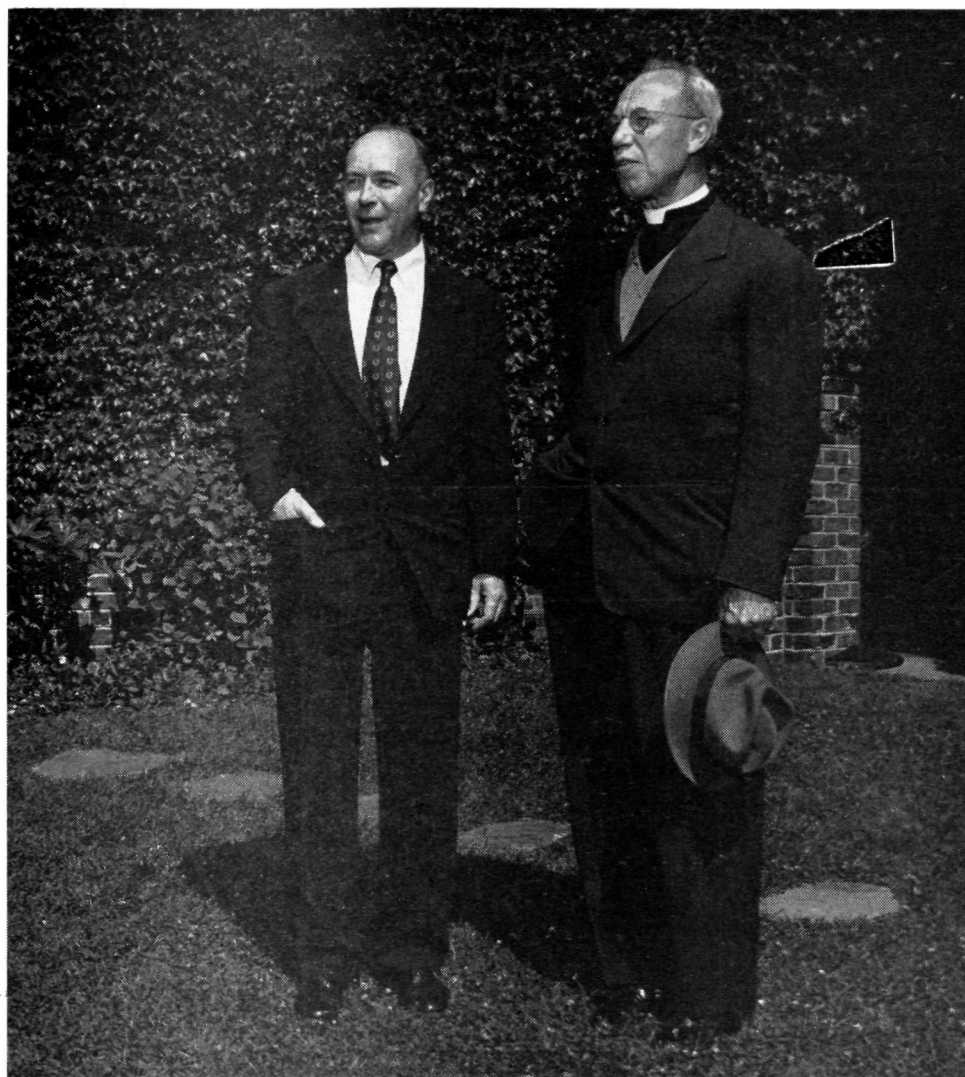


THE

10¢ A COPY

Witness

October 16, 1952



JOHNSON & ROBERTS

TWO POPULAR WESTERN DEANS

Houston Editor Write On Race Issue

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.
Weekdays: 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:45, Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Thurs., and Holy Days, H.C.—11:45 Fri., Organ Recital—12:30.

Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
4:30, Vespers or Music Service.
Weekdays: Tues.—Thurs., Prayers—12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 10:10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

ST. JAMES' CHURCH

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

ST. THOMAS' CHURCH, NEW YORK

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

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

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

ST. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO CATHEDRAL OF THE HOLY TRINITY

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

The WITNESS

For Christ and His Church

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Alger L. Adams, Kenneth R. Forbes, Gordon C. Graham, George M. MacMurray, Benjamin Minifie, James A. Mitchell, Paul Moore Jr., Joseph H. Titus.



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



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



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
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett;
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H. C. at 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

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, D.D., Rector
Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner.
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H. C. daily 8 ex Wed. & Fri. 7; H. D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH

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

CHRIST CHURCH

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

CHURCH OF ST. MICHAEL AND ST. GEORGE

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

CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market
Founded 1695 Built 1727
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

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

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

TEXAS EDITOR WRITES OF RACE RELATIONS IN CHURCH

FINDS THAT CONVENTION OF THE DIOCESE BREAKS THROUGH DISCRIMINATION

By Carter Wesley

Publisher of the Houston Informer and Communicant of St. Luke's

★ I am an Episcopalian. For a number of years I have been at war with the leadership in my Church on the ground that they were too complacent, and were not militantly fighting as disciples of God for right. Well, last week my priest gave me a great thrill when he brought me a copy of the church organ, "The Witness," in which the lead editorial addressed itself to the bombing and killing of Harry Moore and his wife at Mims, Florida. The mere touching of this matter was not of importance, because many people have touched it. But here the editor of this Church paper spoke as a disciple of Christ should speak about wrongs, and condemned the thing from the moral, legal and every other standpoint without hesitation, and with unanswerable logic and sense. I got religion all over again because I could feel and sense that here my Church officials were talking about the thing that I understand Christianity to mean, and were exhibiting it openly and for all to see and read. I wish I could carry the editorial, I have been tempted to, but it is a long one

and I have not taken time to get permission. After talking about the brutal, cowardly murdering of the two boys that the sheriff was taking from one jail to the other, and of Mr. Moore's interest in the prosecution of the sheriff as a part of the background for the editorial, the editor says: "The green light which has been given to this lawlessness by the inaction of the authorities is bad enough, but the implications of the situation go far beyond." Then he points out that in every cafe in Paris, Soviets are saying that this proves the charge of genocide (killing of a nation) brought against America for its murdering of Negroes. The editorial ends by saying, "There is no use in turning our backs on this. There is no use in squeaking feebly that this kind of thing happens only once in awhile. There is no use in saying Russia is worse. There is no use in saying we have to go slow . . ." Can't you see Christ whipping the money-changers out of the temple, as you read an editorial like this by a representative of the pulpit?

