynching and discrimination in employment. No denomination mentioned or recognized the issue of segregation within local parishes until after world war two had reached a crisis after 1941.

\* The Negro in Our History, by Carter G. Woodson.

In 1943, the Episcopal Church National Council adopted "Guiding Principles, designed to govern the Church's Negro Work." This statement opposed segregation by indirection. In 1946, the Federal Council of Churches took a stand against segregated churches and urged member churches to work toward the goal of racially mixed churches. During this time, top denominational offices became interracial at a white collar level. Professional and ecclesiastic personnel to "represent" the Negro were included, with the "Negro representative" typically limited to Negro affairs. The diocese of New York was the only place in the Episcopal Church where a Negro was assigned to an administrative post not directly concerned with Negroes. In 1947, a Negro priest was appointed editor of their diocesan monthly magazine, although he was not given the title until 1949.

With the quickening of the cold war in 1948, the Negro issue became more than a matter of Christian conscience. "What about your Negroes?" is tied up with national survival.

### The Complexion of Today's Church

TWO statements on the Negro's place in the Church have been published by the official Church. In 1943, the National Council issued "Guiding Principles, designed to govern the Church's Negro Work." In 1950, the diocesan convention of Delaware passed a resolution against segregation.

The "Guiding Principles" said: "It is a first responsibility of the Church to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the Church, into a divine society that transcends all national and racial limitations and divisions . . . (Omission the National Council's). Especially in its own life and worship there can be no place for barriers because of race or color. — 1937 Oxford Conference Report.

"We believe that this statement expresses the more Christian basis for judging the prevailing conditions which affect our Negro members and the principles for determining policies and programs for our work involving members of every race. The fact that all these principles cannot be realized at once in their fullness should not prevent us from keeping them before us as the Christian goal.

"The four principles stated are:

"One; Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but 'all are one in Christ Jesus,' we dare not break our Christian fellowship by any attitude or act in the house of God



which marks our brethren of other races as unequal or inferior.

"Two; Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs, through fair representation and voting power in all its legislative assemblies, will Negro Churchmen be assured that their fellowship in the Episcopal Church is valid and secure.

"Three; High standards must be maintained in every department of our work with the Negro. This principle applies to buildings, equipment, maintenance, personnel and general policy in the case of institutions, and especially to training and support of the ministry. Where separate facilities are still maintained, they should provide the same opportunities as those which are available to other racial groups.

"Four; It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life. The Church should not only ensure to members of all races full and free participation in worship; she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God 'has made of one blood all nations of men for to dwell on the face of the whole earth'."

The National Council statement was made more specific in 1946 when the Federal Council of Churches, in Columbus, Ohio, renounced the "pattern of segregation in race relations as unnecessary and undesirable, and a violation of the gospel of love and human brotherhood."

Dean J. Brooks Mosley of the Cathedral Church of St. John, Wilmington, proposed the following resolution to the diocesan convention of Delaware, May 10, 1950:

"Whereas, the Christian community is and has always been committed by the divine will to the ideal of brotherhood and fellowship:

"And whereas, the Christian community is and has always been committed by the divine will to the ideal of brotherhood and fellowship:

"Therefore be it resolved, That this convention of the diocese of Delaware, meeting in Dover on May 10, 1950, re-affirms the fundamental Christian principle that people of all races are welcome to worship in any of our Episcopal Churches at any time; and, if communicants, to receive holy communion in any Episcopal Church."

This resolution was adopted without argument, unopposed.

As there was no other published statement of policy available, the head of every diocesan Christian social relations department and the 168 dioceses and missionary districts was asked if there is "a published or settled policy on 'mixed' (racially) congregations."

Except in Bethlehem, Delaware, Massachusetts, and New York, the answer was that "there is no published or settled policy on 'mixed' congregations." This was the answer from communities as diverse, for example, as Rhode Island, Georgia, Minnesota, Ohio, Alabama, Iowa, Oregon, Colorado, California, et. al. In about two-thirds of the replies, the explanation was offered that there "are very few Negro Episcopalians."

In Massachusetts, the Rev. Howard P. Kellett quoted Bishop Norman D. Nash, as saying "our settled policy is that there is not to be any color line and that as far as the diocese of Mass. is concerned, there will be no more distinctly colored parishes. In other words, we definitely take the stand that we do not intend or desire to have any policy of segregated parishes."

In the diocese of Bethlehem, Bishop Frank W. Sterrett advised the Rev. Thomas B. Smythe that the bishop had a policy of welcoming "Negro people into white congregations."

The most dramatic contrast in policy in handling Negro Episcopalian reported was between New York and Long Island. The Rev. Leland B. Henry from New York wrote, "Twenty years ago, there was a striking instance of Episcopal intervention when Bishop Manning compelled the opening of the church doors of a white parish which had refused to admit Negro members . . . It involved a spectacular scene when the bishop, in full Episcopal regalia, directed city marshals to force the door of the church."

