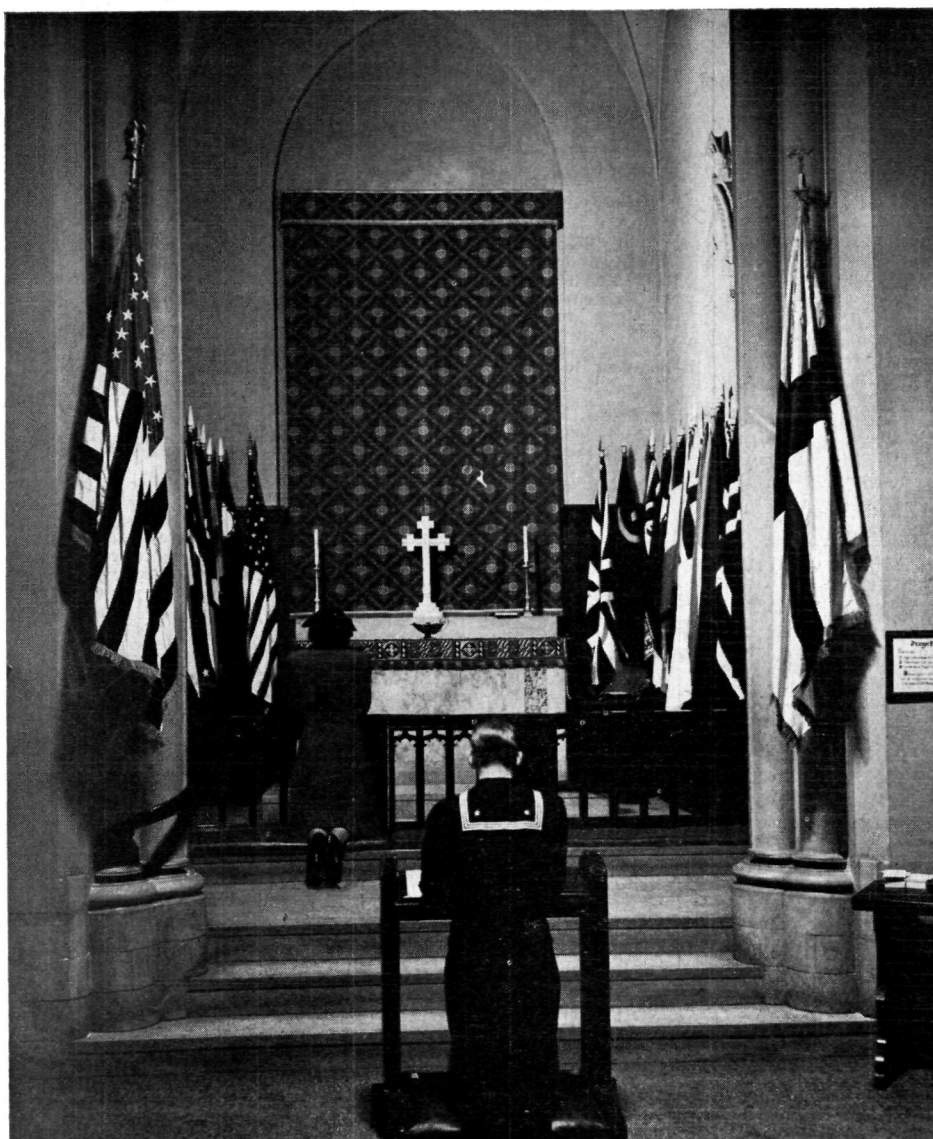


# *The* WITNESS

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August 7, 1952



GRACE CATHEDRAL, SAN FRANCISCO  
Prayers Offered Continually in Chapel for Peace

Editorial On Our Present Situation

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
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Thurs., and Holy Days, H.C. - 11:45  
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Thursday and Holy Days: 11 a.m., Holy Communion.

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5:30 Vespers, Tuesday through Friday.  
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23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
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The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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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., Tu.-s., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
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Also: 7:30 Tuesdays; 11 Wednesdays.

### ST. STEPHEN'S CHURCH

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PHILADELPHIA, PENNA.  
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The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
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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.

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Very Rev. Paul Roberts, Dean  
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Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH

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Thursday, 7:30 a.m.

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Rev. G. Irvine Hiller, S.T.D., Rector  
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Rev. F. P. Williams  
Rev. W. E. Weldon  
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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

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Very Rev. John S. Willey, Dean  
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Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets  
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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  
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Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

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Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
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FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
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Wed. & Holy Days, H.C. 11

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

## —STORY OF THE WEEK—

### CHURCH OF ENGLAND NEWSPAPER RAPS AMERICAN POLITICS

#### CAUSTIC EDITORIAL ALSO ON THE PUBLICITY GIVEN THE DEAN OF CANTERBURY

★ The July 11th number of "The Church of England Newspaper", a conservative weekly, carried an editorial about the political scene in the United States. With the heading "Presidency of the World", the editor, writing while the Republican convention was still in session, said:

**W**HOEVER wins the Republican nomination (the result may be known by the time this appears) and whoever wins the presidential campaign afterwards, the damage will have been done. All the free world will have seen how the United States conduct their affairs. The United States lead the free world.

It may be irritating to the United States: the fact remains that their affairs are their own no longer. They are of vital importance to more than half the world. People say that we ought not to criticize what happens inside the United States. Americans are sensitive and they resent it. Again, the fact remains that the free world is still free. That is supposed to be the whole point of opposition to Communism. If the free world were to cease being free and to drag at the heels of the United States on the end of a chain there

would be no further purpose in association with them.

Whether the Americans like it or not, once more the fact remains that decent and self-respecting people in this country are talking among themselves about what has been happening at Chicago and they are feeling humiliated. If those journals which are supposed to represent British public opinion do not give expression to this feeling they will do harm both to their own country and to the United States and to the whole of mankind. It is better for everybody to know the truth.

This new article of the creed—that what happens in one country is no concern of another's—is obnoxious. We do not subscribe to it. People said that about Germany in 1933, but Hitler's arrival in the seat of power was of great concern to the whole world. People say that about South Africa now although what happens there may mean disaster to us all. It is interesting to note that people have argued rather differently about Spain, about China, about Yugoslavia, and about Russia. Why? Because it has suited them to vary their principles according to their interests.