Father also told me of another heart-warming experience. About four years ago

Charlie Shaw and I went down to the diocesan conference at Beaumont to speak against the discriminations, injustices and embarrassment that the Church was practicing against its Negro members. Immediately after we had finished the bishop adjourned the meeting, and the next day, when we were not present rabid leaders of Beaumont gave Charlie and me the devil, particularly me, by saying I was a trouble-maker, etc., etc. One of the most outspoken men in this attack was C. McFarland, a prominent man from an old family, a prominent business man and one of the outstanding men in our Church. He was the man who had said that they had had trouble with Carter Wesley in Beaumont, he is a man I have never seen, never had any contact with, never had any trouble with at all, and as a matter of fact, have had no trouble with any person in Beaumont personally of any kind. But he had made the statement in the open debate in the Church, and the Associated Press picked it up and carried it all over the state.

Naturally, when they said that they were meeting again in Beaumont this year, I didn't even want to see Beaumont, or think of Beaumont and its people in our Church.

Father told me that they not only had fellowship on equal basis in the Church, but they had the banquet in one of the hotels in Beaumont to which all the members were invited, without regard to race or creed, and in which they all sat without regard to race but on the basis

of where they wanted to sit. Yes, I know, you'll say that's a pretty good victory, but listen—who do you think was presiding at the banquet at the hotel? Well, you wouldn't guess it, but it was Mr. McFarland himself who was the master of ceremonies! You're wrong again, he didn't slur over the fact that Negroes were there he, being a Texan—and you know we Texans are as brash as they make 'em—said that four years ago when they had had the meeting was awfully hot, but the building and the church were cold. But he added, "Tonight the meeting is hot, but also the building is hot, and everybody is having a good time; I want to welcome the members of this diocesan council, and when I say members I mean all members!"

Sure, I was mad with that McFarland for what he said four years ago that was not true and was just vicious and bitter and unchristian. But in my book a guy that is big enough to turn around, to face back to his error and to square up to the truth in front of everybody, is okeh, and Mr. McFarland is okeh in my book. Now back of all of that is not something that just eased around, but the bishop, whom I had looked askance at on this question of moral courage, has proven himself to be foursquare as a representative and disciple of Christ in the effective manner by which he has brought his Church up to date and pushed it out in front in the matter of treating men as men and as Christians, without regard to race. It means a lot to me to be able to think of my bishop again with respect, and without the reservations that used to always accompany my thinking of him. In our Church for the most part the people move and have being and action and posi-

tion in accordance to their sincerity, or in accordance to the particular thing that they are assigned to do, without regard to color. We have been having in the diocese area here at Houston meetings together of all kinds, and everybody likes it. The poor old Dixiecrats can't do anything about it, because their laws don't govern the Church, and the Church can run itself in its walls as it sees fit.

CHURCH OF ASCENSION HAS ANNIVERSARY

★ The Church of the Ascension, New York, opened the celebration of its 125th anniversary of the formal admission of the



DR. FOUST

parish into the diocese with a service on October 5th. It is the oldest church building on Fifth Avenue. The celebration will continue through Ascension Day in May.

One of the features of the celebration was the inauguration of a ministry of healing, with the Rev. Clinton J. Kew, Witness columnist, opening the first service on October 8th. They will be held each Wednesday at noon. The rector of the parish, the Rev. Roscoe T. Foust, in his sermon, emphasized the

church's "open-door ministry," the central part of which is that since November, 1929, the doors of the Church of the Ascension have not been closed. He said that 25,000 persons a year "enter this church throughout the day and night for prayer and praise, fully as many as come to attend services on Sunday."

Speaking of the new psychological service, Dr. Foust said, "We have many times failed to meet the deepest needs of those who come through our open doors seeking help which only a man equipped with the skills and insights of modern psychology, as well as religion, can give. Such people have heretofore been referred to other churches which could give this help.

"Now we shall no longer have to send people away, for we have added to our staff a man of devotion, skill and pastoral insight through whom we may extend our open-door ministry in the spirit of those who founded this church 'for the sake of those who do not belong to it.'

"That by no means implies that those who do belong may not avail themselves freely of all the ministries which the church provides; it does mean that we who give of ourselves and our substance to help others are less likely to need a physician. In losing and giving our life to others in need in any way, we shall the more surely find it."

SOLDIERS FORM ASSOCIATION

★ Efforts of servicemen of the Second Armored Division and other units of the Seventh Army stationed in Western Germany to form a new organization of Christians in the military service have met with initial success, according to Sfc William Stringfellow (of Northampton, Mass.) one of the leaders in the new group.

Stringfellow, together with a

dozen other officers and enlisted men of the armored infantry battalion and other units, began about a month ago to organize a new "ecumenical" fellowship of Christian servicemen. In a meeting recently of the group, over a hundred others joined in what is now known as the servicemen's Christian association. At the meeting they heard Stringfellow describe the need for such a group in this way:

"Our meeting together has significance because it demonstrates our conviction that Christians in every situation—including the army—must work and worship and serve as one . . . because it shows that we have learned that we cannot get along without each other and without each other's different opinions and convictions and insights of the Christian faith."

Christian servicemen of several Protestant denominations, and of the Orthodox and Roman Catholic Churches are participating in the association.

"We have listened to those who say that the Church has neglected and forgotten servicemen and women," Stringfellow asserted, "but you and I know that this is impossible because we—along with those who are still at home—are the Church. The question is whether any of us have neglected or forgotten the Church since we have come into the army."

Stringfellow did, however, attribute the shortage of chaplains upon "a complacency in the Churches over the present emergency, a lack of understanding by Christians who are not in the military service of the tremendous missionary field which is open among servicemen, and inadequate strategy for the recruitment of chaplains from younger ministers and priests."

"I would like to see a team of

Christian servicemen visit every theological school and seminary in the states and place before the men who are going to be our ordained leadership in the future the experience and opportunity which awaits them in the military chaplaincy. And I don't mean recruiting men to make their life-time ministry in the chaplaincy, but rather recruiting younger ministers for two or three years service in the chaplain's corps," Stringfellow proposed.

Sfc. Stringfellow has been a leader in Christian youth activities for several years, having represented the Episcopal Church at international Christian youth conferences, and served while a student at Bates College as chairman of the United Student Christian Council in the United States. He has remained while in the army a member of the world's student Christian Federation executive committee. While studying as a Rotary Fellow at the London School of Economic and Political Science in 1950 he was active in the Student Christian Movement of Great Britain.