In Long Island, across the East River from New York, a church refused to accept Negroes into the congregation. The church building was finally sold, in 1944, to an over-crowded nearby Negro congregation for \$50,000. The sale was effected under threat of selling to a non-denominational "spiritual" group.

EDITOR'S NOTE: Next week Mr. Adams will present some of the replies to the questions he asked the heads of diocesan social relations commissions.

## THE CHRISTIAN AND HIS MONEY

By Bishop Washburn

Ideal for Every Member Canvass

\$4 for 100

\$2.50 for 50

The Witness

Tunkhannock, Pa.



# One Thing Needful

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

THE greatest disappointment in Church life today is not, in my judgment, the theological difficulties which receive so much attention in certain quarters; nor is it in any great moral obliquities on the part of those who belong to the Church. The disappointment lies in the absence of friendliness in our parishes.

Whenever one tries to emphasize this quality in parish life, one is at once cognizant of certain cross-sections of parochial life that seem to prohibit any real unity of spirit in Christian warfare.

In the army these cross-sections are temporarily obliterated and the son of the toughest citizen is often the buddy of the scion of the most illustrious family.

The taboos of caste life are forgotten in the common denominator of the khaki uniform, and the exigencies of war.

But somehow the cause for which Christ and the martyrs gave their life-blood, does not seem to be a real enough warfare, so that "the rich and the poor must work together and the Lord is the maker of them all."

I am conscious wherever I go that there is a false emphasis in the household of faith in which the fellowship of the spirit is sanctified to other ideals, and the one great objective of the master is set aside for other considerations.

## Best Families

THE Church as it exists, so often consists of little coteries of the best families; or such strata of the earth's social soil as contain pay dirt.

Too often the only point of contact is that of the church treasurer, an annual visit of the pastor, and an urgent invitation to attend a sale at the parish house.

As an institution in which all are members one as another, such contacts are neither refreshing nor inspiring.

Excellent people, who crave a few warm friends and a circle of intimate mutual understanding, find themselves outside of a rigid caste, formed by a few best families who have long enjoyed mutual fellowship one with another and so use the church as an opportunity for social enjoyment, perfectly satisfactory to themselves;

absolutely unpenetrative to anyone else; and very limited in its kindliness or enthusiasm.

There is no more delightful atmosphere than that which is created by a limited number of selected families who know and practice the ritual of good society and enjoy the mutual confidence and respect of one another. One cannot fault their taste, but one may doubt that they are fulfilling the purpose of their master in seeking their own personal comfort instead of paying more attention to "the least of these their brethren."

## Excellent People

THESE excellent groups of excellent Church people form one of the most difficult cross-sections in parochial life.

They are so nice to one another, that one "looks at heaven and longs to enter in;" but they are so frigidly distant to anyone who violates their ritual code or fails to respect their peculiar excellence that one goes away humming "From Greenland's Icy Mountains."

It has been demonstrated time and again that no one can break into communion with these saints; therefore one waits with eagerness for the time to come when they themselves will awake to the fact that there is nothing in common with their little caste and the fellowship of Christ.

If it is true that these groups regard themselves as the most gracious Christians in God's world, then they need to learn that the Church of the Nazarene is not a bottling works, and grace was meant to flow out of gracious people to the least of these their brethren, and never be bottled for home consumption merely.

Unfortunately for the effectiveness of the Church's work, there are so often in these groups of really conscientious, cultivated Christians, a few equally charming people who are thoroughly worldly; who seem to be able to resist the call of the parson, charm he ever so wisely, and who dominate the rest. In other words, the really spiritually-minded parson runs into a cross-section of social caste, which holds together by stronger centripetal motives, than any centrifugal efforts of Christian grace can overcome.

The Church automatically ceases to become a refuge for sinners, except such sinners as wear



the livery of respectability, and become a hothouse for the propagation of rare orchids and costly poinsettias.

Surely Christ never intended that and I am afraid will not appreciate it.

### Caste System

**T**HERE is a joyousness of life in expansion; in strength that assists weakness and confers blessings.

There is stagnation and paralysis in the caste idea; and not only do those without get no real benefit from those within, but the possessors of these good things stultify themselves by their failure to communicate their strength.

The religion of Jesus Christ brought together all sorts and conditions of people, who formed a brotherhood in which their common love and common life proved a power for good in a world of caste.

There is something in the caste idea that is hateful to God's benevolence, and there is something in the perpetuation of caste that is fatal to those who rest in its anasthesia.

It is a powerful opiate and those who indulge see beautiful visions and produce ghastly results.

The idea of fellowship—real, genuine brotherhood, is basic in the gospel of Christ and it is that phase of religion that is most difficult to realize and most rare in its achievement.

The fellowship of Christ involves all sorts and conditions of people, rich and poor, wise and simple, employer and employe, master and servant who do not allow their earthly differences to mar the unity of their spiritual fellowship.

It is a communion in which the poor are not proud, and the rich are not patronizing, but in which every element of society realizes that each is one ingredient only of a common whole; and that God is endeavoring to blend the diversity of human life into a unity of human fellowship—so that the diversity is not lost and the unity is something real.