Were Taft to become Presi-

dent of the United States, who outside the United States would believe in him? Who would feel other than distrustful of the leadership of a man who had climbed to power by the means everybody has observed in operation at the Republican Convention? Dignity has gone with the wind and what should have been one of the most serious decisions the nation can make has been surrounded with circus clowning.

What the United States does is of importance to the whole world and especially to allies as closely associated with them as we are. It is a significant fact of which American politicians should take proper note that decent people in this country are feeling sullied by the dirt that has polluted the air of Chicago. How grand it would be if the people, through the ballot box, would spontaneously repudiate the jobbery, corruption and triviality that has characterised this political struggle! They would win gratitude and respect.

One saying that has passed about in London these last days is that the British Commonwealth has only to stick to her course to regain world leadership through sheer moral integrity. That may be a "holier than thou" attitude, which is never pleasant, but to be holier than the Republican Party machine would not be difficult. Yet if the nation that has the power and the resources to dominate the world has not the political morality to match it the outlook for all of us is unhappy. First the Kefauver revelations: now this!



# EPISCOPAL CHURCH NEWS

## The Dean and Germs

**W**HY do they bother with his queer pronouncements, these politicians and journalists? They all know exactly how much, or how little, value they have and how the general public deride them. Why do they give them greater publicity by attacking them? If they carry on like that we may one day undergo a reverse reaction and conclude that the politicians and journalists must have a bad conscience and that the Dean of Canterbury must be right after all!

Truth is that in the role of a Sir Bernard Spilsbury, examining crimes in Korea, Dr. Hewlett Johnson carries not the slightest conviction. He has been seeking the bacteria which the Communists say the United Nations air forces have dropped. Why he should look for germs when he might just as well concentrate on the napalm bombs is not clear. Napalm may well be just as vile as bacteriological weapons and the United Nations admit using that. Germs must have a peculiar fascination for these Communists. Perhaps it is they who have a bad conscience. What nobody appears to have asked is why these germs that the Americans are supposed to have dropped have not walked in the wrong direction and bitten the people who dropped them? That would seem a reasonable course of action. It is certainly what any germ worth dropping would do.

But that does not answer the question why journalists and politicians should pay so much attention to what the Dean of Canterbury says.

Everybody knows who he is—a bee buzzing round the bonnet

of the Church of England to prevent it from going to sleep. Why not leave him alone? Bees sting more when they are disturbed.

Is there really any likelihood that he will influence anybody? People who are afraid of that underestimate the common sense of the public. They will listen and be amused and take his statements with a pinch of salt. The worst mistake is to give these statements an importance they do not deserve by constantly attacking them.

## TO VISIT BRAZIL ON SEMINARY

★ Stanley Brown-Serman, retired dean of the Virginia Seminary, will visit Brazil next month to confer with the dean of the seminary at Porto Alegre concerning its future plans. Two Americans have recently joined the faculty, the Rev. Roy E. Sommers, transferred from Alaska, and the Rev. Bruce C. Causey, formerly a curate at the Redeemer, Baltimore.

## BISHOP YASHIRO SAILS FOR CONVENTIONS

★ Bishop Michael H. Yashiro, bishop of Kobe and Presiding Bishop of the Church in Japan, sails from his country today, August 4th, and is expected to arrive in San Francisco on August 17th. He will first attend the general synod of the Church of England in Canada, meeting at London, and then expects to arrive in Boston, September 4th to stay through the General Convention.

## GRACE CHURCH SCHOOL IS COMPLETED

★ The \$560,000 building program of Grace Church School, New York, has been completed

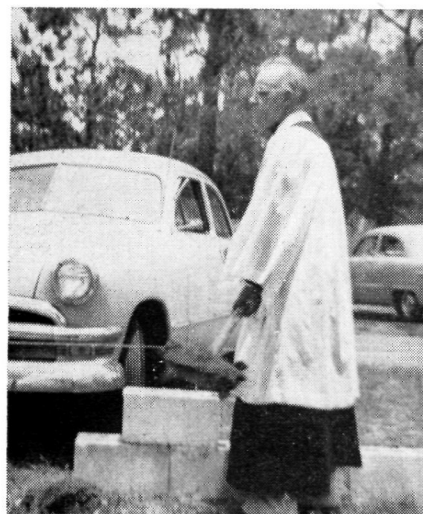
so that this fall children will go back to classes in enlarged and redecorated buildings. Founded in 1894 as a choir school, it became a coeducational elementary school in 1934 and is now recognized as an outstanding example of a successful parish day school. It is open to all, regardless of race, creed or color, and endowments provide scholarships for the more needy students.

## NASHOTAH DEAN GOES TO WESTERN

★ The Rev. William H. Nes, who resigned this summer as Dean of Nashotah House because of the rumpus there over churchmanship, is to be the lecturer in homiletics at Seabury-Western this coming academic year.

## TREASURER REPORTS ON PAYMENTS

★ H. M. Addinsell, treasurer of the National Council, reported on July 17th that 78 dioceses and districts had paid or overpaid their share of the national Church budget up to June 30th.



Robert M. Kellerman, rector, turns the first shovelful of earth for the new St. John's at Warrington, Florida.



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# EDITORIALS

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## Our Present Situation

**A** long time ago, religious and cultural leaders of the civilized world talked soberly and sincerely about just and unjust wars and what the distinction was between them. A skilled professional class of military men waged, with a good conscience, such wars as the leaders of their nations declared to be just. Great glory and honor was ascribed to the soldiers who won these just wars for their countries. The common civilian folk, in these far-off days, suffered comparatively little from the wars their leaders engaged in, even when their country was invaded. The active fighters bore the brunt of it.

These days are gone forever. Modern science of the past half-century has made obsolete the whole conception of "just" versus "unjust" wars; of the professional soldier alone bearing the brunt of warfare; of the glory and honor that accrues to military leaders from their competence in the art of wholesale slaughter. There is no such thing as a "just" war today, for the simple reason that, no matter how evil we believe the enemy government to be, it is inevitable that the common people, the women and children, with no responsibility for the sins of their government, are the certain victims of the frightful holocaust which modern total war lets loose upon the land. Today's scientists have provided forces which make possible indiscriminate slaughter and devastation and our present political and military leaders have not yet reached the moral maturity that would refuse to use such means for laying waste the world, instead of channeling these forces into the beneficent activities of peace and social welfare. There is no glory nor honor in warfare today; it is necessarily demonic, a spawn of the devil, a pestilence that destroys wholesale the innocent and the helpless and lays waste the countryside on which the people depend for subsistence.

