

# *The* WITNESS

December 6, 1951

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A COPY



NEW MEMORIAL CHAPEL  
At Culver Military Academy

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MR. ENTWHISTLE MEETS THE MINISTERS

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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  
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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

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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.

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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.

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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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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



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



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

## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

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

### ST. PAUL'S CATHEDRAL

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

### ST. STEPHEN'S CHURCH

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

### ST. JOHN'S CATHEDRAL

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

CAMBRIDGE

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

### TRINITY CHURCH

MIAMI

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

### CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle, DOWNTOWN  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H.C. 8, 10:00; 11, 1st S. Family, 10 M.P. and Ser. 11  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; 11.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 11C; 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 R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11



## —STORY OF THE WEEK—

# Memorial Chapel Is Dedicated At Culver Academy

## Million Dollar Chapel Honors Students Who Served In World War Two

★ More than 2000 cadets, alumni, parents, and faculty members at Culver Military Academy recently heard Bishop Herman R. Page of Northern Michigan challenge his listeners to be reminded of "the great vision of God which alone can make men free and the sacrifice that brings that vision into the realm of reality" as symbolized in the new Memorial Chapel at Culver for which Bishop Page was preaching the sermon of consecration.

The million dollar memorial chapel was built during the past eighteen months in honor of the academy's 6,500 former students who served in world war two, names of 288 of whom are engraved on the gold star columns in the narthex. Funds for building and furnishing the Tudor Gothic construction were raised by members of the Culver alumni associations and the fathers association, who for the first time in the 57-year history of the famous Indiana boys' school received permission from the board of directors to raise funds for the erection of the building on the academy's 1400-acre campus.

The chapel includes in its facilities an Indiana limestone interior; laminated red Appalachian oak pews and wood trim throughout; a 70-stop, 3000-pipe Moller organ; a 51-bell carillon cast in Croydon, England;

stained glass windows in the chancel and over the balcony, designed and executed in Exeter, England; translucent nave and clerestory windows that were hand blown in the Western Zone of Germany; a unique 168-panel hand painted ceiling done in the studios of George L. Payne in New Jersey; and a meditation chapel to the right of the chancel ideal for small religious activities meetings or for intimate and secluded personal worship.

The great chancel stained glass window focuses attention on the personality of Christ. The theme portrayed is one that was typical of the final days of Jesus before his crucifixion. The scene is set within the precincts of a temple whose architecture suggests in its classical dignity, the universality of religion, transcending all boundaries of time and place. Under a portico surmounted by a golden dome, whereon is poised a winged angel holding the treasured crown of life, stands the Christ. On either side of the portico are gathered the disciples, and on the stairway leading up from the ambulatory are fore-gathered people from all walks of life to hear the great teacher. At the center of the bottom tier stands a fountain symbolizing the life-giving virtues of the prophet's word. In the tracery is depicted the theme of it all,

"I am the way, the truth, and the life—If ye keep my commandments ye shall abide in my love."

Whereas the theme of the great chancel window centers about the personality of Jesus, the theme of the Rose Window at the rear of the nave focuses attention on the Biblical story of the creation. In the center or hub is depicted the hand of God, the maker and creative impulse of all things. The main lancets of the window portray the subjects of creation: light, the earth and the seas, the sun and the moon, the beasts of the field, man, fish and the birds, the fruit and the herbs, and heaven. Around the outer rim of the window are shown in symbolic form the clouds and heavenly bodies.

The symbolic ceiling in the nave is probably one of the most elaborate and certainly one of the most meaningful church decorations created in this country. It consists of 168 panels each with its own religious symbol. The panels are arranged chronologically with those representing God the Father, the creator, placed nearest the altar. Then in order follow the representations of Mary and Joseph, the parents of Christ; the symbols of Christ such as the cross, orb, crown of thorns, fish and anchor, robe and dice; Christ's evangelists who were first to go into the world and preach his gospel; the twelve Apostles; and finally the doctors of the early Eastern and Western Churches.

Off the balcony at the rear of the nave is the tower room where the names of the 6500 former Culver students who



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served in world war two are inscribed along with the names of the more than 4000 donors whose gifts made the chapel possible. These donors came from every state in the Union and a dozen foreign countries.

Leading from the tower room is a winding staircase that goes up to the clavier room from where the carillon is played and visitors may also climb on up into the bell chambers and the observation and lantern room where they can look out over the campus and across Lake Maxinkuckee on the shores of which the academy is located.

Included in the dedication services held recently were addresses by Lieut. General H. R. Bull, commandant, national war college representing the army and army air force; Admiral Jonas H. Ingram, representing the naval forces; and the Hon. Henry F. Schricker, governor of Indiana, representing the state.

Dr. Kamiel Lefevere, carillonneur, at the Riverside Church, New York, presented dedicatory carillon recitals on both Saturday and Sunday afternoons of the dedication weekend and the organ dedicatory recital was presented by Prof. Van Denman Thompson, director of the school of music at DePauw University.

Bishop Page, who delivered the consecration sermons in the two services of dedication, was selected because of his long and successful association with the academy at which he has been a guest minister at various times during the past ten years. Ever since the academy was founded in 1894 as a non-sectarian school for boys, chapel services and various religious activities have always been a vital part of the educational program. The Rev. Hardigg Sexton, a graduate of Miami University and Princeton Theological Seminary and former minister at Phila-

delphia, Baltimore, and Cincinnati, has been the full-time chaplain and director of religious activities at the academy since 1940. He is assisted in his work by social and religious counselors who are attached to each of the nine ROTC companies on campus. All of the religious activities of the corps are planned under Mr. Sexton's direction with the assistance of these nine faculty religious counselors and representatives of the study body.

Preaching at the Sunday morning chapel services, however, are representatives of the Jewish faith, the Roman Catholic Church, and the various major Protestant denominations. For all of these activities the new Memorial Chapel will now be the center for both the 700 cadets in the Culver winter school and the 1350 boys from all over the world who attend the Culver naval school, the school of horsemanship, and the woodcraft camp during the eight weeks summer session. Last summer these boys from 9-18

years old represented forty states, the District of Columbia, Brazil, Canada, Cuba, Germany, Guatemala, Mexico, Panama, Philippine Islands, Persian Gulf, Puerto Rico, Spain, and Venezuela. The 700 cadets in the current winter session are from thirty-six states, the District of Columbia, Argentina, Canada, Colombia, Cuba, Formosa, Germany, Guatemala, Mexico, Panama, Persian Gulf, Philippine Islands, Puerto Rico, Spain, Lebanon (S.W. Syria), and Venezuela.

Already the chapel has started to become what Bishop Page emphasized in his sermon of consecration when he said, "This chapel symbolizes two things: first, the great and glorious majesty of God, his beauty, his justice, his righteousness and yet with all his love for each individual. It also symbolizes sacrificial living. Those are the two things that the world today needs more than ever. Those are the two foundations without which the world cannot endure."



Culver's new Chapel has one of the most beautiful interior of any house of worship in the country



## WESTERN MASSACHUSETTS ANNIVERSARY

★ There were several highlights in connection with the fiftieth anniversary of the diocese of Western Massachusetts, reported in our issue of November 22. In the procession for choral evensong held at the cathedral on the 18th were representative clergymen of other Churches; the Rev. Sergey A. Kargay, rector of the Russian Orthodox-Greek Church in Springfield; the Rev. James R. McArthur of the Union Church of Ludlow; the Rev. Kenneth D. Beckwith, associate minister of the Massachusetts Congregational Conference, Amherst; the Rev. Leslie J. Johnson, and the Rev. G. Albert Higgins, Methodists, and Patriarch Joseph Klimowitz.

Mr. Spaulding Bartlett of the Reconciliation, Webster, was an honored guest as the only living layman who attended the first convention in 1901. Mr. and Mrs. Hawkins of Worcester were also present. Mrs. Hawkins sat in on the first convention and is the daughter of the late Rev. John Cotton Brooks, one time rector of Christ Church, Springfield, now the cathedral.

Following the service an informal reception in honor of Bishop and Mrs. Sherrill was held at the Museum of Fine Arts, with Bishop and Mrs. Lawrence in the receiving line with them.

Another highlight was the presentation of the first History Book to the Rev. Donald N. Alexander, the author. The book was written in commemoration of the anniversary and is being distributed throughout the diocese.

## NATIONAL COUNCIL GETS BEQUEST

★ The National Council and the board of missions of the Methodist Church are to receive bequests from the late Harrison Parkman, formerly of Emporia, Kansas. The will provides for final disposition of approximately \$100,000, with two per-

manent funds to be established, the income to be used by the two Churches for medical missionary personnel in the foreign field.