To accomplish this result it is not the poor and ignorant who need to be converted to the program, but rather it is the cultivated Christian who needs to be converted to the program of Christ.

The hope for a new order must come from those who are the best of the old order and they must make the sacrifice which will win the support of the humble and the meek.

Our own Church people must eventually learn to love the person that they do not like and do the thing that they do not want to do as good soldiers of Jesus Christ.

We have too many nice people in the Church who pray to God with reservations. "O Lord what

wilt thou have me to do that I want to do already" is the real petition that many soldiers of Christ use to lull their own consciousness to sleep, for God never hears them.

## Religion And The Mind

BY

CLINTON J. KEW

### RELIGION NURTURES PERSONALITY

**I** AM a mother of three children. How can I best teach them the Christian way of life? Should they memorize parts of the Bible and the Prayer Book? I love my children and want their personalities to grow."



This is a letter from a thoughtful modern parent. It is encouraging to think that such parents are interested in spiritual as well as physical growth.

But personality is not something given by parents to their children. We do not inherit it. We do not inherit our father's walk or our mother's fear of the dark. We learn their behavior. We are chips off the old block in an emotional sense as well as a physical one. Biologically we do not inherit our father's indifferences to religion.

We are born into a complex world where we must learn to live together as human beings. Such learning develops personality.

Parents become the child's chief interpreters of both the cultural and religious patterns of life. They must give their children opportunities to develop their lives in situations which are psychologically, emotionally and spiritually sound. Many fathers and mothers use what might be valuable teaching experiences and fill them with anxiety, frustration and unhappiness. If children are dealt with in the same impersonal manner in which the father mows the lawn or mother makes a cake, they will introject the indifference of their elders' behavior, and what is even worse, the children are denied the mature love which they need. If the ground work is well prepared in the home, the road to maturity will be travelled by the children with a minimum of trauma. A large percentage of the behavior disorders which come to our clinic have had their inception in emotional soil prepared years before by the defective workmanship of well-meaning fathers and mothers.

It is of vital importance too, for us to under-



stand that a child's first lessons in religious principles begin, not with teaching about God, but about eating and keeping clean. For instance, the behavior which his parents demand of him is identified with good, while the behavior which brings disapproval and a possible loss of love, is soon understood to be bad. The child cannot possibly have a broad concept of the religious implications involved in his behavior pattern. But the child can learn what is thought to be good and what is felt to be bad.

Most important of all, the personal lives the parents lead become determining factors in the growth of each child. The child will take over the anxiety pattern of the parents, their faith, their suspicion, their security or their insecurity. The personality of the child will mirror the lives of his parents; their ways become his ways. He too feeds on the same spiritual and emotional food. Fathers and mothers should so live that they will nurture their children in a steady growth toward maturity. Let us aid, not hinder our children's growth.

The child who feels rejected and unwanted, usually suffers some personality disturbance. Broken homes with family tensions are the most fertile areas for maladjusted and distorted children. Family problems begin to disappear when the child is accepted and loved. Unruly and aggressive or overly passive children soon lose these undesirable features when they are loved in a true healthy way.

If the home base is kept secure and intact, the child can go into the wider community and face the world unafraid. Suppose he does receive hurts; suppose someone makes fun of him, still he can face these knocks undaunted, because underneath, deep within him is security and stability.

Sometimes I think that our children are closer to God than we are as parents. Our Lord tells us that we must be like children if we are to enter the Kingdom of God. First of all, we must get our lives in order. Our love, our kindness, our frankness, and our devotion to God, will do more for our children than all the books we can ever read.

You may tell your child to believe in God, tell him how important it is for the peace of the world, urge him to learn passages from the Bible and force him to attend church school, but if he suspects you are cheating him by not believing all these things with your heart, soul and mind, he will never become very enthusiastic about giving himself to them.

Christianity was first taught by a personality who lived. It has been passed on to us through living personalities. The things you want your

child to learn most are assimilated through shared experiences. Each child learns by seeing and doing. With so much symbolism and doing in our worship, parents can do much to insure steady growth, by pointing out the invisible behind each symbol and by living according to those invisible realities. Our Lord has admonished us so to live. He tells us: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If you want your children's personalities to grow, then grow spiritually yourself with them, becoming one with our Lord.

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

## Football and Church

BY

WILLIAM P. BARND'S

Rector of St. Matthew's, Lincoln

ONE Saturday morning a parishioner remarked to me that he was going to a football game that afternoon. He said "I'll be at church tomorrow. If I go to the football game I have to come to church." It was said in passing, but his remark indicated a point of view we could wish all Christians who go to Saturday football games might share. If all Church people who go to football games came to church the Sunday following church attendance would show a decided increase during the autumn. This is not a plea for any less football, but rather that football devotees be equally faithful to their church. The same exhortation applies to other amusements. If a person is able to go to the theatre, parties, play golf, go fishing and hunting, he is also able to go to church.