This is no speculation as to what might be done with the frightful means of destruction at the disposal of modern man. We see it all in Korea today. The Napalm bomb, pouring death on whole villages, with no slightest excuse of military necessity; the frank, brutal glorying in an Operation Killer by military leaders. This is

what we have come to in the fighting of a "little" and a "just" war today. There is no half-way house on the road between world peace and utter barbarism. The containment or destruction of Communism and Totalitarianism may be a praiseworthy objective in our eyes, but we shall never attain it by the sacrifice of our sons in any campaign of indiscriminate slaughter and emerge no free world, but only the remnants of a dying civilization.

### World Peace

**H**OW, then, are we to get world peace? Not easily, not without struggle, but quickly, nevertheless, in this very year 1952,—or never in our generation. Only the determined, courageous demand of the common people can bring it to us. That means you and you and you, following the leaders, of whatever name and race and party, who are fighting for this supreme need today. There are three battles you must win at once,—and almost simultaneously: First, you must force upon our political leaders an immediate cease fire in Korea; not after a truce has been declared, but now, before Korea explodes into world war, as it shows every sign of doing. This is the only way of by-passing the truce deadlock and putting a stop to the hideous and needless destroying of life and property in that unhappy land.

Second, you must prevent, by your united political pressure, the ratification of the treaty with the Bonn government for the rearming of West Germany. It is a flagrant violation of the four-power Potsdam agreements and goes against the longing of the German people for unity. Germany, like Korea, knows that national unity and freedom of trade with countries of the east and of the west, accepting a position in Europe as a neutral, with no alliances with either power bloc is her only salvation. To remain much longer divided and to permit herself to be integrated, either with Russia or the west, will mean civil war sooner or later and, eventually, world war three. Russia has already made a not unreasonable offer looking to unification through four-power negotiation. Thus far, American authorities have worked over-time to avoid such a conference and are determined to see West Germany firmly a part of the North Atlantic Treaty Organization and pledged to rearmament, no matter what the cost,—in lowered living standards and probable civil war. But the treaty to

effect this is meeting strong opposition even in the Bonn government itself and the West German people as a whole are overwhelmingly against it. If a plebiscite were permitted, the treaty would undoubtedly fail. It constitutes the most provocative action our policy-makers have yet taken in Europe and we cannot afford to ratify it, with the probability that it will be turned down by West Germany itself. Register your opposition with both your Senators to this ill-begotten, war-inciting treaty.

Third, and finally you must work, by every means in your power, to get a national administration this fall that shall rid itself—and this nation—of the dominance of military men and military thinking. Today the military are firmly in control of our national policies. True to their training, they think in terms of force and threats of force. But they are appallingly ignorant of the basic facts of human life and all our diplomacy since the war is witness to that fact. We would be much nearer a stable world peace today

had we been guided by the experts in foreign affairs and in the practice of negotiation and reconciliation,—like the Quakers, whose intimate knowledge of world problems from thirty years active work on them in Communist and non-Communist countries has given them an authority to speak which is unequalled by our state department or our Pentagon. Their foreign-policy program, published under the title, "Steps To Peace", might well be a government white paper for diplomatic directives; perhaps one day it will.

The peace tide is rising. The common people of this country and of all countries—including Russia—are determined that no political nor economic considerations, which bulk so large with their leaders, shall prevent the winning of world peace now, regardless of who many be humiliated or discredited by a reversal of policies which lead inevitably to war. Add your voice to this swelling demand and be counted among the peacemakers, without fear and without reproach.

## CHARITY BEGINS AT HOME

BY

Spence Dunbar

*Rector of St. John's Parish, Middleburg, Va.*

**W**E can't share what we don't have or teach what we don't know. If we cannot live at peace among ourselves we can hardly be expected to have enough peace to pass on to others. Where charity might end is anyone's guess; but it has to begin at home.

The importance of this truism is likely to escape us in our considerations of the matter of Church unity. Granted that we are only conversing on approaches to unity, if we are honest in even the most elementary way, we must admit that a house divided is in no position to unite with anyone. It is absolutely false for us to represent to any group that we have a position that represents our Church. We are all divided. Not one body we! To make and present to any other Church group any statement about our Church, our orders, our sacraments or our canon law on the basis that this representation is acceptable to our Church is a total misrepresentation. We haven't the least idea what we think. It is almost immoral to represent to any other group that a certain statement represents our position.

There are those among us who might want to recognize Presbyterian ordinations. They might feel that there is historic precedent for such action and be able to offer absolutely reputable scholarship in proof. Yet we would be far from speaking the truth if we were to suggest that the present mind of the Church is in agreement with such a position. We might even be so honest as to admit that the present temper of the Church is opposed to such an admission.

Or take the matter of sacraments. There are Evangelicals who wince at the thought of the Prayer Book recognizing seven. There are Catholics who shiver at the Protestant who says "marriage is no sacrament". Were we to pursue the matter further we would have little difficulty in proving that mother Church is theologically schizophrenic. For in one part of the Church the worship centers in a liturgy wherein something is done, i.e., the sacrifice is offered. In another part there is the Declaration of the Word, and, at stated intervals, the Memorial of an oblation once offered.

Even the groups, Catholic and Protestant, are

divided within themselves. Who could forget the marshalling of theological armor by the Evangelicals in 1928, in their insistence to pass the 39 Articles and make them the formal confession of our faith, incorporating them by title in the canons and constitution of our Church as a formal part of the Prayer Book? Who does not grieve at their confusion today as their own leaders express either surprise or chagrin at the fact that those articles are what they promised to obey in their ordination vows? Or who does not grieve at the confusion within the Catholic group that cannot unite on the concept of the real presence versus transubstantiation; or our only mediator and advocate versus the virgin of Guadalupe?

### Indifferent to Principles

**W**HO is to say that one's adversaries on any matter are wrong? Who is to say that anyone is right? If I choose a theologically conservative position and support it who could point to my error? If I were to choose a glowingly liberal position who could deny the rightness of my place or condemn its premise or conclusions? Even if I choose to find sanctuary in the security that holds on to both ends of the altar, I could be as wrong as the extremists; for perchance, it may be that the truth doesn't lie equidistant between the extremes. How can I know if my position represents the Church? The Church has never spoken. It has never defined its position. It has never said, "here I stand, God helping me, I cannot do otherwise." Indeed the reverse is nearer the truth. It has gloried in equivocation, double-talk, fuzzy thinking and power politics. It has treated the great theological truths as though they were determined by a majority vote. It has acted as though it were far better to maintain conventionally respectable relations between the members of the House of Bishops than to maintain conscientiously right relations between the children of God. When it hasn't deliberately closed its eyes at open violations of stated canonical positions or Prayer Book emphases, it has winked coyly at innovations, so long as the innovator had a pleasant figure. It has talked bravely of "sacred and solemn vows made before God's holy altar" when it was thought expedient to maintain a particular position; but it has modestly retired to the drawing room for ecclesiastical chit-chat when it was felt that indifference to principles payed a larger profit.