Mr. Parkman was once postmaster in Emporia and later purchasing agent for the post-office department in Washington. He was always an Episcopalian, at Emporia serving both as a layreader and superintendent of the church school. His parish in Washington was the Epiphany and he often conducted the brief noonday services.

## RUSSIAN CHOIR AT CATHEDRAL

★ The choir of St. Vladimir's Russian Orthodox Seminary sang vespers according to their rite last Sunday afternoon at

the Cathedral of St. John the Divine, New York. Dean George Florovsky of the seminary preached and was welcomed to the Cathedral by Bishop Donegan who presided at the service. The service was in commemoration of the 1500th anniversary of the Council of Chalcedon, the fourth ecumenical council of the whole Church.

## PATRIOTIC SOCIETIES AT CATHEDRAL

★ Patriotic Societies of New York held their annual service at the Cathedral of St. John the Divine the afternoon of November 18th. The Rev. Roelif H. Brooks, rector of St. Thomas, New York, preached. More than eighty organizations participated.



Color Guard of Culver Military Academy enters the new Chapel for the service of dedication



## PEACE CONFERENCE IS URGED

★ Calling upon Americans to recognize the necessity of convening a peace conference of the major world powers, including China and India, to work out a stable peace settlement was urged by a large group of national leaders, headed by Anton J. Carlson, the distinguished service professor emeritus of psychology at the University of Chicago. Among those signing the statement, which was submitted to the state department, were the following Episcopalians; Prof. Vida D. Scudder of Wellesley, Bishop Moulton, retired of Utah, the Rev. Fleming James of North Haven, Conn., the Rev. Kenneth R. Forbes of Philadelphia.

The statement calls for a peaceful settlement in Asia that will guarantee independence and self-government for the peoples of the Pacific; banning of atomic and biological weapons and provision for progressive disarmament; economic agreements sponsored by the UN; abandoning of war as a means of attempting to settle international differences.

## ELECTION DEADLOCKED IN ERIE

★ The Rev. Thomas L. Small, rector of Christ Church, Oil City, and Bishop Hubbard, suffragan of Michigan, were deadlocked on the 8th ballot in the election held November 20 for a successor to Bishop Sawyer who recently resigned. On the seventh ballot Small had 14 clergy and 43 lay votes and Hubbard had 13 clergy and 54 lay votes. On the final ballot Small received 15 clergy and 44 lay votes and Hubbard 12 clergy and 53 lay votes. The convention then adjourned to be reconvened on order of the standing committee.

Others nominated were Dean William R. Webb, Bethlehem, Pa.; Archdeacon C. W. MacLean of Long Island; the Rev. Maxwell Dowell of Cleveland Heights, Ohio; Dean Maynard of Milwaukee; Bishop Lewis of

Nevada; the Rev. Paul Schwartz of Meadville, Pa. Dowell was strong in the lay order through five ballots but no candidates received any votes after the fifth ballot except Small and Hubbard.

## CALIFORNIA HOLDS CONFERENCES

★ Vestrymen and members of bishops committees in parishes and missions of the diocese of California gathered at regional meetings in November to hear of the work, needs and opportunities in the diocese. The speakers were Canon Charles M. Guilbert, director of promotion, with Bishop Shires speaking at the Oakland meeting and Bishop Block at meetings at San Francisco, Menlo Park and Salinas.

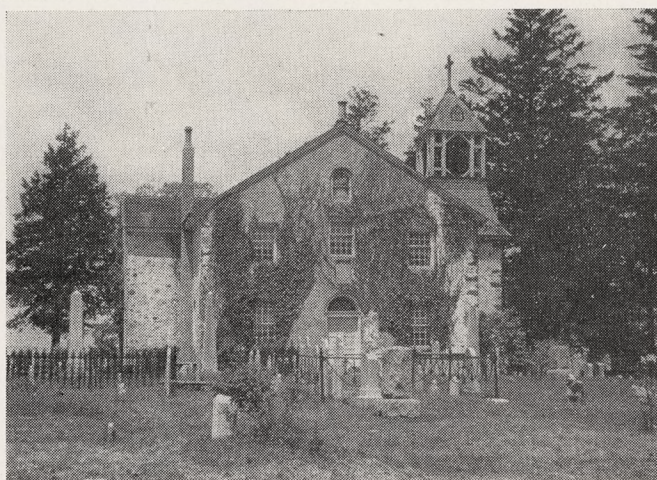
## SAN ANTONIO HAS SCHOOL

★ A school of Christian service sponsored by the San Antonio Council of Churches is being held weekly for six consecutive sessions. This venture in interchurch religious education has been carried on annually, with some few exceptions, since about 1924. This year's dean is the Rev. H. Paul Osborne, rector of St. Paul's Church. More than 400 students are registered and there are eleven members of the faculty. The Rev. Charles Douglass, rector of Trinity, is con-

ducting a course on Christian marriage. Other courses, in addition to those for specialized teaching groups, include, home and church working together; the church and older people; personalities of the Old Testament and administering the church school.

## JAPANESE DIOCESE HAS CONVENTION

★ The convention of the diocese of Kobe opened in Akashi on October 25th with about 45 clerical and lay delegates from the various churches present. Highlights of the discussion which took place centered about the problems of peace in the present troubled world, of particular interest to Japanese just now because of the recent peace treaty negotiations. The Rev. Robert H. Coleman made a fine contribution to this discussion in a speech which, although he has been resident in Japan but six months, he gave in Japanese—to the delight and appreciation of his Japanese co-workers. The other important subject under study and discussion was evangelism—of outstanding interest in this highly evangelistic-minded diocese. To this discussion valuable contributions were made by Miss Kathleen Shepherd, for many years one of the most effective evangelistic missionaries in Japan, and



St. James, near Stanton, Delaware, was founded in 1698 and stands as a symbol of stability and endurance



Miss Leonora E. Lea, who besides a heavy schedule as dean of Shoin Junior College, and teacher in St. Michael's International School, manages to find time to train many catechumen. The convention closed Saturday morning after an early celebration followed by breakfast, and the workers returned to their churches with new vision and renewed energy.

### UNIQUE CONGREGATION IN MINNEAPOLIS

★ Bishop Keeler visited the Japanese American community center in Minneapolis on November 18 to launch a union church under the auspices of the diocese of Minnesota. Attending also was the Rev. Daisuke Kitagawa, who has ministered to this congregation since 1944, Margaret Tappan, director of education of the council of churches of St. Paul, and Earl Baumhoffer, associate secretary of the council of churches of Minneapolis. The church, called the Good Samaritan, is unique in that its constitution provides that "any person who is a Christian in any recognized denomination may, without changing his denominational affiliation, become a member of this church by presenting a letter of transfer or its equivalent from the church of which he is currently a member."

### TEACHERS INSTITUTES IN CALIFORNIA

★ Dean Katharine Grammer of St. Margaret's House, Berkeley, was the leader of a teachers institute held recently at All Souls, Berkeley, under the auspices of the department of education of the diocese, directed by Canon Charles M. Guilbert. The first part of the program dealt with church school objectives and introduced a twelve-point standard developed by the department of the diocese. The second section was devoted to sectional meetings for teachers in the several departments of a church school. There was an evening session on handwork,

story telling, visual and audio-visual aids. A similar institute was held November 18 at the Good Shepherd, Belmont, Cal.

### BILL OF RIGHTS ANNIVERSARY

★ The Rev. Kenneth R. Forbes, executive chairman of the Episcopal League for Social Action, is one of the sponsors of a two-day conference, December 15-16 in Philadelphia, to commemorate the 160th anniversary of the Bill of Rights. Subjects to be dealt with in panel discussions are the rights of Negroes, labor, teachers and dissenters.

### BISHOP STARK SPEAKS AT UNION SERVICE

★ Bishop Stark of Rochester was the headliner at a united Thanksgiving service held in a theatre of that city. He urged social action by declaring that "the Church has a stake in all conditions that deform the bodies and minds of men. Its concern includes employment, housing and world peace. We ourselves are not saved unless we are trying to save others, and we are not trying enough by a long, long way unless we are trying to improve anything and everything that will improve the whole life of mankind."

Cornelis de Kiewiet, new president of the University of Rochester, read the President's proclamation. He was also the speaker at the recent dinner of the bishop's men of the diocese when he told the 1,000 attending that the Church's task is "to create a new sense of the future, full of confidence in man's destiny as an individual." Bishop Stark presented him with the bishop's key for "outstanding service to the Church and community."

### CHURCH-STATE SEPARATE HAILED BY STOKES

★ The religious freedom and type of Church-state separation developed in America through the centuries have worked to the mutual benefit of all religious

groups and to the nation as a whole, an Episcopal clergyman declared in a lecture at a Roman Catholic college. The Rev. Anson Phelps Stokes, author of a three-volume work on the history of Church-state relations in this country, gave the fourth lecture in the series at St. Thomas College, St. Paul, Minn., honoring the late Archbishop John Ireland, its founder. He lauded Archbishop Ireland, Roman Catholic prelate of St. Paul from 1884 to 1917, as "a great Catholic patriot and statesman, probably second only to Cardinal Gibbons."