There are many church people who are in church regularly, whether it is always convenient for them or inconvenient. They count it a privilege to worship God every Sunday. For others, who find it harder to develop the habit of church going or who as yet do not value the privilege, we suggest that they take as their practical guide the rule "If I go to a football game, or a movie, or play golf, or ride any hobby, I will also be in church."

Are you going to a football game this week, or are you planning to listen to one on the radio, or see one on television? Are you going to church Sunday?



## NEWS OF OTHER CHURCHES

### PROGRAM TO BOOST THE CHURCH

Citizens of Poundridge, N. Y., launched a novel experiment to demonstrate the "value of a church in the community." They participated in a four-day rally to boost interest in and increase attendance at the town's only house of worship—Poundridge community church.

The program featured an old-fashioned community gathering, addresses by clergymen, including one by a Roman Catholic priest, a picnic, spelling bees, square dances, and visits by churchmen to Poundridge homes.

Chiefly responsible for the rally was a group of the church's laymen. They decided it was time Poundridgers participated in the church. The laymen put up large posters all over town and sent invitations to most of Poundridge's 1,200 citizens to attend the events.

According to the Rev. William Studwell, minister of the church, the goal of the program was "fill that church!" Raising the \$6,500 church budget for this year was incidental, he explained.

### METHODIST LEADERS BACK STEPHEN FRITCHMAN

The un-American Committee has stirred a real controversy in Los Angeles over the calling to testify of the Rev. Stephen Fritchman (Witness, Sept. 27). Hundreds of letters have been received by local newspapers and many have been printed. One of them was from the Rev. George A. Warner, district superintendent of the Methodist Church, denouncing the committee. He termed the committee's activities "pressure par excellence against freedom of religion,

right of assemblage and free thought in the realm of morals. All Protestantism must recognize that this is the path Hitler traveled to power. "It is McCarthyism in flower."

Warner stated that the committee "declares war on the right to think and let think and damns the conscience makers as subversives even though no overt act can be attached to their operations."

### COURT SUPPORTS RELIGION AT MINNESOTA

A district court of Minnesota has denied a request of a Minneapolis attorney to ban religious activities at the University of Minnesota. W. L. Sholes, the petitioner who is an alumnus, contended that the university authorities were violating the constitutional principle of separation of Church and state in permitting the use of facilities for furthering the activities of religious groups on the campus. He has indicated that he will appeal the decision to the state's supreme court.

### JERSEY JOE WALCOTT FOR RELIGION

Jersey Joe Walcott, world heavyweight champion, pledged to devote his best efforts to spreading Christianity at a special outdoor service held in Washington to honor Elder Lightfoot Solomon Michaux, who has been a radio evangelist for twenty years. More than 20,000 admirers of the evangelist at the meeting, held in the baseball park, heard Oscar R. Ewing, federal security administrator, urge that men be judged for themselves and not on the basis of race or creed.

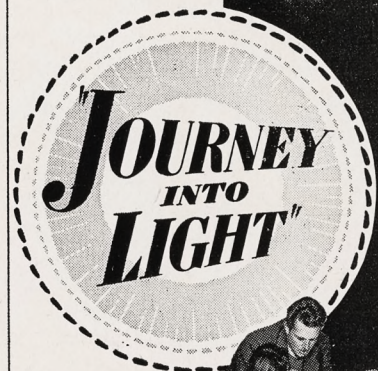
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HIS  
BACK  
ON  
GOD...



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## DECLINE IN ECONOMIC STATUS OF WORKERS

Churches and religious organizations are employing fewer workers and paying them poorer salaries in comparison with private industry than they did 22 years ago. The report on national income of the dept. of commerce discloses that in 1950 religious organizations, which includes churches, were giving full or part-time employment to 218,000, about 4,000 less than in 1929. In 1950 the average income for a full-time worker for a religious organization was \$2,276 a year; whereas the average for all occupational groups in the U.S. was \$3,024. The income of those engaged in religious work in 1929 was 14% higher than the national average; last year it was 25% less. No other occupational group has suffered a similar loss of status. In a 21-year period in which employment has increased in occupations covered by the report from 37 million to 50 million, only two major occupational groups have shown a decline in number—housemaids and clergymen.

## WOMAN PASTOR GIVES TO BAIL FUND

Members of the Congregational Church of South Hartford, N. Y., have given a vote of confidence to their woman pastor, the Rev. Marion Frenyear, who contributed to the bail fund for Arnold Johnson, accused Communist leader. The congregation voted 18-3 against taking any action censoring her, the vote climaxing a special meeting called by the five deacons after each had been visited by a delegation for the American Legion. Arnold Johnson was a student at the Union Theological Seminary at the time Miss Frenyear was also there. He was later the secretary for Henry Sloane Coffin, president of the seminary, and after that the secretary of Sherwood Eddy.

Miss Frenyear told the congregation that she had not seen nor heard from Mr. Johnson since their graduation until she received an appeal to contribute to his bail fund. She said she sent him \$500 with a letter in which she wrote that she did not agree with his political views but did believe he deserved a fair trial.