The truth of the matter is that there is no statement, official or unofficial, that can represent our Church. Only General Convention can do that and so far it has never acted. Or, to be more exact, what it has said with its lips it has

not believed in its heart nor practiced in its life, and there is no health in us. For example, it would be a recognized denial of our Church's position were a member with a catholic emphasis to worship at a service of benediction, or for a member with a protestant emphasis to toss the unconsumed consecrated elements over a hedge at the conclusion of a service. Each one is a denial of the letter and the spirit of the Prayer Book. But it would be difficult to find a diocese wherein the bishop doesn't allow some such activity, usually on a theologically quid pro quo basis. Each diocesan talks as though he believed in Lambeth. He will seek unity only on the official terms. But he will practice disunity on any terms that please himself. In pre-prayer book days we had diversity of usage in the Salisbury, Hereford, Bangor, York and Lincoln forms. They admitted their diversity. Today we claim uniformity of usage but practice a diversity that runs the whole theological and liturgical line from Augustine through Cramer, Calvin, Knox, Hooker, Wesley to the modern innovations of Pope Pius and his mariology. Is there anyone who would propose that out of that melange of opposites and contradictions there is a clear statement of our position! Further, is there anyone who would suppose that any other Church group would be so naive as to accept it?

### Episcopal Unity

**W**OULDNT it be quite reasonable to have a commission on approaches to Church unity within the family of our own Church? What virtue is there in the Evangelicals praying and working to unite with their Protestant friends but being absolutely unfriendly with their Anglo-Catholic brothers? Or what virtue is there in the Catholic group intensifying its intercession during the Roman octave of unity, seeking fellowship with the strangers who are at Rome, but being absolutely opposed to fellowship within their Evangelical family? To begin with we have more in common with each other as Anglicans and Evangelicals than we have with anyone else. Further, it may be that the apparent disloyalty of our bishops to their consecration vows in permitting and encouraging divergent usage is the witness of the Church to the truth that there is a greater truth than either party sees. Rome has diversity within a unity: Dominicans, Jesuits, Carmelites who differ in detail of explanation, but are loyal to the whole. Methodism has this same difference: holiness, fundamentalist, higher critic up to mature Biblical theologian, all differing in detail of explanation but loyal to the whole.

In these difficult days when any diocese is only as loyal to the expressed statement of the



Prayer Book and the constitution and canons as it wishes to be in terms of its own opinion, we need the development of charity at home. We need to respect one another, to love one another, to work and pray with one another, to worship at one another's altars,—before we pretend to other Churches that we are more of a united Church than we really are. However stated theologically, however expressed liturgically, we have lost empirically the real presence. Before we effect love with our friends, let us effect love with our brothers. Charity begins at home.

## Religion And The Mind

BY

Clinton Jeremiah Kew

A reader asks: "Why is psychiatry so slow in helping people and why is it so expensive,"

Getting well is often very slow. Emotional growth through psychiatry is slow because psychotherapy is one of the most difficult of all the various medical practices. In a sense psychiatry is more difficult than surgery and requires more skill. The reason for this is that it deals with emotions, thoughts, moods, feelings, impulses—the intangibles. Psychiatry treats the faulty emotional attitudes as well as mental disorders. In a few cases it treats the physical causes of mental disturbances when the physical is a source of the disturbance.

We must remember that most emotional and mental disturbances (neuroses and psychoses) have been in the process of disintegration for a long time. It is like poison in one's system which builds up to the point where it finally breaks out in some part of the body. A dose or two of medicine will not eradicate these poisons, rather weeks and months of careful rebuilding and growth are necessary. A gardner must cultivate his vegetables throughout the summer. He must pull the weeds, give the plants the right food, and keep the soil in the right condition for the best growth of the plants. A psychiatrist is much like a gardner in that he pulls the poisons of the past.

Many people become impatient because they cannot be relieved of their disturbances in an hour or two or even in a few weeks. But it is similar to changing the electrical wiring of a house which is already built. A great deal of work must be done before the new wire can be put in. Much of the personality must be re-

worked before the real change can be completed.

In this sense psychiatry is like religion. A person who attends church once or twice certainly does not expect to become a full-fledged Christian all at once. It, too, is a growing process. Religion, like psychiatry, deals with our minds, our thinking, and our reason as well as our feelings, moods and emotions. One purpose of worship is to eradicate our emotional poisons: hostility, neurotic guilt feelings, fears and insecurities. Worship helps us to bring our wills into conformity to God's will. Spiritual growth does not spring up over night like the mushroom. The Bible speaks of Jesus "increasing in wisdom and stature, and in favor with God and man."

As for the expense of psychiatry, one must consider two things: time and training. The average doctor may charge \$5.00 for an interview which might require fifteen minutes. At this rate he could interview four or five patients in one hour, receiving from \$20. to \$25. After making the diagnosis, the patient can be treated by drugs, or surgery; treatments which are quite definite.

On the other hand, because the psychiatrist deals with the intangibles, several hours might be required in order to make a diagnosis. Since emotional and mental growth take time, the psychiatrist must treat the patient over a period of several weeks, and he is actually making no more than the average physician.

The psychiatrist must invest much time in training for his specialized work. After he becomes a doctor he must spend several more years in study and training.

One of the finest preventive medicines in the world is religion. If more people would spend more time in the worship of God, there would be more healthy people in the world and less time and money would be spent for psychiatric treatment.

## The Parson's Morning Mail

BY

Ralph A. Weatherly

Rector of Grace Church, Kingston, Pa.

A person trying to lead a simple life should be trained in the use of a waste-basket unless he be of the type of my friend who read pamphlets ceaselessly until he became a college professor. A never stopping flow of mail comes to one's desk even if he be in a modest parish. Lest

he become inflated with his importance, it is wise to remember that probably all persons have to wade through waves of propaganda and appeal. But I frankly am submerged most of the time by literature of varying attractiveness from the Anglo-Catholics, the Low Churchmen of the Evangelical Society, the Prayer Book Churchmen, and clubs to preserve valuable church inheritances.