TRAINING CONFERENCE FOR LAYMEN

★ Laymen of more than a hundred parishes met with Bishop Bloy in Pasadena for a training conference, launching the 1953 Church program. The meeting was in charge of William H. Siegmund of Los Angeles who is the chairman of the committee on laymen's work in the areas. Other leaders of the conference were Bishop Campbell; Chester Rude, banker; Frank Cooley, newspaper man; Edward DePatie, movie executive; Kenneth Carey, attorney; Alfred B. Fooke, college professor. They dealt with various phases of the Church's program.

THE PICTURE ON THE COVER

★ Dean Sherman Johnson of the Church Divinity School of the Pacific greets Dean Paul Roberts of St. John's Cathedral, Denver, as the latter returned from a trip to Honolulu. The Denver dean addressed the students of the seminary, the first time in his long career that he has spoken to a body of seminarians.



WARDEN T. CLARKE BLOOMFIELD of Lexington Seminary talks things over with Bishop Moody

PSYCHIATRY COURSES FOR CLERGY

★ The American Foundation of Religion & Psychiatry will give their popular afternoon courses for ministers, social workers and business men in the evenings this fall so that more people may have an opportunity to attend. The courses commenced on October 6th in the lecture rooms of the Foundation at 57 Park Avenue, New York City, at 7:30 p.m.

The lectures are adapted to the needs of those who attend, and emphasis is placed upon the problems raised by those enrolled.

The two courses are on the development of personality and human behavior, followed by discussions of counseling. The lectures cover psychotherapy and the Judo-Christian life; the emotional and mental life; and the problems which confront the minister, counselor or business man.

Among the lecturers will be Dr. Iago Galdston of the American Academy of Medicine; Dr. David Roberts, author of "Psychotherapy and the Christian View of Man"; Dr. Smiley Blanton, well-known author and psychiatrist; Dr. Mordecai Kaplan of the Jewish Theological Seminary; the Rev. Otis R. Rice, chairman of religion & health of the Federal Council of Churches; the Rev. Frederick Kuether, director of the Council for Clinical Training; the Rev. Clinton J. Kew of the Editorial Board of the Witness, whose articles on Religion & the Mind appear weekly; and his twin brother, Clifton E. Kew, author and psychologist.

GRADUATE SCHOOL AT SEWANEE

★ The twelfth session of the graduate school of theology was held at the University of the South, Sewanee, Tenn., this

summer from July 30th to September 3rd, with twenty-seven men from eighteen dioceses in attendance. The five-week school is the only institution of its kind in the Episcopal Church. Intensive graduate study is offered in the fields of Bible, Church history and theology, leading to the S.T.M. degree; but qualified students may enroll for courses of instruction without becoming candidates for the degree.

The faculty this year consisted of the Rev. Robert C. Dentan of Berkeley Divinity School, whose course was entitled "The theology of the Old Testament"; the Rev. Frederick A. Schilling of the Church Divinity School of the Pacific, who taught "Studies in the Gospel of St. John"; the Rev. Joseph F. Fletcher of Episcopal Theological School, who offered a course in "The life and thought of William Temple"; and the Rev. Massey H. Shepherd, Jr., also of Episcopal Theological School, whose course was "The Church in the Fourth Century." Dr. Shepherd also served as director of the school.

The dates of the School in 1953 are July 28th-September 1st. For information and applications one should write Dean F. Craighill Brown, School of Theology, Sewanee. The director next summer will be the Rev. Dr. M. Bowyer Stewart, recently retired professor of the General Theological Seminary, and the director of the graduate school from 1948 to 1951.

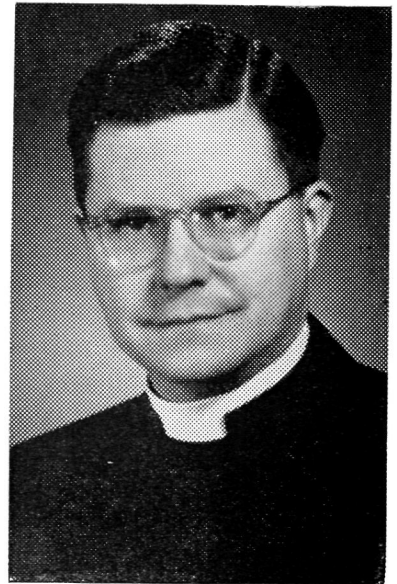
PREACHING MISSION IN BRIDGEPORT

★ The Rev. Norman E. Peterson, rector of the Church of St. Columba, Montreal, and founder of the famous spiritual counselling center in that city, conducted a teaching and healing mission at St. George's Church, Bridgeport, Conn., from October

5 through October 9. In addition to two daily eucharists and the evening mission preaching, healing services were held on Wednesday morning and evening. The mission opened on Sunday morning with a solemn votive eucharist of the Holy Ghost at which Bishop Frederick G. Budlong, retired, was present.

CONFERENCES IN OHIO

★ Evangelism was the theme of the clergy conference of Ohio, meeting at Gambier, September 26-27, with Dean James A. Pike of the Cathedral of St. John the



JAMES A. PIKE

Divine the leader. Laymen also attended this session, later meeting separately through the 28th with H. C. Laughlin, F. A. Rosenfelt and D. K. Merwin the speakers.

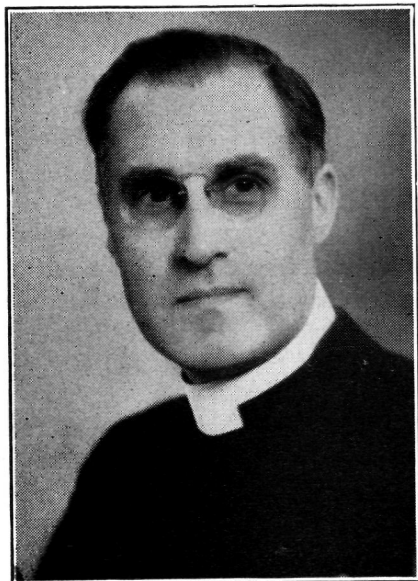
CLERGY CONFERENCE IN NEW YORK

★ Clergy of the diocese of Central New York met with Bishop Peabody and Bishop Higley, September 20 at St. Peter's, Cazenovia. The Rev. Moran Weston of the national social service department explained the results of the opinion poll recently conducted by the department.