## LESS SEXY CLOTHES DEMANDED

Roman Catholic high school girls in Chicago have launched a campaign to induce stores to stock up on less sexy clothes. The campaign was launched when 60 girls, claiming to represent 25,000 others, demanded that the stores furnish something besides low-cut dresses and strapless evening gowns.

## COLUMBIA RIVER SITES ARE STUDIED

A motorcade seminar comprising 25 national Church administrators and local civic officials are inspecting the Columbia River Valley in Oregon this month as a preliminary step in planning future churches. Sponsored by a department of the National Council of Churches, the idea is to divide sparsely populated desert lands among denominations a decade in advance of the time when they will be fully irrigated and settled. Following the tour the group will take part in the national convocation of the Church in Town and Country, to be held at Portland, Oct. 30-Nov. 1.

## DISCIPLES LAUNCH EXPANSION DRIVE

A ten-year drive to recruit 4,500 new ministers and 250 more missionaries for the Disciples was launched at a six-state conference held in Washington. The drive is also being promoted in other areas. It is also hoped to raise the present three million dollar missions budget to six million through a program of "double giving."

## INTERFAITH BAZAAR IN NEW YORK

An interfaith harvest bazaar will be held in Greenwich Village next month, sponsored jointly by the Village Presbyterian Church and the Village Temple. The two congregations occupy the same premises and carry on many activities together.

## LUTHERANS URGE SOCIAL SECURITY FOR PASTORS

Social security for pastors was urged by the division of welfare of the National Lutheran Council, a co-operative agency for eight Lutheran bodies with a membership of 4,000,000. The report said that extension of social security to the ministry is desirable because of their low salaries, their usual lack of a home at the time of retirement, and the inadequacy of the present pension program of the Church.

## RURAL CHURCHES DISAPPEAR

Growth of city churches and the disappearance of many rural churches were reported at the Texas synod of the Presbyterian Church. Since 1920, Presbyterian churches in cities of 100,000 have increased from 17 to 53. Only one church was dissolved in a city of this size. But nearly a third of the rural and small town churches disappeared during the same period, often for lack of a pastor.

## METHODISTS ASK FIGHT AGAINST UMT

Universal military training was opposed at the annual session of the Methodist Church of the western North Carolina area.

## ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND BOTH THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

## ATTENTION PLEASE

The editorial office of The Witness is now located at

12 West 11th Street  
New York 11, N. Y.

However, since news editing and business matters are looked after by the managing editor, we ask that all correspondence, news, magazine exchanges, etc., be sent to our office of publication:

**The WITNESS**  
**Tunkhannock, Pa.**



# CHURCHES OVERSEAS

## CHURCHWOMAN SETS UP FREE FOOD STALL

Determined to make practical Christianity work, Mrs. Barbara Green, a pretty young mother of two, has been successful in putting a free food stall into operation in Victoria, Canada, city's market building. The food is given away free to the needy. All they have to do is come to the market, place their order and walk away with the food without paying a cent. Food is contributed from "surplus" by food sellers, marketers, gardeners and farmers.

Mrs. Green thought "help thy neighbor" should be lifted out of the Bible again and put to work in the streets and homes of Victoria, British Columbia's capital city. After weeks of delay during which many technical obstacles had to be overcome a stall was given her at the market. Mrs. Green cleaned and painted the stall and appeared one Saturday morning to await the results of newspaper publicity that had been given the project. By noon, when the needy were scheduled to begin calling, a half ton of foodstuffs had been delivered, supplementing a few small purchases of food which Mrs. Green had made herself "just in case."

By the second Saturday, tons of food had poured in, and the plan snowballed. Volunteers came to help. Market workmen aided with the heavy moving in their spare time, and an assembly line of housewives was set up to handle the food packaging. Paper bags were supplied after Mrs. Green made an appeal. Now Mrs. Green writes dozens of letters each week thanking people who have donated food and help. She visits wholesalers, hotels, restaurants and dairies, wheeling food for the stall.

## GERMAN CHURCH GROUP FIGHTS REARMAMENT

Agitation by the "Confessional" wing of the Evangelical Church in Germany against rearmament has steadily increased. It is this section of the Church which was strongly anti-Nazi in the Hitler days. Present activities include mass distribution of leaflets, speeches by both pastors and laymen to muster opposition to the creating of a West German army and any contribution toward an all-European defense force. Leaders are Pastor Martin Niemöller, president of the Church of Hessen and Nassau; Pastor Herbert Mochalski of Darmstadt; the Rev. Gustav Heinemann, president of the all-German synod. They hold that rearmament would di-

vert billions of marks needed for social welfare projects and would finally lead to war, making Germany a battlefield like Korea.

## INDIA ANGLICAN BISHOP HITS AT SECTS

Charges that the Jehovah's Witnesses and other sects are carrying on "a sort of guerrilla campaign" against the Church of India, Pakistan, Burma and Ceylon were made by Anglican Bishop Christopher J. G. Robinson of Lucknow in a pastoral letter. The bishop said that other sects "poaching on the reserves of the Church" were the Seventh-day Adventists and various groups of Pentecostals. According to Bishop Robinson, the greatest danger arising from the sects' activities is among children and young people, who "fall for the attractively printed literature which is distributed free of charge." He said it is the duty of the Church to protect the younger generation from "this insidious propaganda."