Fund-raising firms seek to aid my parish to get out of debt or build or renovate. The National Manufacturers' Association, the American Medical Society, the Railways of America, the Railway Workers, the Soviet Union, supply me plentifully with pamphlets. Political nominees and would be nominees arrive periodically: I shiver as I contemplate coming campaigns this fall. The Poor Clares of the Roman Catholics, our Holy Cross Fathers, two kinds of Boys' Towns, and the Southern Missions for Mountaineers or Negroes are in desperate straits. I Joy Street, Boston, sends out booklets of aristocratic thinking and faultless form. The Forward Movement is not asleep. An old clergyman who watches the morals of the New York clergy warns on many mimeographed letters of the degeneracy of our ministers, especially of certain bishops. From the Universalist Church Book Club, the greater publishers, from Rosicrucians, theosophists, from sellers of secret religious and sex books, from picture clubs as well as the common run of book clubs, I am honored with requests for my cultural development. Now, it is time for college students to come personally to get magazine subscriptions, on which in droves they go through college.

It is remarkable how deeply obligated financially are the schools and colleges and seminaries we as a family have attended; new libraries, extended gymnasiums, increased salaries are emphasized by new presidents employed for the purpose of informing alumni. Clubs one belongs to have drives for charitable purposes, and increased dues. The YMCA, etc., always need money. The Scouts are on the financial prowl: I was once a Beaver Scout, alas! The Girls' Friendly and the Daughters of the King want me to become a member of their invaluable clubs. From the National Council reams of material used to come, as well as from the Council of Federated Churches. Now, since the Wyoming Valley Council has an aggressive head, nearly every day brings an urgent message to join this or that, to sign something or other, to come to some gathering of reforming men, women or children on the onward and upward path. Something financial is usually lurking, an Ethiopian in the

woodpile—,if one may use such a phrase without endangering racial relations. I read recently that a book concerning black mice has been censored because it did not discuss white mice, or vice versa.

Despite Welfare Drives eliminating all drives, the mail drives on. Appeals come for TB. week and seals, heart week, polio, crippled children, all worthy; the Red Cross; for Father's Day and Mother's Day; for potato week, apple week, cheese week; for Florida cigars; and there arrive gifts of sundry sample pencils and dish-clothes. These personal solicitations I deplore but I am helpless. Recently while swamped by waste-basket routine, I was urged by an ardent feminine friend of do-gooding, to keep young by attending all these affairs and answering all these demands. "Get up," she said, "and do something".

## Take Another Look

BY

William P. Barnds

ONE morning I went early to conduct a short service for nurses in a hospital. Down the dimly lit corridor I passed and placed my coat and hat on some filing cases. With somewhat of a start I looked around and saw a still figure lying on a hospital bed. As I sat in the hall waiting for the congregation of nurses to come I fell to thinking about the motionless figure lying there so still. It was Advent, and I had planned to speak about the "four last things" namely, death, judgment, heaven, and hell, and it seemed that right at hand was a vivid illustration of the first of the subjects. This quiet figure, thought I, was once alive; he filled a place in life, and there are those who loved him, but death had come to him, as it does to all. Ere long the nurses came. More lights were turned on, and again I glanced at the recumbent figure—a life-sized dummy, used by nurses in their instructions on how to handle a patient. This particular one was called, I believe, "Madame Queen"! I had taken it to be a corpse. And I smiled at my mistake.

Things are not always what they seem to be at first glance when the light on them is not bright. Sometimes a problem we face seems awe-inspiring. A second look at it, in the clear light of day, will show that it is not as bad as we thought it was. And we may even smile a bit at how seriously we took it before we really looked at it the second time!

# EPISCOPAL CHURCH NEWS

## DELUXE PRAYER BOOK IS PUBLISHED

★ The first two-color facsimile edition of the standard copy of the American 1928 Book of Common Prayer will be published by the Seabury Press in time for General Convention. The standard copy, which is the volume maintained by the custodian of the Prayer Book, is a beautifully designed book, printed by D. B. Updike. The edition, limited to five hundred copies on handmade paper, and five in vellum, was subsidized by Mr. J. P. Morgan in 1928.

In the Seabury Press edition, the beautiful text of the original has been faithfully reproduced by Meriden Gravure, and the

size has been reduced to 5 5-8 by 8 1-2 inches, making it convenient for personal use.

In September the Prayer Book will be available in a choice of three handsome bindings, all designed by Stefan Salter, one of America's most outstanding book designers. Fine quality rag paper is being used to permit the finest reproduction of the excellent type face and the red rubrics.

The cloth-bound edition of the Prayer Book will be bound in linen over boards. It will have square corners, a colored top, genuine gold stamping on the spine, a silk ribbon marker, and will come in a slip case. This volume will be \$5.

The second binding is genuine red Morocco, fine grain, leather lined, limp, with round corners. This copy, too, has gold edges, and comes with two silk ribbon markers. It is \$15.

The third binding, which is limited to 55 numbered copies, is of genuine red Turkey Morocco over boards. It has gold edges, gold stamping, and two silk ribbon markers. This handsome deluxe volume, hand bound and hand tooled by Gerhard Gerlach, will be especially suitable as a gift or memorial. It is priced at \$150.

This is the first time in the Church's history that a two-color facsimile edition of the standard copy has been made available for general use. These deluxe volumes in all three bindings will be on display at the Seabury Press booth in Symphony Hall during General Convention, where they may be purchased. Advance orders are now being taken at the Press offices in Greenwich, Connecticut.