FREDERICK C. GRANT RETURNS

★ The Rev. Frederick C. Grant, former chairman of the Witness editorial board, was the speaker at the ceremony opening Union Seminary. He recently returned from a year abroad which was spent in research for his book, "The Ancient Roman Religion."

The subject of his address was "The Gospel for an age of Anxiety", and he declared that Chris-



FREDERICK C. GRANT

tianity "enables men to live in a world of frustration and defeat, but it also encourages them to change the conditions of life so that frustration and defeat may not continue to be inevitable for every child of man. And yet, nevertheless, it remains true that ultimate defeat is the destiny of every human being; no one can escape death—unless death itself can be surmounted, abolished, or transformed. The one who did conquer death, for himself and others, has transformed it."

"Thus", Grant continued, "it is not only in this life that we have hope in Christ: the real anchorage of the human soul is in that eternal life which Christ made available. 'Thou, when thou hadst overcome the sharp-

ness of death, didst open the Kingdom of heaven to all believers'. The Christian gospel views human life in the light of this fact, and against the background of eternal life. Thus its message to an age of anxiety is two-fold;" he pointed out, "not only a psychological reorientation here and now, but also a total reorganization of human life, individual and social, in view of the certainty of the life to come."

"If the gospel ever really penetates and leavens the whole of human society," he said, "it will do something that no political formula or system of organization has ever done: it will transform men, and their motivation, and bring the problems of human relations, both public and private, at least somewhat closer within range of a solution."

"And so the sacred ministry to which you are dedicating yourselves," Dr. Grant emphasized, "is the ministry of a gospel which has faced the situation of world-wide anxiety more than once hitherto, indeed from the beginning of its proclamation, and has had since the beginning, a definite solution for the problem. But how are you to go about your task? I should say that the greatest needs of the world today, so far as they relate to the ministry, are still the old three: religious education, pastoral work, and preaching."

"But", he concluded "the minister of this gospel must be a person who takes it in utter earnestness, and who is himself in steady contact with that world of inner reality by which it lives, something not only historical, and rooted in the past, but eternally real and unchanging and as true today as when it was first revealed."

This service marked the end

of the orientation period for the entering class numbering 230. Approximately one third are studying for a bachelor of divinity degree and preparing for the ministry. Forty students in the Seminary's school of sacred music, training to become organists and choir directors. Another forty are studying religious education. The remainder are doing graduate work.

LEADS MEETING IN IOWA

★ The Rev. Albert Masferre, first native clergyman of the Philippines to serve as deputy to a General Convention, is the featured speaker at the fall meeting of the Auxiliary of Iowa. He is giving addresses in other parts of the country before returning home where he will be chaplain of St. Luke's Hospital, Manila.

BISHOP MELCHER IN OHIO

★ Bishop Melcher of Brazil is leading eleven vestry meetings in the diocese of Ohio this month on the program of the Church. The giving of the diocese for work outside its borders has increased from \$13,000 in 1938 to \$131,000 this year.

PROFESSOR DENNIS IN EAU CLAIRE

★ Prof. William V. Dennis, expert in rural church work, connected with the town and country division of the National Council, was the leader at a conference for laymen, September 27-28, of the diocese of Eau Claire. The second day the featured speaker was Bob Dehaven, vestryman of St. Mark's, Minneapolis, who is a radio announcer.

HAWAIIAN FESTIVAL IN LOS ANGELES

★ Young people from twenty parishes in the Los Angeles area gathered at All Saints. Beverly

Hills, September 27th for an Hawaiian festival in honor of the thirteen young people who came from Honolulu to attend the General Convention. It was their last stop of a coast-to-coast bus tour, which started in San Francisco a month earlier.

MATRICULATION DAY AT CAMBRIDGE

★ The Dean of St. Paul's Cathedral, London, was the headliner at the matriculation day ceremonies at the Episcopal Theological School. Sharing the program with him were the Rev. Anson Phelps Stokes Jr., rector of St. Bartholomew's, New York; the Rev. Theodore P. Ferris, rector of Trinity, Boston, and President W. K. Jordon of Radcliffe College. The school opened on October 6 with thirty-five men entering as juniors, five graduate students and one special student.

WHOLE TOWN AIDS BUILDING FUND

★ Practically the whole town is chipping in to help the building removal fund of the Church of Our Saviour in Secaucus, N.J. Mayor John J. Kane is a leader of the campaign.

The small church building, now surrounded by a trucking terminal, will be moved to a more suitable location in a resi-

dential area. Organizations and businessmen in this community of 10,000 have contributed toward the fund . . . like in any regular community project. One newsstand dealer is donating the profits of his stand for one week.

The Rev. Charles D. Beishein is proving to be a resourceful campaigner since he was placed in charge of the church several months ago. He visits parishioners and makes other trips through the town on a bicycle.

DR. TRUDEAU CHAPEL BECOMES PARISH

★ St. John's in the Wilderness, mission in the heart of the Adirondack Mountains and a charge of the Albany diocese, has become a full fledged parish church after 75 years. The rector, the Rev. Erville D. Maynard, former rector of St. Peter's, announced to the congregation that deeds to the \$200,000 property had been passed from the diocese to the parish vestry. Dr. Francis B. Trudeau, son of the original sponsor, Dr. Edward Livingston Trudeau, is senior warden.

The story of St. John's in the Wilderness is one of the most romantic of Adirondack tales, for it was an outgrowth of the elder Dr. Trudeau's innova-

tion of the modern technique of tuberculosis treatment. He inspired the organization of the chapel among the group that gathered about him in the fastness of the mountains at Paul Smiths. The chapel was built originally of polished white logs in the style of the northland and was financed by hunting guides and Wall Street tycoons, summer hotel dishwashers and guests, railroad executives and mountaineers.

The small chapel, which was built along a remote wagon trail, was consecrated on Sept. 13, 1877. It seated only 40 persons, but as Paul Smiths gained fame as a hunting lodge and summer resort, the chapel was enlarged to accomodate 150. In the early days services were conducted irregularly by visiting clergymen.

CALIFORNIA HAS NEW MISSION

★ Efforts begun by Women of Claremont in the fall of 1951 bore fruit when Bishop Bloy of Los Angeles, authorized establishment of a new mission of the church there. The name St. Ambrose has been chosen for the new mission which had its first service on Sept. 21 in Pitzer Hall on the campus of Claremont Men's College.