## CATHOLIC LAYMEN URGED TO FIGHT COMMUNISM

A summons to R. C. laymen everywhere to join forces to fight Communism was sounded by Cardinal Pizzardo in an address before the World Congress for the Apostolate of the Laity, attended by about 1,000 representatives from 74 countries. Youth delegates from 29 countries also met in Rome and formed the International Federation of Catholic Youth. Problems affecting young people in eastern Europe, Russia, and Asia was the major theme of the three-day meeting. It was decided to set up special centers for the training of young men and women who may one day be able to go as educators and leaders to "these unhappy countries."

## AN USUAL STRIKE IN IRELAND

R. C. girls working in a pajama factory near Londonderry went on strike when their assistant forewoman returned to work following her marriage to a Presbyterian. They demanded that she be fired but the management declared that the private lives of its employees were no concern of the firm.

## PERU LIFTS BAN ON PROTESTANTS

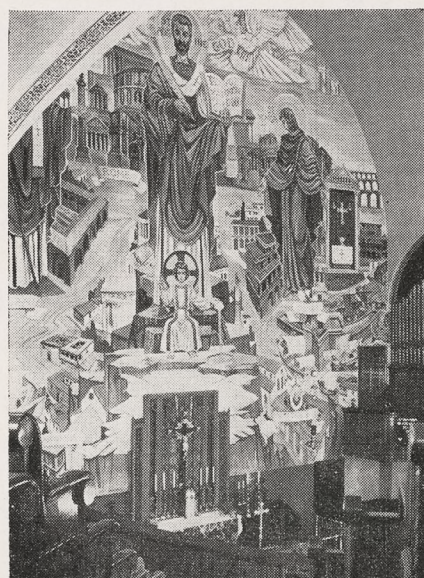
Peru's ban on non-Roman Catholic broadcasts has been lifted and Protestants have returned with their programs. Delegates to a conference of Latin American Evangelical radio ex-

perts expressed hope that broadcasting freedom might soon exist throughout Latin America. The delegates, who came from Mexico, Costa Rica, Panama and Ecuador took steps to create a Protestant radio chain. Messages of support were received from broadcasters in Bolivia, Haiti, Guatemala and Argentina where a ban on Protestant broadcasts has existed for two years.

## NEW R. C. BISHOP SEES GROTEWOLD

Newly appointed Roman Catholic bishop of Berlin, Wilhelm Weskamm, was formerly received by President Otto Grotewohl of the East German government. He had previously made courtesy calls upon the mayors of both East and West Berlin.

The Waldensian Church of Italy at its annual synod urged the Federal Council of Italian Evangelical Churches to remain alert to the issue of full religious freedom for non-Roman Catholic bodies.



## DECORATION

By the use of painting in simple ornament or elaborate themes with figures, walls are enriched and become the source of meditation. Rambusch decoration may be seen in these churches:

St. Augustine's Church, Brooklyn, N. Y.  
(Designed and painted by Allan Crite)

Grace Church, Honesdale, Pa.

St. James Church, Chicago, Ill.

St. John's Church, Elizabeth, N. J.

St. Paul's Church, Flint, Mich.

**RAMBUSCH** 40 W. 13th St.  
New York, N. Y.



# THE RELIGIOUS PRESS

Selected by **GEORGE MACMURRAY**

**NO JUST WAR:**—The Catholic Worker, which comes nearest to being an R.C. paper with a social conscience, is fed up with the talk of a just war. For two thousand years, it points out, Catholics have talked of just wars in the cloister and fought unjust wars on the battlefields. Argue, if you will, that morality is ridiculous when it comes to war. But once admit, as the Catholic does, that even war is subordinate to the law of God and love of Christ, and there is no choice when we see the evil, no "deliberate, premeditated" destruction though the victory would be great. We must refuse the military and everything connected with it. We must maintain a witness for Christ, and this is practical, for it is the world's only hope.

**LACKING IDEALS:**—We go through dozens of Church magazines to discover what positions they are taking on vital issues. It is significant that it is only the unofficial papers in all denominations that take vigorous

positions on anything important. The official jobs, like the Outlook, the new organ of the National Council of Churches, and Forth, our own official mouthpiece, present handsomely printed magazines with often exciting pictures. But you have to search a long time to find an idea. The Episcopal Church has always prided itself on its unofficial weeklies that are free to say what they want on issues that are controversial. Let lack of support put them out of business—any of them—and the Church will lose a lot of its vitality.