## BOOKS FOR LAY READERS

### SIGNPOSTS ON THE KING'S HIGHWAY.

By Frank Dean Gifford

A new collection of sermons that are particularly suitable for lay readers and for the clergy of the church. About one half of the 32 sermons are based upon religious symbolism, with special thought of the Church services and buildings. \$2.50

### TRAVELING THE KING'S HIGHWAY

By Frank Dean Gifford

Thirty-one sermons, especially for lay readers, by the Dean of Philadelphia Divinity School, Frank Dean Gifford. No preachy sermonettes, these! Plain ten-minute talks on matters vital to the Christian faith. \$1.25

### THE POST-WAR PREACHER

By A. E. Simpson

The preaching we need; the subject, shape, language, spirit, and preparation of the sermon . . . such are the matters discussed in this little book published by A. R. Mowbray of London. 60 cents

### THE PROMISES OF CHRIST

By Frank E. Wilson

Compiled to supply the needs of printed sermons for the lay reader's use, these sermons are models of homiletical construction—direct, spiritually practical, with a judicious choice of anecdote and illustration. \$1.00

### GUIDE FOR LAY READERS

This little manual, compiled for the Presiding Bishop's Committee on Laymen's Work, prepares the lay reader for his various types of service. What a lay reader may and may not do. The use of the voice, Order and conduct of the services are among the helpful chapters. The clergy will find this manual helpful in more ways than one. 75 cents

### SUNDAY MORNING

By J. H. Ward

Tersely compact sermon material for each Sunday of the Christian Year. Based on the Old Testament Lessons for Morning Prayer, this volume will be useful to lay reader and clergyman. It is published by A. R. Mowbray of London. 90 cents

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## CONFERENCE ON SOCIOLOGY

★ A conference on Catholic sociology is being held this week, August 4-7, at Sycamore, Illinois, under the auspices of the midwest branch of the American Church Union. The director is the Rev. Edward C. Lewis of Stevens Point, Wisconsin, and the lecturers are Dr. Mildred K. Terrell of McKinney, Texas, and the Rev. Donald E. Becker of Whitefish Bay, Wisconsin. The general topic is "the Catholic family: the Church."

## WILMINGTON CHURCH TO BUILD

★ The Rev. Donald W. Mayberry has announced that Trinity Church, Wilmington, Delaware, where he is rector, will add a chapel to the church at a cost of \$60,000.



## TEMPLE CONGREGATION AT CATHEDRAL

★ The Temple Sinai congregation, Jewish reformed group, is now using a chapel in Washington Cathedral for their Sabbath eve service. The cross on the altar of Bethlehem chapel is replaced for the service by an ark of Israel, a chest containing parchment scrolls of the first five books of the Old Testament—the sacred law of Judaism.

This is the second group to use a cathedral chapel while they have no church of their own, since a Russian Orthodox group has held Sunday services for a number of months.

## EPISCOPAL CHURCH IN THE LEAD

★ The Episcopal Church has the largest number of Negro missionaries in Africa—sixteen—it was stated at the Assembly on African Affairs, meeting June

17th in Springfield, Ohio. There are but forty Negro missionaries now working abroad for Protestant Churches, the majority being in Africa, with others in India, Turkey, Haiti, Brazil and Borneo. Bishop Harris of Liberia was one of the leaders at the conference.

## THOMAS A. SPARKS RETIRES

★ Canon Thomas A. Sparks, pastor of the Cathedral of St. John the Divine, New York, for fifteen years, retires on September 15th. He will be succeeded by Canon James Green, former head of the Choir School which is now headed by the Rev. Darby W. Betts.

## ST. PAUL'S CATHEDRAL IS DAMAGED

★ St. Paul's Cathedral, Los Angeles, was the only church in the diocese to be damaged in the earthquake of July 21st. Cracks

appeared in the two high ceiling arches and quantities of plaster fell. Damage loss has not yet been estimated.

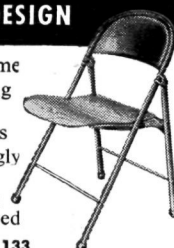
## ST. MARY'S HALL HAS NEW HEAD

★ Bishop Gardner of New Jersey has announced the appointment of Ernest J. W. Fannell as headmaster of St. Mary's Hall, Burlington, succeeding Florence L. Newbold, head of the school for the past twelve years.

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# EPISCOPAL CHURCH BRIEFS

**THE PRAYER BOOK** will have a trial period for proposed changes in England, authorized by the Assembly at the summer session which agreed that it might result in enough agreement to enable the Assembly to eventually present a revised book to Parliament. Archbishop Garbett of York told the delegates that disestablishment might be misinterpreted overseas and elsewhere as a repudiation of religion by the nation. A report opposing the move was unanimously approved by the Assembly.

**CHURCH CONGRESS** will have a dinner meeting at General Convention on Sept. 16 with the Rev. Charles W. Lowry Jr., Dean Pike of New York and Prof. John H. Hallowell of Duke University speaking on various aspects of Communism.

**THE HOLY NATIVITY**, church located near Farmhurst, Del., will be dedicated in Sept. Originally a barn, in converting to a church every effort is being made to preserve the original exterior and to retain its simplicity and quiet surroundings.

**ST. ANNE'S**, Middletown, Del., observed its 247th anniversary on June 15, with Bishop McKinsty celebrating and the Rev. Frank Salmon, rector emeritus of Holy Trinity, Philadelphia, preaching.

**CHURCH CLUB OF NEW YORK** is to conduct a tour of the city on Sept. 6 for those passing through on their way to the General Convention. Visits will be made to St. Barnabas House, Seamen's Church Institute, General Seminary, Cathedral of St. John the Divine.

**ST. THOMAS CHURCH**, North Syracuse, N. Y., was dedicated June 24 by Bishops Peabody and Higley. The congregation, with the Rev. Paul B. Miller in charge, was established in 1950 and the new church started in the fall of 1951. During construction services have been held in the basement of a postoffice.

**WILLIAM G. REED**, chairman of the board of a big lumber company in Seattle, is the latest to be elected a director of the Episcopal Church Foundation. He is the director of

several other big corporations. One of the main objectives of the foundation is to raise a million to use as a revolving loan fund for new churches and missions in areas of fast growing populations.

**GRAY BLANDY**, dean of the new Seminary of the Southwest, Austin, Texas, is lecturing this summer at the Church Divinity School of the Pacific on New Testament. Also on the faculty of this conference for college workers are Prof. Reuel Howe of Virginia and the Rev. Roger Blanchard, head of college work for the National Council.

**ST. MARK'S**, Houston, had \$150,000 for its expansion fund goal of \$250,000 two weeks after the campaign opened, according to Rector James Clements. A new chapel will cost \$167,070; \$25,000 for a new rectory, leaving the present two for the minister of education and the assistant rector; \$65,000 for additional property.

**ST. LUKE'S HOSPITAL**, New York, provides clinical pastoral training for students of theology this summer, directed by the Rev. Otis Rice. Lectures are given by chaplains and members of the hospital staff.

**COLORADO LAYMEN** are to have a conference at Evergreen, August 23-24. Steward Cushman of Chicago, who died July 7, was to have been the leader. The substitute has not yet been announced.