The fact that the English Puritans fled to this country to escape the persecution of state Churches made some form of Church-state separation here imperative, Stokes explained. He said that Lord Calvert of Maryland, a Roman Catholic, made a contribution to religious freedom paralleling that of Roger Williams and William Penn. Canon Stokes said the more he has studied the founding fathers of this country the more he has been convinced that they wanted to avoid the bitter controversies which have come where Church and state are united or closely related.



Bonnie Lee is presented with high school diploma by Dean Malloch of Fresno. She completed her course confined to bed through arthritis



## GOVERNMENT GETS FIRST CONSTRUCTION APPEAL

★ In the first appeal of its kind filed by a religious organization under the new construction controls program, the Appeals Board of the National Production Authority has been asked to authorize the construction of a new church in Athens, Ohio. Bishop Henry W. Hobson of Southern Ohio asked the appeals board at a hearing to permit the construction of a new \$300,000 campus church to serve the students of Ohio University. The proposed church of the Good Shepherd was denied a construction permit.

If Bishop Hobson is successful in his appeal, other church groups are expected to press their cases before the appeals board. The NPA recently announced that in allocations of scarce building materials for the fourth quarter of 1951 it had turned down two out of every three applications from church groups for authority to start new buildings.

## MAT WARREN GOES TO ST. PAUL'S

★ The Rev. Matthew M. Warren, rector of All Saints, Atlanta, Ga., has been named rector of St. Paul's School, Concord, N. H., effective in June, 1954. He will succeed Henry C. Kittredge who retires at that time. Warren will become a master at the school in the fall of 1952.

## BISHOP SCARLETT GETS GUILD AWARD

★ Bishop William Scarlett of Missouri, was named as the winner of the 1951 civic award of the St. Louis newspaper guild. The award, a chromium-plated "stick" of type, is presented each year to a citizen who "has served the community well and who has not been recognized publicly or, if recognized, not adequately for his work."

The citation accompanying the award stated that it was given to Bishop Scarlett: "For his long years of patient, courage-

ous service to his Church and to his city; for his efforts in behalf of fellowship and goodwill between Christian and Jew; for his 16 years as president of the Urban League of St. Louis and for his success in arousing the community to an awareness of the race relations problem; for his tolerance of ideas, his willingness to take an unpopular stand if he thought it was the right one, his work on such bodies as the national child labor committee."

Bishop Scarlett, who retires next November, was selected by the guild's executive committee from ten candidates proposed for the award.

## EXTEND WORK IN CHICAGO

★ Bishop Conkling reports that more than \$250,000 from the new work fund has been allocated in the diocese of Chicago. Of this just under \$75,000 has been used for land and buildings for the following new missions: St. Andrew's Chicago; St. Giles, Northbrook; St. Martin's, Des Plaines; Holy Cross, Morgan Park; Holy Family, Park Forest; St. Thomas', Morris; St. Raphael's, Oak Lawn, and St. Ann's, Woodstock.

The following social service agencies have received \$81,500: The Church Home for the Aged; McLaren Foundation, Lawrence Hall, Randall House, and Chase House.

In the field of education \$95,000 has been allocated as follows: DeKalb Student House,

Canterbury House, Evanston, Seabury-Western Theological Seminary, and St. Saviour's Chapel, Illinois Institute of Technology.

In making the report the bishop explained that the net amount for allocation at the close of the year should total \$300,000, if all pledges are paid. Whatever comes in must first meet present commitments which somewhat exceed the cash received to date.

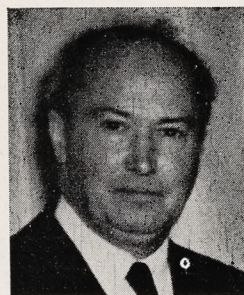
Beyond these commitments, other funds received on pledges payable will make possible further gifts to new missions to equalize the grants made to beneficiaries of the other two categories.

## COLUMNIST LECTURES AT COLUMBIA

★ The Rev. Clinton J. Kew, a Witness editor who conducts the Religion and the Mind column, has been named a lecturer in religion at Columbia University. He is also on the staffs at the Heavenly Rest, New York, and St. Luke's, Montclair, N. J.

## LARGE ENROLLMENT AT SEWANEE

★ Of the 432 men in the college of arts and sciences at the University of the South, Sewanee, Tenn., 29 states and four foreign countries are represented. Veterans number 21 compared to 1947 when they composed about half the student body. There are 81 in the theological seminary, all time high, with about half vets.



CHURCHMEN IN THE NEWS: Clinton J. Kew, Witness columnist, appointed lecturer at Columbia; Bishop Scarlett of Missouri received Newspaper Guild award; Bishop Stark of Rochester preaches social gospel at union Thanksgiving service



# EDITORIALS

## The Great Words

**B**IBLE SUNDAY calls to mind a story Halford Luccock tells somewhere. In the days of his youth he and some companions, happening to be in a defiant and rebellious mood, decided to burn a Bible. This was judged the most wicked thing they could think to do, and so a bonfire was lighted and the huge book heaved and hauled from the library and consigned to the flames. In the middle of the blasphemous ceremony who should appear upon the scene but the ominous figure of the senior Luccock. Not only did his presence cast an apprehensive pall over the occasion, but even worse he spoiled their fun by pointing out that the book whose bulk had so far resisted the fire was not the Bible at all but the dictionary!

It was a boyish mistake to take Noah Webster for the Scriptures. But, as Halford Luccock himself points out, he has long since come to recognize that there is a closer relationship between the Bible and the dictionary than he and his friends ever suspected that afternoon long ago. It is to the Bible rather than the dictionary that we must turn for the meaning of the greatest words in our language. And incidentally the great words are not necessarily the long ones or the tongue-twisters. The great words are actually the familiar ones, those of one syllable, words like truth, love, man, life, death. Where but in the Bible are the complete definitions of such words to be found? In no other book, not even a many-volumed dictionary, shall we find the full meaning of the most significant terms of human experience. The Bible is our greatest book, a book to read, mark, learn, and inwardly digest because it is the very word of God.

## Fun To Be Good

**S**OMEONE has asked, "Is it fun to be good?" There is a false kind of piety which believes

that if you are having fun you must be doing something bad. The dictionary says that when you are enjoying pleasure or "good" you are happy. It follows then that if the fun you are enjoying really makes you happy it must be good.

There is an old saying which is popular but which expresses a false idea, "Be good and God will love you, but you will miss a lot of fun." No one ever got more fun out of life in the best sense of that word than Jesus. We know because the children were so attracted to him and his personality that at least on one occasion the disciples tried to get him to send them away. And on that

occasion Jesus pointed out that childlikeness is one of the basic traits of the good life. Who is there of you who thinks that children do not have fun? Go by the school-yard at recess and listen to the happy noises or watch them when they play together about the farm. When they are having the most fun they are completely forgetting about themselves. Jesus knew that when we forget ourselves most completely, we will get the most satisfaction from life.

Think of the time when you had the most fun. It was an occasion of sharing happiness with someone else. It was a time when you were least aware of yourself. "He that shall lose his life shall find it."

Many people who have once lived a worldly life and then found God have told us that before they found him they thought they were having fun, but the pleasure of serving God through service to men brings much deeper joy. We know a young person who used to go to dances three nights a week. He was having great fun. Later he decided to go into the ministry but he wondered how he could ever give up dancing. He knew there was nothing wrong in dancing, but it was using up a great deal of his time. Later he learned that the joy and pleasure of serving God through people left so little time for dancing that he had not given it up but he had substituted a much more wonderful kind of fun.

### ★ "Quotes"★

**A**LL of us should earnestly, persistently and prayerfully seek to know God's will on the question of war and ask his help to decide the course of action we should follow. As loyal disciples of Jesus Christ each of us wants to be true and faithful witnesses of him whom we call Lord and Saviour, and in this, our day and generation, we want to do our share in furthering God's kingdom of righteousness and peace on this earth. In the light of the character of God and the character, life and teaching of our Lord, all we can say is that war is wrong and contrary to the will of God.

—ERIC M. TASMAN  
Rector of Holy Communion  
South Orange, N. J.



The fun you enjoy now, is it of God or of men? Lose your life in the pleasure of Christian service and you will agree "it is fun to be good."

## Holy Catholic Church Is Protestant

BY

RANDOLPH CRUMP MILLER

Professor at the Church Divinity School of the Pacific

IN a previous article, we discussed the question of why the Protestant Episcopal Church is Catholic. We said it was universal, it had wholeness, it had an historic ministry, it practiced fellowship-in-love, and it had visible Catholicity in the World Council of Churches. But if Catholicity is found in the ecumenical movement, then it follows that the Holy Catholic Church is Protestant!