**UNITED NATIONS:**—This it United Nations week (Oct. 21-27) so that most of the religious journals are editorializing about it. Most of them deplore that it has not fulfilled its promises. Blame is placed upon the Soviet Union for the most part, though a few editors insist that we have taken it over to use for our own selfish purposes. But all seem to agree with the Christian Evangelist, organ of the Disciples, that "In the

world as it is today, order and peace cannot come by accident. Nations must cooperate for collective security. They must organize their community so that order can be maintained without the loss of freedom. By working through the United Nations it is our hope to establish peace and to build, in partnership with other free peoples, a world of liberty and justice."

**CHURCHES ARE MINOR:**—Christian-Evangelist, official organ of the Disciples, has a bit to say that you can ponder when you want a bit of steel for that church or parish house. The magazine says that the plain fact is that Washington officialdom has concluded that critical materials placed in implements of war will perform a greater service for God and country at this time than in new or remodeled places of worship. Last month President Truman declared at the laying of the cornerstone of the very building in which the NPA is housed, that America has reached the peak of prosperity. Up four flights in a magnificent elevator in this \$25,000,000 building and the visitor is informed that the threat of war has relegated church construction to a minor position.

## Bargain Package For a Dollar

**THE PRAYER BOOK: ITS HISTORY AND PURPOSE** by Bishop Johnson  
**MAKE CHRISTMAS CHRISTIAN.** What One Woman's Gift Accomplished  
**WHY WORSHIP?** by Charles Herbert Young  
**THE WORK OF A BISHOP** by Bishop Lawrence  
**THE CHRISTIAN AND HIS MONEY** by Bishop Washburn  
**THE MARRIAGE SERVICE** by Hugh McCandless  
**PRACTICAL SUGGESTIONS ON RUNNING A PARISH** by Bishop Lawrence  
**MEANING OF THE REAL PRESENCE** by G. A. Studdert-Kennedy  
**WHY BELIEVE IN JESUS?** by Albert H. Lucas  
**MISSIONS DEMAND UNITY** by Bishop Azariah of Dornakal

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**THE WITNESS**

**Tunkhannock, Pa.**



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

*The Doctrine of Our Salvation: An Introduction to the Theology of Atonement, of the Church, and of the Sacraments.* By Paul Stevens Kramer. Exposition Press. \$3.00.

This book has three classes of readers in mind: candidates for holy orders seeking a review, those reading for holy orders, and laymen; the discussion is at the college level. Technical terms are avoided or defined, the questions answered are those of the church-goer rather than the professional theologian, dates are given where quotations are used, and the discussion is confined to essentials.

The chapters are on man's nature, the fall and original sin, salvation, the atonement, the Church, grace, and the sacraments. In each case there is an account of the origin of the doctrine or usage, a survey of its history and what the Church has understood by it, a statement of the doctrine as held by this Church, and a word on its meaning and relevance today. The exposition is clear and graceful throughout, studded with a valuable selection of citations from the Fathers and some pertinent passages from contemporary writers; and there is a brief bibliography for each section. The book has the clarity of one "taught over" before being published. Dr. Kramer knows from experience as a teacher and a churchman what needs explaining and what is superfluous.

Perhaps three critical words are in order. First, the religious earnestness that does much to "carry" the book to the reader is accompanied by the conservatism that seems to characterize healthy religion, and this leads the author to use the New Testament rather uncritically upon occasion, e.g. in the use of sayings of Jesus from the Gospel according to St. John, making difficulties particularly where he refers to the Book of Acts in connection with baptism and confirmation. Second, there is no adequate discussion of justification by faith. This is surely one point where Anglicanism has taken and must take the Reformation seriously; and the discerning layman will need guidance in reconciling this doctrine with that of the sacraments. Third, alas, there is no index.

These points aside, here is a book we have needed—a hard one to write, standing between the ponderous technical treatise and the insipid babulum or the impossible brevity of "popular" manuals.—*Holt Graham.*

*The Wings of Faith.* By H. V. Martin. Philosophical Library.

Dr. Martin interprets Kiergaard's Christianity in terms of faith, a faith which is neither feeling, nor reason, nor even that which is coordinate with reason, but something unique and supernatural. True faith is a miracle, a miracle where man is confronted with God and finds himself transformed. Faith is individual life face to face with God, life in which God is so real that a man can no longer "love the world, neither the things that are in the world." The man of faith is a naked soul standing before his God.—*John S. Marshall.*

*Morals and Man in the Social Sciences.* By J. V. Langmead Casserley. Longmans. \$2.75.

This new book by Professor Casserley is of significance for both the theologian and the social scientist. Sociology is revealed as valid within limits, but its positivistic method disregards the most significant dimension of human life. It disregards the metaphysical dimension, the dimension in which man is related to God and experiences sin and grace. Here man brought into contact with eternity finds the criteria by which he may judge of the things of time.—*John S. Marshall.*

*God in Education.* By Henry P. Van Dusen. Scribner. \$2.00.

On the issue of religion in the schools, many well-meaning Protestants in seeking to avoid the Scylla of Roman Catholic advantage steer right into the Charvdis of secularist domination. Hence the importance of this first-rate analysis of the latter danger by an outstanding Protestant spokesman. Comprehensive, it covers all levels of education. Included is a devastating critique of the Supreme Court's McCollum (anti-"released time") decision.—*James A. Pike.*

*The Struggle of the Soul.* By Lewis J. Sherrill. Macmillan. \$2.50.