**GRACE CHURCH**, Colorado Springs, is raising a fund for a youth building which will eventually be added to its beautiful plant. A gift of \$1000 was received recently from an unnamed parishioner.

**FIRST NATIVE** of Hawaii, Edwin L. Hanchett, was ordained deacon by Bishop Kennedy, July 20. He and his wife are to be at the youth conference at General Convention next month,

stopping at churches coming and going to give Hawaiian entertainment. He is vicar of Holy Innocents, Lahaina.

**GUILD OF TEACHERS** has been organized in Western Mass., open to any school teacher, public or private, or retired, who is concerned with his role as a Christian teacher. At the opening of each county teacher's convention it will sponsor a corporate communion and breakfast, and in each convocation this fall teachers will have a supper meeting followed by a discussion of their special needs.

**G. FORREST BUTTERWORTH**, chancellor of New York, and Byron S. Miller Jr., layman of Greenwich, Conn., have been elected trustees of Hobart and William Smith Colleges.

**LOS ANGELES** will have a budget of \$425,000 in 1953 if the convention next January acts favorably on a recommendation of its finance department. Missionary budget is \$348,000; diocesan fund, \$77,000.

**ORTHODOX CHURCHES** in Van Nuys, Calif., are holding services this summer at St. Mark's, with people of Ukrainian, Greek, Russian, Serbian Churches uniting. These people of the San Fernando and Antelope Valleys hope eventually to have their own church.

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# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*Dr. Lee of Lambeth.* By Henry R. T. Brandreth. Macmillan. \$4.50.

Dr. Brandreth brings his immense knowledge of both the history of the Oxford Movement and the story of Anglican interest in reunion with Rome to bear upon the life of Frederick George Lee, vicar of All Saints', Lambeth, from 1867 to 1899, and a man whose absorbing passion was the possibility of the corporate reunion of Catholic Christendom. Lee was the prime mover in the Association for the Promotion of the Unity of Christendom, and one of the three men associated in the formation of the Order of Corporate Reunion. The fantastic story of the latter, including the consecration of Lee, Seccombe and Mossman as bishops in 1877 by a mysterious triumvirate of Catholic prelates, is carefully detailed by the author. The book is interesting, though tedious. One could hardly say that it was important.

—Powel Mills Dawley

*The Emperor Constantine.* By Dorothy Sayers. Harpers. \$2.50.

There can be nothing but highest praise for this historical play. The author breathes life into the Roman Emperor and the Church—both of them, in their misguided but earnest ways, trying to win their darkened way to the mind of Christ.

Every character in the book is found among us of today—the hair-splitting Greek, the Roman with his "wooly language," and Everyman, who wants to know God and do His will.

Constantine, the soiled and human hero, voices what must have been the mind of most Christians then, as it is today. "All this hair-splitting about texts . . . All anybody wants is faith in God and Christ and the simple Gospel message. These theologians are getting swelled heads, that's what

it is. They feel safe, they enjoy the Imperial favor, they're exempt from taxation, and instead of looking after the poor and converting the heathen, they start heresy-hunting and playing a sort of catch-as-catch-can to jockey one another out of benefices. I won't have it."

The Fathers, like so many theologians of our own time, seemed to think that when they had found a word for it, they had solved all mystery and attained all knowledge.

—T. McC.

*Philanthropic Giving.* By F. Emerson Andrews. Russell Sage Foundation. \$3.00.

Those expecting a rule of thumb handbook providing all the answers to the complicated field of giving will be disappointed. Incomplete statistics, failure of some large religious and charitable bodies to make reports, the "standard" income tax deduction

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THE PRAYER BOOK, It's History and Purpose by Bishop Johnson. 25c a copy. 10 for \$2.00. The Witness Tunkhannock, Pa.

HELP WANTED: Growing church institute for boy offenders seeks Program Director trained and experienced in the operation of a clinical program. Box F. Witness, Tunkhannock, Pa.

WANTED: Social Worker. St. Francis Boys' Home, Salina, Kansas.

WANTED: Boys supervisor with athletic or agricultural interest. St. Francis Boys' Home, Salina, Kansas.

WANTED: Clergymen for several small congregations in Southern Diocese. Attractively located. Rectory, \$3,600, and travel allowance. Box 196. Witness, Tunkhannock, Pa.

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and the element of personal judgement make such a book impossible. However, the chapters on the history of giving, who gave and how much, foundations and fund-raising, are instructive and interesting.

—Theodor Oxholm

*Science and the Christian Man.* By Charles E. Raven. S. C. M. Macmillan. \$1.00

A tiny book, hardly more than a long essay. It will not tell the average clergyman much that he does not know, but Canon Raven's disciplined and epigrammatic summing up of the present science-religion-philosophy situation, from an undaunted liberal point of view, should inspire many good sermons. Just the book to give a friend, clerical or lay, whose brains you respect. The fact that these short chapters were radio talks in England makes one wish once again that we over here did not have to work so hard selling soap.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

H. ANGUSTUS GUILLEY, rector of St. Matthew's, Enid, Okla., becomes rector of St. John's, Minneapolis, Sept. 1.

J. THOMAS BAGBY, rector of St. James, Houston, Texas, becomes rector of St. Martin's, a newly established parish in the city, Sept. 1.

JAMES STONEY of Charleston, S. C. takes charge of a new mission in Houston, Texas, the Resurrection, Sept. 1.

ALGRED REDDING, deacon, is now in charge of the Epiphany, Burnet, Texas.

JOHN S. McDUFFIE, sailed from New York July 23 for a month in Panama, after which he will be assigned to a field in Nicaragua.

NOLAN AKERS left New York July 23 for the Panama Canal Zone where he will be canon missionary.

KENNETH E. HEIM, formerly on the faculty at Virginia Seminary, is to be senior missionary in Japan, leaving for that country following General Convention.

WILLIAM R. N. HAIRE, formerly rector of Christ Church, Berwick, Pa., is now in charge of St. Paul's, Columbia, Pa.

R. D. SMITH, formerly vicar of St. John's, Westfield, Pa., is now rector of St. Paul's, Albany, N. Y.

WILLIS R. DOYLE, formerly vicar of Prince of Peace, Gettysburg, Pa., is now vicar of St. Francis, Dallas, Texas.