The word, Protestant, has both a negative and a positive meaning. Negatively "protest" means to deny or object. Protestants are often found denying false doctrines, or objecting to immoral actions. Positively, it means to declare solemnly, to assert, to affirm. Protestants are often found making solemn declarations of truth, asserting what is right, and affirming their faith.

As a matter of convenience, the word is used to describe all groups separated from the Roman and Orthodox Churches. Yet Episcopalians are members of the holy, Catholic Church. They believe in it. But at the same time they are Protestants in every sense of the word.

Historically, Protestantism has been anti-Roman Catholic. It has taken its stand on the Bible, with the right of private judgment. It has given some autonomy to the local congregation. It has believed in the priesthood of all believers. It has affirmed justification by faith and grace, and not by law and merit. In all of these ways, it is different from Rome, and in these ways it affirms a Christian way of life that is positive and saving.

First, Protestantism means anti-Roman. The Reformation was an attempt to reform the Church. Martin Luther never thought of his movement as the establishment of a new Church, and he disliked the name, "Lutheran." From within the Roman Church, he objected to the institutionalism, the legalism, the moralism, and the superstition of a corrupt Church. From his Biblical studies, he discovered how far the Roman

Church had strayed from the revelation as found in Jesus Christ. His attempts at reformation led to his exclusion from the Church and the founding of Lutheranism.

Such reform movements soon were going on under the leadership of such men as Zwingli and Calvin on the continent and Cranmer in England. They found no evidence in the Bible for many of the teachings of the Roman Church. They rejected the Papacy. They denied the sacramental system of Rome without denying the validity of the two sacraments. But they did all of these things for a reason. They did not want the Church to take the place of God. They knew that God would work through the Church, but that it depended on the believer and his relationship to God whether he would be saved.

So the authority of the Pope and the institution of the Church were overthrown. Protestantism sought to get to the roots of Christian faith and action. And through the years, Protestants have protested against the claims of Rome where they seemed false, as today they protest against the sending of an ambassador to the Pope.

### Accept the Bible

SECOND, Protestantism means accepting the Bible as the rule of faith. Much in the teaching of the Roman Church was Biblical, and thus the true teachings held in common by Rome and the reformed Churches were not overthrown. There is much held in common by all Christians. But when men turned to the Bible, they came to the conclusion, "as the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred . . . The Romish doctrines concerning purgatory, pardons, worshiping and adoration as well of images as of relics, and also the invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." (Articles of Religion, XIX and XXII).

So the Bible came to be authoritative, and in some cases was made an infallible guide just as the Roman Church had been. But the true reformers never believed in an infallible Bible. Luther, for example, wanted to throw out the letter of James as a "right strawy epistle" and to put Revelation with the Apocrypha.

The priest in the Church of England was required to promise that he was "persuaded that the Holy Scriptures contain all doctrine required as necessary to salvation through faith in Jesus Christ," but he was given the right to interpret the Bible in the light of his own conscience. This right of private judgment remains basic to Protestantism. But the Bible remained the primary authority as against either the Church or private



judgment. Thus the Churches of the Reformation stood between the unchanging authority of Rome and the complete freedom of the Renaissance.

### Local Autonomy

**T**HIRD, Protestantism means the autonomy of the local congregations. Radical Protestantism is congregational, giving complete freedom to the local Church, but this is a late development found among Congregationalists, Baptists, and Disciples. But all Protestants deny the authority of any hierarchy. We who have bishops provide for them a constitutional authority which is limited. The local congregation has certain rights that must not be infringed. The individual believer is not subject to infallible statements from anyone. Bishops, priests, and lay people are alike under the authority of Scripture, but still retain the right of private judgment.

In the Protestant Episcopal Church, no decisions are made without the full representation of lay people. Every important bit of legislation must be approved by the House of Bishops and by the lay and clerical members of the House of Deputies voting by order. The Prayer Book or Hymnal cannot be revised, for example, until representatives of every congregation, duly elected in diocesan convention, approve the changes.

The local congregation also has rights as to its forms of worship which vary with the customs and traditions and theology of the group. All Protestantism takes seriously the place of the word of God in its worship, sometimes at the expense of its Catholic heritage. It is no accident that the Prayer Book is about ninety percent based on the Bible, or that preaching is important as a means of mediating the word of God. The Lord's Supper is equally treated from the Biblical point of view.

### Priesthood of Believers

**F**OURTH, Protestantism means the priesthood of all believers. This does not mean that every man is his own priest. It does mean that every man in his own freedom may approach God directly. Wilhelm Pauck defines it: "Everyone who has come under the lordship of God through faith in the Gospel of Jesus Christ and thereby become a free man, subject to God alone, can be a priest who through his words and deeds brings the liberating Gospel to his fellowmen." (Heritage of the Reformation, p. 115).

This is a call to every Protestant to take upon himself the social responsibility of his neighbor. The reason Protestants have developed such magnificent lay leadership, especially in America, is because the Protestant Churches are not con-

trolled by a hierarchy. Even when Protestants stress the role of the clergy in Christian life, there is no feeling that lay people and clergy are different in kind or responsibility. Bishops in both the Episcopal and Methodist Churches are thought of as servants and not as clerical authorities. They are elected by the people, and they serve in their assigned jurisdictions.

In the doctrine of the priesthood of all believers is the affirmation of one's duty to serve others in love. This is the source of an activism which has altered the function of the Church throughout the world. It has flowered in American Protestantism, but has its roots in the early Lutheran and Calvinist ideas of vocation, and is expressed in modern times in the social gospel.

### Justification By Faith

**F**IFTH, Protestantism means justification by faith and grace. Here is the denial that anyone can earn, buy or merit salvation. No man, however good, can obey all of the laws of God. Indeed, the law is to be overthrown, as St. Paul says to the Galatians, because we are saved by God's unmerited grace.

This is the distinctive note of Protestantism. Luther here builds on St. Paul's teaching, which in turn is rooted in Habakkuk. It is when we are confronted by the fatherly mercy of God as revealed in Christ, that we repent because we are unworthy. We place our absolute trust in God, and then he treats us as righteous and makes us righteous. We cannot do it by ourselves. God's grace works upon us directly as well as through the sacraments and the word in Church. Always the gift of God's grace depends on our faith. Without faith, we cannot be saved, for only then does God's grace come to us. We are justified by faith.

When we have faith, works will follow. But we cannot be good enough to earn salvation. Here was another break with the sacramental system of Rome. As our XIth Article of Religion puts it: "We are accounted righteous before God, only for the merit of our Lord Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

It is here again, that Protestantism is opposed to Rome. Rome promises salvation by merit, by keeping the precepts of the Church, rather than by faith. The Reformation turned back to the Bible with the insistence that faith comes first, and works are the fruit of faith. "Whereas Christ saith plainly, 'When ye have done all that are commanded of you, say, we are unprofitable servants.'" (Article XIV).

Protestantism is really a reformed Cathol-



icism. It is not something new, but grows out of the awareness of the evils in the old. The Protestant principle is the self-criticizing and self-correcting principle of Christendom. Without the Protestant witness, any Church would become corrupt, because there would be no return to the Bible, to the autonomy of the local congregation, to the priesthood of all believers, to the right of private judgment, to real faith in a God of grace.

So Protestantism continues to object to what is wrong, to affirm what is right, and to declare the truth of God to all people. It is only in this way that the Church can correct itself, change its ways in the modern world, and continue to grow as it gives meaning to life. Because Protestantism puts its faith in God alone, it needs no

Pope; because it trusts the people and their right of private judgment, it can practice tolerance; because it is based on Biblical religion, it is always relevant to the world of real people with real problems and can be open-minded to new interpretations of truth.

We are members of the Protestant Episcopal Church in the United States of America. We are members of the holy, Catholic Church. We are both Protestant and Catholic, holding to what we believe to be the best in both traditions.

Let us remember that "no one is accepted as upright by God for obeying the law is evident, because the upright will have life because of his faith." It is "through faith we might receive the Holy Spirit." (Gal. 3:11-14, Goodspeed).

# Adventures of Mr. Entwistle

BY

THOMAS V. BARRETT

## MINISTERIAL ASSOCIATION

"IF the brethren will please come to order," called the Rev. Mr. Mixer of the Third Church of the United Congregation, "we'll begin our meeting."

The Rev. Samuel Entwistle sat down next to Silas Berlorn, minister of the Church of the Old Covenant. Silas looked at Samuel with pinched nostrils as if sniffing for the smell of tobacco.

"Good morning," said Samueel with a brotherly smile.

"Good morning," said Silas looking as if he expected rain at any minute.