MEN ONLY were allowed at a mission held at St. Mark's, St. Louis. Pictured: Charles Saltzman, Kenneth Hanson, John Stewart, religious editor of the Post Dispatch, Bishop Lichtenberger, Carl Anderson, Rector Murray Kenney, Robert Saltzman

EDITORIALS

Houston: Convention City

THE nearest thing to real excitement at the recent General Convention was when the segregation issue was raised over the city where the next one is to be held. The women were first to raise the question by strongly reminding the gentlemen of the two Houses that a city should be chosen where there is no discrimination in hotels or restaurants because of the color of a person's skin.

Houston was first turned down by both Houses of Convention since many were of the opinion that there would be segregation in that city. Bishop Quin then assured the Bishops that there would be no discrimination in that city, and made a telling point by saying that for the Episcopal Church to hold its convention in Texas would do a lot to advance better race relations in the state. The final result, as we have reported, was for the Convention to reconsider its first vote for Chicago in favor of the Southern city. And since it has been many years since a General Convention has been held in the South, the choice is a happy one, if the assurance of Bishop Quin can be made to stand up. In any case he told the delegates that if he is not assured on this point by authorities of the city and state that there will be no segregation, he will withdraw the invitation.

All of which is by way of introducing our Story of the Week, a timely one since it deals with the whole question under discussion. Mr. Wesley is a fighting editor of Houston, as his story reveals, and sheds light on the state of affairs, as far as the Episcopal Church is concerned, on this question.

He says of Bishop Quin—and equally of Bishop Hines though he does not mention him in his story—that he “has proved himself to be four-square as a representative and disciple of Christ in the effective manner by which he has brought his Church up to date and pushing it out in front in the matter of treating men as men and as Christians, without regard to race.”

We heartily agree.

Police State

WE agree with a contemporary who writes that the greatest danger to American freedom comes not from real Communists—who are not

too difficult to distinguish—but from those avowed “patriots” who through stupidity or cupidity or both adopt Communist methods. The clearest and most pertinent issue before us at the moment is the passport division of the state department, headed by Mrs. Ruth B. Shipley. We have had occasion in the past to comment on her arbitrary actions—from which there is no appeal.

The latest outrage of this bureau is the denial of a passport to the Rev. Stephen Fritchman, Unitarian of Los Angeles, who was invited to Australia to speak during the 100 anniversary celebration of the establishment of Unitarianism there. The trustees of his church were quite correct, we think, in writing the state department that “the denial of a passport to our minister will lead many Australians, Unitarians and others, to question the good faith of our government as it proclaims its devotion to freedom.”

We leave it to our readers to judge whether or not this has any bearing on the coming elections. If it is so designed, we think that our present governmental authorities sadly underestimate American belief in justice and fair play. Secretary Acheson's lame defense that only 190 applications for passports have been refused may be true or not; if only one is unjust it is the concern of every believer in democracy.

We salute Senator Wayne Morse of Oregon for his courageous and almost one-man fight on this issue as he announces his intention to move for a review procedure when passports are denied. States Senator Morse, “I do not yield to a single person in the United States in my hatred for Communism . . . I consider it my duty to do what I can to see to it that no one division of this government, even the passport division of the state department, shall be allowed to exercise unchecked, discretionary, arbitrary power.” Bravo!

Because of the clarity of this issue in regard to treasured American freedom we urge those who read this to write to both Senator Morse and especially to their own Senators demanding that a stop be put to this attempt to establish a police state here.

That such an attempt is being made, whether by the present administration or powers behind it, is becoming increasingly clear. Action, in addition to resolutions and high-sounding speeches, are needed if it is to be avoided.

A BETTER TOMORROW THAN TODAY

Frederick Ward Kates

Dean of St. John's Cathedral, Spokane

AN obvious use of life to every man of good will is to work with all his power to make today better than yesterday, tomorrow better than today. Every man of good will in the course of his life wants to have done something, however modest and unpretentious, to make the world a better place, a mite happier a place to live in, one notch closer to the ideal of the Kingdom of God. He wants to live in such wise that the world, after he has gone, is a fairer place for his having lived. This real, though often unspoken, desire of every man of a good heart is a paramount use of life: to live in such a way that tomorrow's world will be an improvement over today's.

Most men have a sincere desire to leave the world better than they found it and fondly hope that their lives may have contributed in some small measure to this end. There are, of course, many completely selfish people whose sole interest in life is the satisfaction of their appetites and of their lusts for self-advancement and power. They have no interest at all in the world that is to be. But a man at his best wants a better world for his children than the world he knew. A man at his best is not content to leave things as they are or worse than he found them: he wants, if possible, to leave them genuinely better.

But how? What can a man do toward making tomorrow better than today?

First of all, he can by every resource at his command seek to relieve the world's misery, its sorrow and its pain. While many of us cannot do much directly toward this end, no one of us will be excused from not doing what little he can. Directly and indirectly if that is the only way, we are bound to relieve, to mitigate, and to remove the burden of mankind's suffering and sorrow and sin. Everyone who is engaged in any work or service whose object is the relief of humanity's agony and pain is playing a real part in insuring that tomorrow's world will be fairer than today's. Physicians and nurses, welfare workers and social engineers, teachers and ministers, researchers into the cause and spread of disease and wise parents, enlightened politicians and far-visioned statesmen—these all are stalwart creators of a finer new world for men.

But it is not enough just to do all we can to bring about a more equitable social order and to

relieve mankind's suffering insofar as we are able. We are called to a harder task, namely, to pour into the world all the happiness and courage we possess. We are, in other words, to make a spiritual investment in the new world. We are to pump into its veins new life, new hope, new joy. To rectify social injustice and relieve suffering is a magnificent way to use one's life. To use one's strength to make a world grown tired and old a more joyous and happier place for men to dwell is even more splendid.

Create Beauty

SINCE beauty that once lived never dies, men yet unborn will rejoice that we lived, if we leave behind us when our work and days are done, some beauteous thing.

Beauty in any form is the most useful thing in the world, and creators of beauty are the most useful people we know. We have forgotten the names of the engineers whose skill erected the Roman highways and aqueducts, but the creations of the artists of ancient Greece are with us still to inspire, to ennoble, and to bless. Since men do not live by bread alone but by every word and work of God, whoso builds beauty into fabric of the world serves God and man the future well.

Fine words, you say, but how about the man who lacks a craftman's skill and an artist's hand? How can he aid in building beauty into the world? Our answer is ready. Though we may not leave behind us some original work of art that our skill and genius have fashioned, if we leave our fellows the memory of a beautiful life joyfully lived, we shall have performed a worthy service to those who shall follow us. Who makes the world a more beautiful place, not just by what he has done, but also by the manner and spirit in which he has lived, serves the future well. Tomorrow will surely be fairer than today because such a man was born.