F. SYDNEY BANCROFT JR., rector of St. Agnes, East Orange, N. J., becomes rector of St. Peter's, Smyrna, Del., Sept. 1.

PAUL AUSTIN CLARK was ordained priest July 10 by Bishop Roberts at Holy Cross, Pine Ridge Agency, S. D. He is the third generation of Clarks to work among the Dakotas; Aaron Clark, grandfather, and John B. Clark, father, who is now head of Indian work in the district. His uncle, David W. Clark, and sister, Elizabeth, are at the Good Shepherd Mission among the Navajos at Ft. Defiance, Ariz.

## ORDINATIONS:

LEE M. ADAMS was ordained deacon July 18 by Bishop Jones at Christ Church, San Antonio, and is now in

charge of churches at Goliad and Kenedy, Texas.

JAMES M. FRYE, in charge of the Transfiguration, Clairton, Pa., was ordained priest July 12 by Bishop Pardue at St. Mark's, Johnstown, Pa. Ordained deacons at the same time:

JACK O. BIRD, ass't at St. James, Texarkana, Texas; WILLIAM L. KIER, in charge of Emmanuel, Pittsburgh; DOUGLAS M. KIERSTEAD, in charge of Christ Church, Indiana, Pa.

JOHN R. DAVIS was ordained deacon July 27 by Bishop Campbell at St. Luke's, Long Beach, Calif., where he is curate.

## DEATHS:

FRANKLIN L. GIBSON, 54, was found dead in his car July 10. He had recently resigned as rector of Our Saviour, San Gabriel, Calif.

R. EVERETT CARR, 60, rector of Emmanuel, LaGrange, Ill., died July 14 following a heart attack.

HOWARD T. LAYCOCK, 25, missionary at Point Hope, Alaska, was killed July 16 when a private plane he was piloting crashed. An unidentified passenger was also killed and two others injured.

CHARLES E. RICE, 75, retired missionary of Alaska, died July 10. He was dean of the cathedral at Juneau and represented the district at six General Conventions.

WORCESTER PERKINS, 61, rector of the Holy Communion, New York City, died suddenly at his summer home at Heath, Mass.

MAY SEELY CHAPMAN, widow of the veteran missionary to Alaska, John W. Chapman, died July 26 in New York City.



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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.

W. STANLEY PEARCE  
Laymen of Palo Alto, Calif.

If any of your readers can send me information about civic celebrations of Christmas which have restored something of the reverence which should mark the event, I should be most grateful to hear from them at Box 1239, Palo Alto.

MRS. H. F. RAMACIOTTI  
Churchwoman of Palo Alto, Calif.

The article by W. H. Melish on peace (June 26) was splendid. My heart has been broken to think that the Church, as a whole, has not come out for Christ's principles against war. The Church must cater to the flesh pots, otherwise it would be just a handful of little zealots, like Jesus and his followers.

R. T. LANE  
Layman of Memphis, Tenn.

"We are not a denomination, we are the Church" (Witness, May 29)—can this possibly be the Witness? We are not only one among many, but we are not in the first half dozen in number, growth or popular esteem. We are in no position to lead when we score the orders, worship and faith of Protestants; when we ridicule their moral standards and when we run bazaars to get money while they get it from members interested enough to give. The city hall listens to votes, not to respectability, and there is more orthodoxy in the European sense outside our communion. We persist in acting like a denomination, with our little cults which we cannot afford to lose in brotherhood.

H. B. LIEBLER  
Missionary to Navajos, Bluff, Utah  
When mail bag is slim, I'd like your reaction and that of readers—especially those versed in the intricacies of the English Language—to the following thesis: Name of this Church: "The Protestant Episcopal Church in the United States of America."

Calling it "The Episcopal Church" is arrogant and untrue; assumes we are the only Church Episcopally governed. In early days was often written "Protestant-Episcopal". Never has been officially called "Protestant, Episcopal", (with comma between) or "Protestant and Episcopal."

Therefore, the title cannot be interpreted as designating a Church which is both Protestant and Episcopal, as that would require either the "and" or the comma, which have never been used. But it must be in-

terpreted as a Church which protests (bear witness to) episcopacy in the United States of America.

At time title was adopted no religious body in the U.S. was bearing such witness. Romans had none. Methodist had none that we recognized. Mormons weren't born yet. Therefore we could call ourselves The Church which was bearing witness to the necessity of episcopal order here in these United States. Thus we should stick to our present title, not curtail it, but strive to make its true meaning known and understood.

MILES SARGENT  
Vicar at St. Edmunds, Ixworth, England

May I congratulate you on the Witness. How I wish we had a similar periodical in England. We do not seem to have the imagination you have in the USA. Are we old and tired over here, or what is it?

I am most interested in all I learn about retreats in USA and sometimes feel rather envious of the tremendous driving force and will to victory you all seem to possess in the Episcopal Church. The laymen's movement too appears to be a living force.

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## **"PLANTING THE PRAYER BOOK IN PURITAN MASSACHUSETTS"**

**By the Reverend Thomas E. Jessett, M. A.  
Historiographer of the Diocese of Olympia**

(This is a worthy subject in itself, but the Editors take especial pleasure in honoring the Church in Massachusetts at this time, since it is to be host to the General Convention of 1952—September 8-19, in Boston.)

### **PART I INTRODUCTION**

#### **Chapter**

1. The Religious Situation in England During the Seventeenth Century.
2. The Church and the Early Settlements, 1602-1627.
3. The Puritan Commonwealth, 1628-1660.
4. Stress and Strain, 1661-1685.

### **PART II THE CHURCH IN COLONIAL MASSACHUSETTS**

5. The Lone Outpost, 1686-1700.
6. The S. P. G. Infiltrates Massachusetts, 1701-1722.
7. Attack and Counterattack, 1722-1735.
8. A Steady Advance, 1735-1768.
9. Divided Loyalties, 1768-1776.

### **PART III THE CHURCH IN THE STATE OF MASSACHUSETTS**

10. The Struggle for Survival, 1776-1784.
11. Episcopacy Comes to Massachusetts, 1785-1797.
12. Conclusion.

### **EPILOGUE**

**"Growth and Progress During a Century and a Half, 1797-1952"**

### **APPENDICES AND BIBLIOGRAPHY**

● "I get so much out of HISTORICAL MAGAZINE myself that I believe there must be others who would be glad to have it if they knew about it."—Colonel JACKSON A. DYKMAN, D. C. L., Chancellor of the Diocese of Long Island, and Chairman of the Committee on Canons of the House of Deputies, the General Convention.

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