"Brethren," said Mr. Mixer cheerily, "our morning devotions will be led by Rev. Bert Joss of the Church of the Flooding Light. We are also fortunate to have Joe Twing here to help us with our singing. Joe is minister of music at the Gospel Pioneers Tabernacle."

Bert Joss stood up, breathed heroically of the smoke-free air of the upper room and raising both hands and both eyebrows, said pleadingly, "Shall we bow our heads in prayer?" Samuel bowed his head and began to meditate on the reunion of Christendom. Although he did not believe he was allergic to prayer, he found it difficult to realize the presence of God at the ministers' meetings, in spite of the fact that Brother Joss said he knew

the Heavenly Father was in their midst. It even occurred to Samuel that the Lord of Hosts might even be allergic to clergymen, and therefore absent himself from the meeting. There was, too, the further possibility that the Almighty, having been informed by Brother Joss of the many evils that existed in the city, might decide his presence was needed elsewhere, allowing the company of the saved their freedom. Samuel wrenched his mind away from the temptations of smugness, to listen to the closing supplications of Brother Joss. He frowned slightly as he wondered what cluster of events in the history of the Church was responsible for the introduction of the solemn vibrato into the clerical voice. After Brother Joss' devotions, and a brief period of "musical meditation" under the minister of music, the secretary read the minutes of the preceding meeting, which failed to produce either protest, praise or unfinished business. Brother Mixer then declared that new business was in order. After a brief silence six hands went up into the air.

"I guess Brother Tickis has the floor," conceded Mixer.

"I don't know how you men feel about it," Brother Tickis began, "but I think we should consider the problem of the high school band." Mr. Entwistle reached for a cigarette, remembered the association frowned on tobacco and twiddled



his thumbs, as he turned over in his mind the question of whether or not the ministerial association should set itself up as an authoritative critic of band music. To be sure the high school band left something to be desired aesthetically but . . .

"They've gone on trips three Sundays this fall," charged the Rev. Tickis, "and I don't think it's fair to the churches. It's because the superintendent wants to publicize the school, but I don't think it's right to take these youngsters away on Sunday nights."

The Rev. Samuel Entwistle admitted that Brother Tickis probably had a point. Sunday night was a bad night for traffic. However, it seemed to him a question more properly settled by the safety council of the state and the children's parents and . . .

"Half of my young people's guild are in the band. We only had twelve at church last Sunday."

Samuel felt a little embarrassed that there were so few band musicians at the Church of the Tribulation. The fellowship had a pretty good group out in spite of the band.

"I agree with Brother Tickis," said Rev. Silas Berlor. "These band trips interfere with my Sunday evening program too. Besides, I don't think it's right for these youngsters to be running around like that. They pick up bad habits. I'm told that lots of them were smoking cigarettes and . . . well . . . 'carrying on' in the bus. I think we ought to act."

Samuel pushed his cigarettes farther down in his pocket and tried to look guiltless. Brother Ernest Twirpple of the Second Church of the Free Reformers got to his feet energetically.

"It seems to me," said Brother Twirpple energetically, "that we ought to send a petition."

"Who to?" asked Rev. Swade of the Katey Twombly Memorial Chapel.

"Well," said Brother Twirpple energetically, "perhaps to the newspaper, with a copy to the parents."

"You know what the newspapers do to our stories," warned Rev. Joss. "The paper is in favor of the band. They sponsored a bingo game to buy the uniforms."

"Let's send the petition to the superintendent of schools," suggested Brother Krinkle of the Evangelical Protestant.

"How about sending it to the mayor?" asked Rev. Berlor, "with a strong protest against selling tobacco to minors."

"Come to think of it," Brother Twirpple spoke with energy, "it might be a wise idea to send the master copy to the governor, Schisel. He ought

to be informed of this. I consider it a threat to the historic separation of Church and state."

"The school board is the place to send it," Rev. Joss informed them.

### Best Preacher in Town

THE Rev. Sturtevant Guy Zibst of the Downtown Congregationist Church rose impressively to his feet. The Rev. Sturtevant Guy Zibst was considered the most eloquent preacher in town.

"Brethren," he began eloquently and paused for dramatic effect. "I have followed this discussion with the keenest interest. No one is more interested than I in the youth of our ago. For twenty years I have been, as those of you who know me are aware, a strong advocate of youth work in this community of ours." Rev. Zibst paused and looked at every member of the association with a benign eye. "Nevertheless, it seems to me that in this grievous and tumultuous age in which we live, there are other matters more urgent, and more relevant for our discussion here this morning. My youth group too has been depleted by, shall I say, musical absenteeism; I believe, however, that we should table this discussion for the present and move on to matters of greater urgency in this distraught and anxious world of our time. I so move."

"Second the motion," said Brother Tookey, who was Rev. Zibst's associate pastor.

"Any discussion?" asked Brother Mixer, beaming with good will.

"I move we send a petition to the school board and the governor of the state," urged Brother Twirpple with great energy.

"The motion is out of order, I believe," said Brother Mixer gently. "We already have a motion."

"Would it be in order to move an amendment to the motion?" inquired Rev. Swade.

"I believe so," nodded Brother Mixed happily.

"I move the motion be amended to read that in these crucial days of urgency and grievous tumult we hereby protest against the gambling devices in places frequented by teen-age youth which I believe are even more injurious to our social life than the business about the high school band."

"They get alcoholic beverages in some of these places, too," confided Brother Berlor to the Rev. Samuel Entwistle. Samuel wilted under the fiery glance of Brother Berlor's glassy eyes and wondered what Berlor would say if he knew that he, Samuel Entwistle of the Church of the Tribulation, had a half dozen bottles of beer in his refrigerator. Right in his house. He decided upon reflection that it would be rather fun to tell Berlor



all about it. Imagine the shock it might cause. Samuel heard an indifferent chorus of ayes, and asked Brother Tickis what had been voted. Brother Tickis looked rather dismayed at Samuel's question and said reprovingly, "We voted to take up some important matters."

"It appears to me," said the Rev. Sturtevant Guy Zibst, "that the most pressing problem of our time is the disunity of the Churches;" he gazed with a look of sheer reproof at every member of the assembly. "Here in the fellowship—indeed the holy fellowship—of this association we might have a truly thrilling experience of ecumenicity, which might result in a challenge to the whole community as we face our common problems together, and work vigorously for a Christian solution. Let us not dwell upon our differences but accentuate the positive, if I may use the term, and discover our meaningful unanimity of conviction in the areas of community life in which we can jointly act with a valid and ecumenical spirit of brotherhood in the name of the Master who I am sure did not greatly respect the arbitrary boundaries of ecclesiastical arrangements."

### Hunting A Spiritual Value

REV. TOOKEY nodded approvingly. Mr. Entwistle felt that he would like to say something at this point, and he was fairly sure that it would be somewhat in disagreement with his friend Brother Zibst. But by the time he had deciphered the real meaning of Zibst's remarks he decided whatever he had to say would be irrelevant. The association had somehow strayed from ecumenicity to bingo games.

"They don't make any bones about it," Brother Tickis was saying. "Down at St. Veronica in the Vale they have bingo games every Thursday. And they pack 'em in too. Something ought to be done about it."

"I believe we should send a petition," urged Brother Twirpple energetically.

"Who to?" asked Brother Swade in an interested tone.

"I suppose this may not be quite in order, Brother Mixer," said Rev. Joss softly, "but it seems to me this association ought to sponsor more inspirational meetings and cell groups. You men may be different, brothers, but I find I get pretty dry, spiritually I mean, ha, ha; and I think if we concentrated on spiritual values at these meetings . . ." The Rev. Mr. Entwistle meandered out the window in his imagination and began to look for a spiritual value. He tried to picture what Brother Joss had in mind when he spoke of a spiritual value. Samuel decided it had

to be oblong, or oval, probably composed of a gelatinous substance, and was independent of the limitations of time and space. He tried to imagine a spiritual value with eyes peering this way and that, but it was impossible for him to do so, primarily because, he concluded, a spiritual value had no head; and without a head certainly one was bound to question the relevance and validity of a spiritual value, ecumenical or otherwise. His reverie was broken by the harsh voice of Brother Staggs who was announcing a revival meeting, and urging upon all members of the association the importance of promoting the revival.

"It'll be just the old time Bible preaching," said Brother Staggs, "just the good old word that the good Lord gave us for our salvation. Nothin' denominational. Nothin' to do with all this ceremony that holds us back from hearin' the word of God. Just the truth of the gospel."

The Rev. Mr. Entwistle sank lower in his seat at the word ceremony, as Brother Staggs looked militantly at Samuel's clerical collar.

"There's another important question we ought to consider," smiled Brother Mixer. "The union service on Good Friday. I know it's a long way off, but we ought to get going on the publicity by the week after Christmas."