Beyond all this, what further can a man do to make tomorrow better than today and to leave the world a happier place than he found it?

The Christian has an immediate answer. It is this: the best thing a man can do for the future of the world is to increase the influence of Christ within it. Here every man who regards himself in any sense of the word a Christian can take hold and help, for Christ's followers are his

agents in the world, emissaries of his love and will.

It is true that every person who is engaged in any enterprise that benefits mankind mentally, morally, physically, or spiritually is helping to extend the influence of Christ. But without minimizing the value of every such endeavor, by itself it is not enough. It is not adequate for the size of the task in hand that Jesus should be remembered vaguely as the personality and power behind men's efforts to do good, to perform works of mercy and deeds of love. Men must come to know Jesus directly and this can only be brought about by men who have met him face-to-face.

This is simply to say that if we want to have a share in building a finer world for tomorrow, we must conceive of ourselves as co-workers with God. Working with Christ for his goals, we are working hand-in-hand with God.

Christians have always considered themselves "laborers together with God," and so do all men who judge the great use of life to be workers alongside of God assisting his plans for men to come true. There is no higher dignity that men can wear than this, no finer role in life that they can play. To use our lives, with all the strength and gifts that God has endowed them, to advance God's good purposes for mankind is a certain way to make sure that the world will be a better place for our having lived.

Faith To Believe

WINNERS-OF-MEN to Christ and co-workers with God are always men of faith, and we are called to be such men if we labor for the day when earth will be "fair and all men glad and wise." Sir Robert Shirley of 17th century England is the type of man we should emulate. We know little of him beyond the fact that in the year 1653, "when all things sacred were throughout the nation either demolished or profaned" by the Puritans, he established a chapel of the Church of England, the Church and faith Oliver Cromwell was determined to destroy. According to the dedicatory inscription on the walls of his chapel, Sir Robert's "singular praise is to have done the best things in the worst times, and hoped them in the most calamitous."

The faith exhibited by this obscure English nobleman is the sort of faith we must possess and act by now. Faith to believe in and to perform the best things even in these perilous and unpropitious times—this is what God requires of us now, and no less than this, if we would be builders of a fairer world for men.

It will be easier for us to approach the height of Sir Robert's faith and to equal his action, if

we recall that countless others have done what now we are called upon to do—believe in the best things in the worst times. Wordsworth composed some of his greatest sonnets while Napoleon was preparing for the invasion of England. Keats' memorable sonnet of intellectual and spiritual discovery "On First Looking Into Chapman's Homer" was written the same summer the battle of Waterloo was fought. Handel's majestic "Hallelujah Chorus" was written when its composer's health and fortunes were at their lowest ebb.

Those who wish to bear a hand in shaping a brave new world for men must forswear once and for all the cynicism of Alexander Pope, who, daring to add to the Beatitudes, penned the blase line: "Blessed is he who expects nothing, for he shall never be disappointed." They will, instead, go along with William Carey, the father of Christian missions in modern times, who said, "Expect great things from God; attempt great things for God."

This means that men who seek to make tomorrow better than today must, first of all, be Christ's disciples themselves and as such they must regard themselves as missionaries devoted to the winning of other men to discipleship to him. Specifically, they must recognize that only in the following of Christ will mankind's problems be solved. Further, they must help others to share this conviction and to align their energies with Christ's purpose—the welding of the nations into one family, making God's will the dominant motive in human life, transforming the kingdoms of this world into the Kingdom of Christ.

Why Talk About Money?

by William P. Barnds

EVERY once in awhile somebody feels that the clergy talk too much about money. There are people who do not like to hear money mentioned in a sermon or in church notices, yet the clergy rather consistently do both from time to time. Just why do the clergy talk about money?

The clergy talk about money because they are men whose duty it is to preach the gospel, and part of the gospel has to do with money. Our Lord talked about money. Indeed he had much to say about it. If you will just count the references he made to money, you will be surprised at how many they are.

Our Lord talked about money because he was dealing with people and money plays a great part

in the lives of people. He came to minister to people and he could not minister to them fully unless he touched upon their major interests, and money is a major interest. The clergy talk about it because they are concerned with the vital issues in the lives of people. Is money one of these issues? Certainly it is, not because of what it is in itself but because of what it represents and what it can do. How many times have you used money today? How do you pay for groceries, gasoline, clothing, medicine, newspapers, and many other things? How would you get along if you had no money? In that case the money of someone else, either of relatives or the Church or the state, would come to your aid. A presentation of religion that has no guidance to offer people about the right use of money, has missed out on a vital area of their lives. The clergy, therefore, preach and talk about money because if they did not do so they would not be fair to their parishioners, whom they are to guide and help in the fundamental problems of life.

The clergy talk about money because the work of the Church has to have money to keep going, and many people would not realize that fact unless they were reminded of it. It takes money to pay heat, light, and telephone bills in the Church, to put out literature, to pay the stipends of clergy and others. Missions cannot be carried on without money, because the missionaries have to eat and be clothed in order that they can do their work. Money is a means to an end. It is our customary medium of exchange. There is nothing mysterious about why the Church needs it. It needs it to pay the expenses involved in keeping the Church open. Now some people are just not aware of these simple facts until they are brought home to them by the clergy, and some few people are miserly and will not become more generous unless the clergy preach generosity. So when your rector preaches about money, he does it as part of his duty and privilege. Be glad that he is doing his duty, and listen to what he says and act accordingly.

THE PRAYER BOOK Its History and Purpose

By
IRVING PEAKE JOHNSON
Founder and First Editor of The Witness

25c a copy — 10 copies for \$2

The WITNESS

Tunkhannock

Pennsylvania

Whole-Hearted & Holy Heart

BY

Philip H. Steinmetz

Rector of the Ashfield Parishes

DOORS open to the person who is marked by whole-hearted enthusiasm which stay shut to the wishy-washy. The limp hand or such words as "Oh, I don't know." or "I guess so" prevent people pouring themselves out to you in friendliness and love. Warm and eager enthusiasm exerted at full throttle draws others into full response and deepens our fellowship with them.

But whole-hearted enthusiasm may be directed toward evil, as in war or crime or fits of fury as well as having a good object. It is important that the whole heart be also a holy heart. St. Peter says, "Sanctify the Lord God in your hearts" or "in your hearts consecrate Christ as Lord" or "concentrate on being completely devoted to Christ in your hearts."