Dr. Sherrill, now at Union Seminary in New York, traces the struggle to be a person, from infancy onward through life. "The guiding thread chosen for this purpose is the dynamic self as it encounters God at the various stages of human life and responds perhaps by outgoing faith; or perhaps by shrinking back in a self-protecting compromise, or even in

full rejection; or perhaps by passing on without knowing it has met God at all." These are all seen and described in thoroughly circumstantial terms, as alternatives at succeeding levels of the struggle, in which living becomes the concrete and significant business in which we are always in the balance of life and death. Planners of educational programs, pastors who really deal with people—all sorts of the Church's ministers—will find it useful.—*Charles Penniman.*

## BOOKS RECEIVED

*Better A Day.* Ed. by John P. Leary, S.J. Macmillan. \$4.00.

*"God the Father Almighty."* By Chad Walsh. Forward Movement Publications. 15c.

This is the first of a series of tracts written by contemporary authors on the great doctrines of the church. If the rest are up to the high standard of this one, as we are sure they will be, the series will make a great contribution toward a better understanding of the Christian religion.

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**THE WITNESS, Tunkhannock, Pa.**

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## PEOPLE

### CLERGY CHANGES:

LYLE SCOTT, formerly rector of  
Trinity, Athens, Pa., and of St.  
Paul's, Troy, is now rector of St.  
Mary's, Reading, Pa.

EMMERT M. MOYER, for 20 years  
a minister in the Evangelical United  
Brethren Church, is now ass't at  
Christ Church, Reading, Pa.

DWIGHT FILKINS, formerly curate  
at Grace Church, Oak Park, Ill., is  
now rector of Christ Church, Strea-  
tor, Ill.

CHESTER C. HAND, formerly ass't  
at Christ Church, Winnetka, Ill., is  
now vicar of St. Paul's, Brookings,  
S. D.

JOSEPH M. KITAGAWA, formerly  
chaplain to Japanese-Americans in  
the diocese of Chicago, has accepted  
appointment as instructor in the his-  
tory of religious at the Federated  
Theological School of the University  
of Chicago.

HUBERT S. WOOD JR. was insti-  
tuted rector of Christ Church, Sher-  
burne, N. Y. on Oct. 3 by Bishop  
Peabody. He was formerly ass't at  
St. Paul's, Chestnut Hill, Philadel-  
phia.

AINSLEY M. CARLTON, formerly a  
non-parochial priest of Colo., is now  
rector of St. Anne's, Oceanside, Calif.

JAMES R. WHITTEMORE is now  
on the staff of Christ Church, Grosse  
Pointe, Mich.

HARRY NICHOLSON has given up  
charge of Christ Church, Henrietta,  
Mich., because of illness.

THEODORE T. Y. YEH, formerly  
ass't at St. Peter's, Honolulu, is now  
curate at St. Elizabeth's, Honolulu.

HENRI PICKENS, formerly of  
Christ Church, Kealahakua, Hawaii,  
is now rector at Goochland, Va.

KENNETH A. PERKINS, chaplain,  
formerly stationed in Hawaii, is now  
stationed with the 12th naval dis-  
trict and is living at Richmond, Cal.

JON N. SINCLAIR, formerly vicar  
of St. Andrew's, Providence, is now  
rector of Trinity, Bristol, R. I.

LEONARD B. RASMUSSEN, for-  
merly rector of the Atonement, Phila-  
delphia, is now rector of St. Timo-  
thy's, Brooklyn, N. Y.

### LAY WORKERS:

ELIZABETH HUNTER, a graduate  
of Converse College, is now director  
of religious education at St. John's,  
Roanoke, Va.

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Layman of Chicago

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The Holy Ghost is at work all right but it is not leading us to a "purified catholicism" unless by that Mr. Walsh means a reformed catholicism. He is at work in the Roman Church as well as all the rest and particularly so in America where the Roman Church in advanced quarters is far more Protestant than the Protestants themselves.

I have just returned from a hurried trip to Denver where I had the privilege of attending Morning Prayer at St. John's Cathedral. It was the most glorious service I had attended in 45 years. Dean Roberts has more than proved that Morning Prayer can be just as inspiring as the communion service. You ought to take a peek at what he is doing. It will open a lot of people's eyes.

I have no patience with the continual talking about our being Anglicans and Catholics. After all this is America and our fathers set out to set up a Church as well as a government that was free from the entanglements with monarchy of the old world. They succeeded pretty well until our clergy started looking back.

MRS. ALTILLA NORMAN  
Churchwoman of Bainbridge Island

Washington

It has occurred to me that it would be pleasant to send a Christmas gift to the parish church in which I was baptized and later confirmed in my little home town in Virginia. My giving of any sort has to be embarrassingly small but the thought gives me so much pleasure that I think perhaps other people who may not have thought of it might like to make a similar gift of a subscription.

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