### Union Service

SAMUEL shuddered slightly in reminiscence. He recalled the last Good Friday service in the Church of the Free Reformers. Practically all the ministers in town had been there except Brother Staggs who wouldn't co-operate in anything except a revival meeting. The choir of the Free Reformers had been augmented by the choir from the Church of the Flooding Light, plus Joe Twing, plus four trumpets from the high school band. The piece de resistance musically was an anthem which called for a soprano aria, full choir, organ, trumpeters, and harp. Since no harpist had been uncovered, Joe Twing played the harp part on some kind of bells. The name of the anthem, Mr. Entwistle remembered, was "I Heard a Voice in the Garden Calling Me Glory-ward O God." It was a curious title, but Samuel couldn't forget it because the basses had sung it over and over on a rising scale that ended on Ward. Isabel had said no anthem could possibly have such a peculiar title and that there must be a period after Glory-ward. She herself had been of the opinion that the whole anthem had been sung in Wagnerian German. "It was exactly like the last act of *Gotterdammerung*," she had maintained. Mr. Entwistle shuddered again in anticipation of the next Good Friday, and pulled himself back to the meeting. Evidently the preliminary problems of



the Good Friday service had been dispensed with, because the brethren were considering the problem of punch boards in the drug store two blocks from the grade school.

"It's against the law," said Brother Silas, "but there they are right out in the open, and I'm told the children all stop there on the way home from school and we all know what gambling leads to."

Mr. Entwhistle wondered what it did lead to, besides poverty. He looked at his watch and meditated on the moral laxity of his own Church which never seemed to get around to punch boards and high school bands.

### Entwhistle Speaks

**A**FTER quite a bit of discussion about punch boards and slot machines, Samuel decided he ought to say something. He always tried to contribute at least one opinion at every meeting of the ministers' association. He said it seemed to him that punch boards were simply a manifestation of a more serious condition in the spiritual life of the people, and that removing punch boards from the coke joints wouldn't really prevent people from gambling. Why not go after the slot machines at the country club, or better yet convert their people to the Christian religion and remove the boredom and lack of trust, and desire to get something for nothing which led to the desire to gamble. Brother Sturtevant Guy Zibst agreed in principle, and felt nothing could be done about slot machines at the country club, because the country club was a private organization and besides the members could well afford to gamble. He knew because some of the members were in his church and were very fine men.

The discussion ended with a motion to petition the mayor to do something about the punch boards around town. Then Rev. Twirpple brought up the Peruvian problem.

"I think," he said energetically, "that this association should have an international affairs implementation committee so that we can take an active part in working for world order. Now this Peruvian problem all of us are concerned about . . ." Mr. Entwhistle looked inside himself and decided that he was selfishly unconcerned. He had no idea what the Peruvian problem was, and that made him feel criminally negligent. He'd been spending too much time in mere parochial matters. The Peruvian problem was really quite a problem, as Brother Twirpple explained it. Some town in Peruvia specialized in canned llama, which was really a great delicacy and very popular with the English and with many people in the United States, but the men that made American brands of canned smoked turkey,

smoked shad, and salted venison had a lobby that was so strong the Peruvians couldn't afford to ship their canned llama, and the result was that many good citizens of the canned llama town were really hard up, and had hardly anything to eat—except their own canned llama. After quite a discussion the association sent a strong letter of protest to President Truman and the state department.

It was almost lunch-time, so Brother Mixer said adjournment was in order, but first he would ask Brother Entwhistle to give the benediction. Samuel got up with a sigh; he was of the opinion that Episcopalians were of use in ministerial associations only to pronounce the benediction. The brethren didn't approve of his smoking, or his clerical collar, or the ceremonial in his church or the lack of enthusiasm about punch boards, but they loved to have him give the benediction. It amounted almost to idolatry, Samuel thought.

Isabel was sitting in the library nibbling on a piece of candy when Mr. Entwhistle arrived home.

How was the meeting?" she inquired absently.

"Very energetic," Samuel replied, feeling rather guilty about his lack of energy. "We sent off four petitions. Strong ones. Where did you get the nice box of candy?"

He picked up a caramel from the fancy box.

"Samuel, you'll never believe me. You know how unlucky I always am. Well, I bought some things at that drug store on Third Street this morning and I had three pennies left over. I won that box of candy on that little punch board thing they have there. It was so exciting."

## Religion and the Mind

BY

CLINTON J. KEW

### THE USE OF TIME

**I** SEEM too restless. I am unable to do all the things I want to do. I am always on the go. Do you have any suggestions as to how I can best use my time? I don't have enough time to do the things I should."

Someone has said that whenever you are doing something other than what you should be you are wasting time. God has given us time to use in whatever way we desire. But God has not intended that we use this time in an empty, restless way. Between birth and death we have only this short space in which to fulfill our destiny.



It has been discovered that those who do not use their time well, who spend it in the pursuit of empty reverie and preoccupation, never really live, and seldom enjoy the full life which God is ever ready to bestow upon them. Life in fantasy, day dreaming, or restlessness is not living adequately. God expects us to use our time well.

We must not escape the practical issues of life by either doing many things which could otherwise wait, or by retreating into fantasy. Life is real; let us keep it so. Real things never get us down. Unreal fears and anxieties put us in the shackles of helplessness and frustration. We must face the realities of life. In so doing life becomes free of unreal fears.

We must learn to give our time to the things of the moment, if they are important. Jiggs could always find something "important" to do whenever Maggie was around. Let us not use time as an aspirin, but do the job which needs to be done.

Before we arise in the morning, let us go over in our minds the things which we want to accomplish during the day. Do it right after waking. Don't jump out of bed and rush about to get to work before you have time to think. Orient yourself early in the day and you will be able to accomplish much more than you had ever dreamed you could, and with much less anxiety and trouble.

Many people use prayer as a means of starting the morning, and when they do so they organize themselves in relation to God, to their day's work and to the people around them. Martin Luther once remarked that unless he could spend some time in prayer each day he would not have enough time to do all the things he planned. Prayer saves time. Prayer keeps our mental machinery clear.

Be especially on guard whenever you have leisure for social contacts and diversion; this time is most dangerous in that it provides so many opportunities for getting into trouble. Our free time is usually the pleasantest and the most useful for creative pursuits. Don't use it for the sole purpose of gaining pleasure. Get yourself off your hands by enjoying the time with other people. Lose yourself in something beyond yourself.

Man is a social being, bound with others in the bundle of life. Let us take time for renewal of strength, physically, mentally and spiritually in secret communion with God. If we cannot take time for this we leave ourselves open to countless forms of anxiety. People who must always be on the go suffer from anxiety.

A thirty year old school teacher of my acquaintance was very restless. She had taught only two years and already wanted to do some-

thing else. She had been a secretary, a painter, a model and a waitress. She was always going places and doing things. She tried several different religions much as a man might change his brand of cigarettes. Yet she confessed: "I never have time to do all the things I want to do. I don't even have time to sleep. I seem to be always busy, yet I have nothing to show for it. I have no money, no husband, no car, and only a few friends and clothes. What can I do?" She took an inventory of her time. She put into practice some of the rules which are suggested herein, and it was not long before she quieted down, became calm, and lost herself in something worthwhile. Recently she remarked: "Life is real now. How fascinating it is. Time is grand. Every minute is wonderful." A new frame of reference had become established. In this case it was God, not her jobs or her material possessions. In the familiar words of St. Augustine: "Thou has made us for thyself, O God, and our hearts are restless until they rest in thee."

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## Other Churches

### **PRESBYTERIANS ADOPT LARGE BUDGET**

A budget of \$5,649,467 to cover its 1952 activities was adopted by the board of foreign missions of the Presbyterian Church. This sum will support nearly 1,000 missionaries in 33 countries throughout the world. It was reported that, because of the hostility of Communists to foreign missionaries, sixty-three of the Church's missionaries in China had been transferred to other foreign fields, especially India, the Philippines, Thailand, and Korea. A number have returned to take up work in the United States, and others are retiring. Plans were announced to hold fifty missionaries in reserve to return to China in case conditions changed.

The board adopted a resolution opposing the nomination of an ambassador to the Vatican. The resolution said: "In its work the board has experienced the restrictions of civil and religious liberties in countries where the Roman Catholic Church exerts great political power and has met with the frank declaration by the Roman Catholic Church of its intention to restrict such liberties after it has used them to gain power. Because it is not only an opening for the use of political power in our own country on the part of a religious organization but also an encouragement toward the extension of such power in other lands, the board, therefore, records its strong protest against this nomination and urges its immediate withdrawal by the President or its defeat by Congress."