The holy heart is one which is filled full with love for God. Everything else has been crowded out by the response to his love.

Obviously we get that way by letting the love of God have as much chance as possible to make an impression on us. That is part of what we are about in church each week. We rehearse the many signs of God's love which we have noticed and perhaps have some new one pointed out that we had missed. We let the wonder of this undeserved goodness dawn on us more fully. And as we let God have more sway, we find that he makes us over inside and out. For a holy heart is not "Made in U. S. A.", it is the gift of God. Are you taking advantage of your chances to receive it?

ATTENTION PLEASE

The editorial office of The Witness is now located at

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

However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Edith Stein. By Teresa de Spiritu Sancto, O.D.C. Sheed & Ward. \$3.25.

Fraulein Doctor Stein was a first rank German philosopher. She became a Roman Catholic and later a Carmelite nun. Transferred to Holland for safety, because she was of Jewish birth, she was taken by the S.S. and sent East to the gas chambers. Her story is told here without bitterness, and the broadmindedness of German Roman Catholicism glows in contrast with the anti-Semitism and other bigotries of recent years. In this book there is a spirit entirely opposite to the whining hostilities, thinly disguised by piety, of "The Seven Storey Mountain." Jews are reckoned with as God-fearers, Protestants as Christians. A great book about a great woman, this would make a noble motion picture. (Be it said to the credit of the Germans: five editions appeared in two years, published in Nuremberg!)

Friends for 300 Years—The history and beliefs of The Society of Friends since George Fox started the Quaker Movement. By Howard Brinton. Harpers. \$3.00.

Howard Brinton presents in very readable form more aspects of Quakerism than any former writer on the subject.

He outlines the history of the Society and with a fine sense of brevity and values gives short quotations from the Journals and writings of the early leaders. The unique quality of the

book lies in the author's analysis of the Friends' underlying thought and philosophy as they have developed from George Fox's day to the present, and his comparison of these with the beliefs and practices of the Protestant and Roman Catholic churches.

This is a book which will be read with great interest by those who care to consider and evaluate Christian thought and its development.

—Katharine W. Blaine

School of Religion—Parochial Courses. Mobray (Morehouse). \$1.50.

This syllabus of the teaching mission held last Lent in 300 parishes in the Diocese of London—used as a basis by the various teachers—achieves a fine breadth in its necessarily central position. Most useful as a foundation for "teaching" sermons. Its condensed style and not too discriminate bibliographies show it is not meant for general reading.

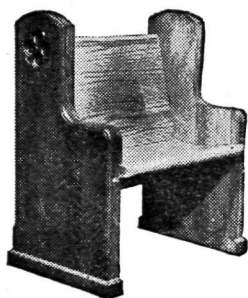
DeVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address The Headmaster, Box "A."

Charles A. Connick
* Associates *
Designers and Workers
in Stained Glass
499 Hancock Street Boston



Established 1891

CHURCH PEWS

CHURCH FURNITURE
ECCLESIASTICAL WOODWORK

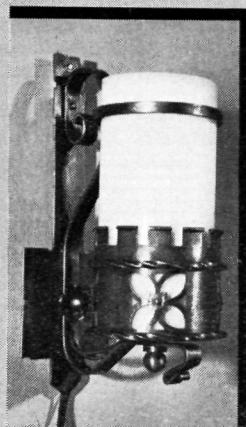
Send for Catalogue

CARONDELET MANUFACTURING CO.

5835 South Broadway

St. Louis 11, Mo.

RAMBUSCH designers and craftsmen working with you and your architect, will find a solution within a designated budget for your church interior.



Fixtures



Altars

RAMBUSCH

40 West 13th Street, New York 11, N. Y.

PEOPLE OF THE CHURCH

CLERGY CHANGES:

ARTHUR E. PRITCHETT, formerly rector of St. John's, Mason City, Iowa, is now rector of Christ Church, Hudson, Ohio.

CHARLES H. BLAKESLEE, formerly vicar of St. Dunstan's, Westchester, and St. Simon's, Maywood, Ill., is now rector of St. James, Wichita, Kan.

ALFRED B. STARRATT, formerly rector of St. Paul's, Stockbridge, Mass., is now chaplain at Kenyon College.

FRANK D. MUSGRAVE, deacon, is now in charge of St. Matthew's, Toledo, Ohio.

LAURENCE H. HALL, formerly rector of All Saints, Portsmouth, Ohio, is now senior canon at Trinity Cathedral, Cleveland.

CLIFFORD O. WALIN, formerly chaplain to Episcopal students at the University of Wyoming, is now rector of St. Luke's, Cedar Falls, Iowa, and in charge of St. Luke's, Waverly.

WILLIAM C. JOHNSON, formerly rector of Holy Cross, Popular Bluff, Mo., and vicar of St. Paul's, Sikeston, is now curate at St. Martin's, New Orleans, La.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

For catalogue, apply to

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

CHARLES E. BENNISON, formerly rector of Christ Church, Joliet, Ill., is now rector of St. Luke's, Kalamazoo, Mich.

B. STEPHEN TOPALIAN, former Baptist minister, is now in charge of Grace Church, Galion, Ohio.

LAYWORKERS:

FRANK B. COOKSON, professor of music at Northwestern University, is now organist at St. Mark's, Evanston, Ill.

WESLEY A. DAY, formerly organist at the Redeemer, Chicago, is now organist and choirmaster at St. Mark's Philadelphia.

DOROTHY A. MILLER, formerly director of religious education at Grace Church, Oak Park, Ill., is now executive secretary of the department of religious education of the diocese of Chicago.

STOP TOBACCO



Banish the craving for tobacco as thousands have with Tobacco Redeemer. Write Today for free booklet telling of injurious effect of tobacco and of a treatment which has relieved over 300,000 people.

In Business Since 1909

THE NEWELL COMPANY
314 Clayton Sta. • St. Louis 5, Mo.

FREE BOOK

VESTMENTS

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

1837 Church Vestments
Makers over 100 Yrs. 1952

COX SONS & VINING, Inc.

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



CASSOCKS

Surplices — Choir Vestments

Eucharistic Vestments

Altar Hangings and Linens

Prices Sent on Request

J. M. HALL, INC.

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

Tel. CH 4-3806

CHURCH LINENS

For thirty years suppliers of fine Irish Linen for all church purposes. Transfers, patterns and other items. Buy now for Easter.