### **BAPTISTS PLAN BOOKLET ON VATICAN APPOINTMENT**

Plans for publication of a 16-page booklet outlining the Baptist position with respect to appointment of an ambassador to the Vatican were announced by the Baptist joint committee on public affairs. The initial printing order calls for 100,000 copies, with the committee's goal set at 1,000,000 copies. Written by Dr. Joseph M. Dawson, executive secretary of the committee, the booklet will be distributed among members of all four major Baptist conventions.

### **METHODISTS ASK WORLD DISARMAMENT PROGRAM**

The commission on world peace of the Methodist Church issued a plea for world-wide disarmament in a statement adopted at its annual meeting. "Present gigantic expenditures

for military weapons in many countries fill us with great distress and alarm," the statement said. Such programs of research and manufacture waste the natural resources of the earth. They waste the time of scientists and workers. They turn industries away from the production of consumers' goods—this at a time when two-thirds of the world is hungry and in need. They increase taxes and national indebtedness so much that the way is prepared for inflation or social revolution or bankruptcy."

Arms buildups so condition the public mind that use of weapons of mass destruction seems normal, the commission warned. It "rejoiced" over current disarmament proposals placed before the United Nations and called on Christians to work for universal and simultaneous disarmament during 1952. The commission announced as "our Christian goal" a world community in which each nation would have only enough military power to maintain order within its boundaries.

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# CHURCHES OVERSEAS

## SAYS JAPANESE MAY REACT AGAINST CHRISTIANITY

A reaction against the western world and Christianity may result from the departure from Japan of occupation forces, according to Bishop Gerald Kennedy of the Portland area of the Methodist Church. Bishop and Mrs. Kennedy arrived in Honolulu after spending a month in Japan where he surveyed the work of the Church.

"My guess," he said, based on talks with Methodist missionaries and other Americans there, "is that this reaction will come with the reappearance of nationalism. But most people feel that perhaps this antagonism will be only a passing thing."

Bishop Kennedy said there is a great movement toward the rehabilitation of Shintoism, with a more regular observance of Shinto holidays and a greater number of activities sponsored by the shrines. He said that Christianity became "a very popular thing" in Japan after the war, but some feel that with the bowing out of the occupation, this popularity may also bow out somewhat.

## CANADIANS DEMAND AMBASSADOR

Renewed demands to the Canadian government for the appointment of an ambassador to the Vatican have come as a result of President Truman's appointment of General Clark R. C. organizations and members of parliament have been urging such an appointment for ten years.

## GERMAN PREMIER MEETS BISHOP DIBELIUS

Bishop Otto Dibelius of Berlin had a lengthy interview with East German Premier Otto Grotewohl during which he expressed the "urgent desire" of the Evangelical Church in Germany for an early agreement between the East and West German governments for the reunification of Germany. Bishop Dibelius, who is chairman of the council of the Church, was accompanied by Superintendent General Friedrich W. Krummacher, of East Berlin. The bishop had previously met with West German Chancellor Konrad Adenauer on the German unification issue.

An Evangelical Church spokesman here said that Bishop Dibelius told Premier Grotewohl that the Church would continue to further "by every means at its disposal all measures leading to unity in the near future." The spokesman quoted Premier

Grotewohl as welcoming the Church's endeavors to prepare the ground for reunification, and as promising that the East German government would not lag in bringing about all-German talks on the question.

## BRITISH CHURCHMEN CONDEMN DISCRIMINATION

Racial discrimination in Africa was condemned in a statement adopted in London by the conference of missionary societies in Great Britain and Ireland. The statement was issued in view of the meeting next month of the ad hoc committee on South West Africa appointed by the U.N. "The conference, while recognizing that it is no part of its function to take part in political agitation, is deeply concerned about the relationships between the races in all parts of Africa," the statement said. "Any discrimination against Africans on purely racial grounds, or any denial of their human rights, in one part of Africa inevitably creates distrust be-

tween Africans and Europeans elsewhere. It prevents the growth of the friendship and cooperation which in the British African dependencies are generally recognized as essential for the happiness and prosperity of both."

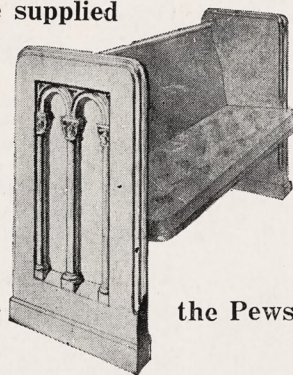
## CANADIAN PRIMATE LISTS BELIEFS FOR UNITY

Psychological, social and temperamental factors, not theological differences, are the chief reasons for Protestant disunity, says Archbishop Walter F. Barfoot of Edmonton, Anglican primate of Canada. In an address he listed four beliefs required to bring about unity: belief in the Holy Scripture of the Old and New Testaments, the Nicene and Apostles Creed, the sacraments of communion and baptism, and the ministry of order.

He said that only on the last—the ministry—was there any sizable fundamental difference to overcome. The Christian Church is fighting for its life in a pagan world and the most vital need in this fight is the achievement of unity, Barfoot said.

The Anglican and United Churches of Canada have been engaged for some time in conversations looking toward union.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

*The High Church Schism.* By J. W. C. Wand. Morehouse-Gorham. \$1.35.

Despite the heavy burden of diocesan administration, the Bishop of London continues to write with regularly his brief, popular essays on aspects of Church history. The four chapters of this admirable little volume on the schism of the Non-jurors in the 17th century represent Dr. Wand's Lent lectures for 1951. Here the origin and later history of this remarkable group of men is summarized in two chapters, including an interesting discussion of the problem presented to the consciences of those who refused the oath to the successors of James II, as well as a very just estimate of their significance in the history of Anglicanism. Separate lectures are devoted to the character and influence of the two greatest Non-jurors, Thomas Ken and William Law.—Powell Mills Dawley

*The Religions of Mankind.* By Edmund Davison Soper. 3rd ed., revised. Abingdon-Cokesbury. \$3.50.

Few histories of religion pack so much reliable information into so small a compass, and very few are equally readable. Dr. Soper's book forms a good introduction to a field difficult to master. He is at his best in dealing with the religions that are still living today, particularly those of the Far East. The treatment of Egyptian and Babylonian religion is all too brief and the author misses the chance to draw a contrast between the world-views of the two. His volume is greatly enriched by new sections on the Jain and Sikh religions.—S. E. Johnson

*Good Housekeeping in the Church.* By Katharine Morrison McClinton and Isabel Wright Squier. Morehouse-Gorham, \$1.60.

This is a very useful book. All about the care of the sacristy and the provision of proper furniture, linens, and ornaments for the altar, and their care afterwards. It is a book that should be in every sacristy in the United States!

*History of Syria including Lebanon and Palestine.* By Philip K. Hitti. Macmillan. \$10.00.

Dr. Hitti is a native of the land whose history he describes, and Professor of Semitic literature in Princeton University. His special field of

interest is Islam, and his *History of the Arabs* is standard. But he handles the whole complicated story of Syria from prehistoric times to the present with great skill, writing in fluent and charming style. To see the history of Syria—and especially of Palestine—not as an outpost of the Roman empire but as a culture-area in its own right, is enlightening. Most of us who read Hitti will see this perspective for the first time and have our eyes opened. The treatment of Christian history in Syria is particularly interesting.—S. E. Johnson

*The Revolt Against Reason.* By Arnold Lunn, \$3.25.

This book represents a new version of an earlier book of the same author: *The Flight From Reason*, published in 1929. It heightens and augments the arguments of the earlier version. The title, however, is not quite correct, since it opposes not the revolt against reason in general, but the modern revolt against that kind of reason which is embodied in the Roman Catholic Church and in the culture promoted by that church. The author was converted to it. The book suffers from the ambiguity that it confounds the criticism of many mod-

ern movements and trends of thought with the criticism of the Protestant faith. There are many penetrating arguments in the book against Darwinism (understood as a kind of philosophy) and against scientism in general, but the conviction underlying the whole discussion that the Roman "reason" is the only legitimate one to be accepted by a Christian, is by no means demonstrated. Lunn accuses Luther as the initiator of all modern foolishness, as the arch-enemy of reason as such. However, he refrains from blaming Kant. And yet, Kant is the philosophical form of the reformer's "anti-rationalism." And the best arguments against modern naturalism, materialism, and historicism are to be taken from Kant!

—Richard Kromer

*A Foreword to the Old Testament.* By H. St. J. Hart. Oxford. \$2.75.

Some of the reasons for the uncommon excellence of this beginner's book on the Old Testament are (1) that it is written so largely in the language and pictorial style of the Bible itself, (2) its thorough scholarship is matched by a good sense of proportion and sound judgment, (3) it has sufficient meat to interest those who have read the Old Testament for a long time, (4) and it draws from a wealth of knowledge of literature both ancient and modern. Suggested reading, in at least our seminary, for theological students and those whom they will teach.—C. L. Taylor

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# THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

**HIGH TIME:**—William Oliver Stevens, formerly on the faculty of the U. S. Naval Academy, and an Episcopal Layman, believes that the Holy Bible has become for many, something just holy like a splinter from the true cross in the Middle Ages. Mr. Stevens argues for a Bible anthology for the purposes of inspiration and devotion. He presents his case in *The Presbyterian Tribune*. Recognizing that some years ago there was published an anthology of Bible selections "to be read as living literature," he argues that it is high time that the Protestant Churches have an anthology of scripture to be read as living inspiration—a purely devotional and Christian Bible that omits all the false authorships, the spurious passages, the begats, the burnt offerings, the butcheries, all the meaningless parts, all the fulminations and prophecies of doom obsolete for over two thousand years, and all the hymns of hate and vengeance? Let it reveal only the supreme concept of God that is found in the words of Jesus and the interpretation of Saint Paul, one that is foreshadowed also in the noblest passages of the prophets and the Psalms. This would be the book to translate into heathen tongues, to give to college students, leave in hotel rooms by the Gideon Society, and to have at one's bedside.

**HOW ROME FELL:**—Letters to the editor are always interesting. Inevitably among the trivia, there are words of wisdom. The following is a quote from a letter to the Canadian Churchman:

In 1787, Gibbon completed his masterful book "The Decline and Fall of the Roman Empire." Here are listed his five reasons for the fall of that Empire:

First, the rapid increase of divorce;

the undermining of the dignity and sanctity of the home, which is the basis of human society.

Second, higher and higher taxes and the spending of public monies for free bread and circuses for the populace.

Third, the mad craze for pleasure; sports becoming every year more exciting and more brutal.

Fourth, the building of gigantic armaments, when the real enemy was within, the decadence of the people.

Fifth, the decay of religion—faith fading into mere form losing touch with life and becoming impotent to guide the people!

Wake up, America!

**ADVICE FROM LEBANON:**—These words of Charles Malik, the Lebanon delegate to the UN, originally appeared in *Commonweal*, an independent Roman Catholic weekly: The advice has received wide circulation. There are two ultimate dangers besetting present-day preoccupation with the problem of human rights. The first is . . . the danger of materialism. Who is not clamoring today for his economic rights, for what is called a decent standard of living? . . . There is a deadly danger that in our enthusiasm for economic and so-

cial justice we forget that man cannot live by bread alone . . .

The second danger is . . . the danger of humanism. We have been endlessly speaking of human rights, as though there was nothing except man in the universe, as though he was the center of existence . . . It is very well to speak of human rights, but may it not be that these rights have of late been disturbed or disregarded precisely because men—modern man, clever man, proud man, sensuous man, self-sufficient man—has ceased to stand in fear and awe before that which is above him?

If we have our rights, God also has His rights over us; and in vain shall we seek our rights until, confessing our sins, we recognize in all brokenness and humility the dominion of God over the course of history and of human life.

**PLAYING WITH FIRE:**—We read a book once with some such title. It seemed to suggest that our genius was in sitting on the fence, but we think our genius is our supernatural ability to play with fire and not get burned—we have been reciting the Magnificat for hundreds of years and many billions of billions of times and still manage to avoid taking it seriously.—*Anglican Outlook*

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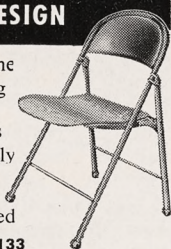
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# PEOPLE

## CLERGY CHANGES:

F. MARSHALL WICKHAM, formerly vicar of St. Michael and All Angels, is now vicar of St. Francis', San Jose, Cal.

BERTRAM F. BLEIL, formerly rector of St. Francis, San Jose, Cal., is now vicar of St. Andrew's, Ben Lomond, Cal.

CHARLES J. F. HARTH, formerly assistant at St. John's Cathedral, Hongkong, is now assistant at St. Bartholomew's, Baltimore, Md.

DAVID R. COVELL Jr., formerly assistant at St. Paul's, Cleveland Heights, O., is now rector of St. Jude's, Fenton, Mich.

WALTER J. MOREAU, formerly in charge of St. Barnabas, Tarentum, Pa., is now rector of the Advent, Jeanette, Pa.

REGINALD G. ROSSON, formerly rector of Christ Church, Las Vegas, Nev., is now rector of All Saints, Watsonville, Cal.

THEODORE BELL, formerly rector of St. John's, Del Monte, Cal., has retired and is now living at La Jolla, Cal.

LOUIS L. PERKINS, formerly rector of St. John's, Auburn, N. Y., is now rector of St. Mary's, Ardmore, Pa.

GEORGE F. NOSTRAND, formerly chaplain at Western Reserve, is now rector of Calvary, Utica, N. Y.

BRADFORD TITE, formerly rector of St. Andrew's, New Berlin, N. Y., is now rector of St. Stephen's, Cohasset, Mass.

FRED CROFT, formerly rector of St. Alban's, Harlingen, Texas, is now rector of Grace Church, Hutchinson, Kansas.

J. PRESLEY POUND, formerly rector of St. Peter's, Kerrville, Texas, is now rector of St. Paul's, Gainesville, Texas.

WILSON ROWLAND has resigned as rector of St. Stephen's, Goliad, Texas, to enter training as a navy chaplain.

## DEATHS:

FRANK F. KRAFT, 77, rector of St. Thomas, Rawlins, Wyo., died suddenly of a heart attack Nov. 12. He was rural dean of the district for many years, served on the executive council and was Episcopal chaplain at the state penitentiary.

SUMNER GUERRY, 59, rector of Calvary, Cleveland, Miss., and for many years a missionary in China, died suddenly Nov. 17.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

**HAROLD H. KELLEY**  
Clergyman of Berkeley, Cal.

The articles by the Rev. Alger L. Adams are remarkably fine and greatly needed. He and you, however, will surely welcome a correction of his statement in the November 8th issue, that on the west coast "Negro Episcopalians are non-existent." Born and reared here in California, it is hard to recall an Episcopal congregation of which I was an active member which lacked Negro Christians among its membership. They fit in like any other neighbors, whether white, red-headed, Indian or Asiatic. We are proud also in several dioceses, to have fine Negro clergy who are completely a part of the diocesan families, and who head strong parishes predominantly Negro for the reason that they happen to be neighbors and want to worship together.

**ALBERT E. PONS**  
Chaplain S. W. Louisiana Inst.

The first sentence of your November 8th editorial is decidedly an exaggeration, to-wit: "Protestant America reacted immediately and unanimously to the appointment of an ambassador to the Vatican."

The following is clipped from my bulletin of October 28th, which followed the announcement; and I presume you would call me a "protestant."

Much fuss about the President's appointment of Episcopalian Mark Clark to be ambassador to the Vatican. Let the chaplain go on record as being not opposed to this action and as thinking it has nothing to do with the separation of Church and state. In the first place, waving the red banner of "Church and state separation" is on a par with certain public figures screaming "Communist" every time someone is caught giving alms to the poor. It is so frequently, and so indiscreetly used that almost no one knows what it means today or what the founding fathers we mouth about so much had in mind when they employed the phrase.

Secondly, denying the existence of the Roman Catholic Church as a political state is like denying Communist leanings in the Kremlin. Why not face facts? From the earliest centuries of the medieval period of history, the Roman Church has built up a vastly powerful little domain within the walls of the Vatican, and to recognize it as such is to recognize

it for what it is—a political state. In sending diplomatic representation to the court of the Pope, the United States is not entering into relations with a Church; we are simply extending to a foreign state the same recognition we extend toward England.

Church and state are not separate in England, and no one would suggest that our ambassador to the Court of St. James is representing the United States to a particular body of churchmen as such. If Church and state happen to be united in the Vatican state also, why make that claim with regard to our embassy to the Court of the Pope? Any institution, policy or action which serves to drive home that fact that the activity of the Roman Church is primarily political should be met with gratitude and acclaim by those who believe in an essentially free catholicism.

**MARTIN S. HILL**  
Layman of Hartford, Conn.

It seems to me that an atmosphere of dignity and reverence should pervade a church at all times. And it also seems as though the service should be chiefly for those who make the effort to attend in person. Unfortunately some services appear to be conducted chiefly for the absentees, including those who listen in over the radio or view them via television. In some instances the furors caused by the actions of the technicians who broadcast or televise practically destroys the dignity of the service. I have in mind a church in a nearby city which it is unpleasant to attend due to the distractions caused by the technicians in the front of the church.

On the other hand I know of a large church which has never permitted the broadcasting or televising of a service. The attendance is large and there are no distractions to interfere with the impressive atmosphere of the service. The rector preaches on everyday themes and I have never attended without getting inspiration for the days ahead. It is such services that make our Sundays worthwhile.

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