SAMPLES FREE

Mary Fawcett Company

Box 325W, Marblehead, Mass.

ALTAR LINENS BY THE YARD

From one of the widest selections of Church linens in the United States. I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½, 6, 6½ and 7 inches at \$1.

MARY MOORE

Box 394-W

Davenport, Iowa

CATHEDRAL STUDIOS

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

MONEY for your TREASURY

Over 1,500,000

SUNFLOWER DISH CLOTHS

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

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

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

PEW SIZE

The Book of Common Prayer

The Church Hymnal (words only)

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

319 Lombard St., Philadelphia 47, Pa.

Endorsement of Bishop must accompany request



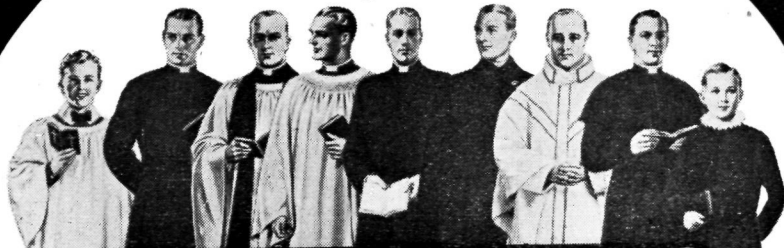
Choir Pulpit COWNS

Confirmation Robes, Paraments, Fine materials, beautiful work, pleasing low prices. State your needs. Write for Catalog.

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

J. WIPPELL & CO. LTD.

EXETER, ENGLAND



CASSOCKS • ALBS • RABAT VESTS
PRIEST CLOAKS • AMICES • SURPLICES
CHOIR GOWNS • TIPPETS • HOODS

Send for catalog and self-measuring forms

AMERICAN REPRESENTATIVE

GEORGE L. PAYNE

15 Prince St.

Paterson 21, N. J.

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.

BERNARD IDDINGS BELL
Deputy from Chicago

Let me correct a statement in Mr. Spofford's column (September 25) that the American Church Union was responsible for the withdrawal of three resolutions before the House of Deputies at General Convention, resolutions which condemned the occasional asking of ministers of other religious bodies to "lay on hands" in the ordination of priests of this Church, an unrubrical and unauthorized practice by three or four of our Bishops, apparently for sentimental reasons, a procedure which has caused serious unrest in the Church. Mr. Spofford says that the A. C. U. called a caucus the night before these resolutions were to be discussed in the House of Deputies, which caucus ordered the movers of the resolutions to withdraw them because the A. C. U. knew the resolutions would be defeated. This was not so.

I was probably the chief mover in calling the only caucus held on this subject, a caucus which was attended by nearly 100 deputies, clerical and lay, only a few of whom were members of A. C. U. I am not a spokesman for the A. C. U. and had no consultation with its officers previous to the caucus. It was this caucus which persuaded the movers of the three resolutions to withdraw them.

The resolutions had become unnecessary for two reasons. First, the House of Deputies had received a

message from the House of Bishops to the effect that the latter would privately handle this matter (which was right and proper, since it was the conduct of a certain bishop that was involved). Secondly, the whole matter of these resolutions has been presented by the public press as involving a partisan issue. Open discussion would have benefited nobody, and would have caused embarrassment to the Bishop of Massachusetts, our host bishop, who had preached that morning in a local church a sermon in which he sought to reduce the issue to a personal level. However the vote might come out, if there was to be a vote taken, nothing but harm would be done to the good name of the Church and of our host. The movers of the resolutions readily agreed to withdraw them, and did so, to loud applause from every deputy in the House.

The resolutions did not originate with the A. C. U. One of them came from an eminent lawyer not at all of the A. C. U. type of churchmanship. They were honestly presented by deputies who thought that even a bishop is not above the law. They were withdrawn solely for the reasons mentioned. The A. C. U. had nothing to do with the matter.

GENERAL STAFF NURSE

144 bed hospital located in Southern Colorado near mountain resorts. 44 hour duty, liberal personnel policies including social security. For information write, Director of Nurses, Parkview Episcopal Hospital, Pueblo, Colorado.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts



FOUNDED 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

REV. SIDNEY W. GOLDSMITH, JR.

Rector and Headmaster

257 Shumway Hall

Shattuck School

Faribault, Minnesota

CATHEDRAL CHOIR SCHOOL

New York

(Choir Membership not required)

Organized by Bishop Henry C. Potter in 1901 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department restricted to choir boys. Day students not being required to sing. Total charge for boarders, including tuition, \$450. Total charge for non-singing day students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to Curriculum and examinations.

The Rev. Darby W. Betts, S.T.M.

Head Master

Cathedral Choir School

Cathedral Heights, N. Y. City 25

CARLETON COLLEGE

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

Address: Director of Admissions

Carleton College

Northfield

Minnesota

HOLDERNESSE

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

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire

FORK UNION MILITARY ACADEMY

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

KEMPER HALL

Kenosha, Wisconsin

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

FOR CATALOG, ADDRESS, BOX WT

ST. MARY'S-IN-THE-MOUNTAINS

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

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITTMAN, Principal
Albany New York

St. Augustine's College

RALEIGH, NORTH CAROLINA
1867 - 1951

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

HAROLD L. TRIGG, President

ST. LUKE'S HOSPITAL SCHOOL OF NURSING

New York City

Offers an accredited 3-year program in basic professional nursing. Classes enter in September and February. Write or visit (Saturdays at 10 A. M.)

The Registrar

119 W. 114th St., New York 25, N.Y.

The Church Home and Hosnital

SCHOOL OF NURSING
Baltimore 31, Maryland

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

Apply to Director of Nursing

BACKFIRE

J. PHILLIP PULLIAM JR.

Candidate, Holy Orders, Colorado

Fr. Liebler's letter in the issue of August 7 was most interesting. But his thesis seems to be a novel one, to say the least. It is true that protest, etymologically, means to bear witness for (pro) something; however, the word has long since, in popular parlance anyway, meant "to bear witness against" something.

It should be agreed that the simple title, "The Episcopal Church," would be wrong since we are not the only church episcopally governed. But it would also be incorrect today, on Fr. Liebler's thesis, to call our Church "The Protestant Episcopal Church" because there are now in this country other Churches also bearing witness to the historic Episcopate: the Roman Catholic Church (including the Uniates), the Eastern Orthodox Church (and the Lesser Eastern Churches), and the old Catholic Church (the Polish National Catholic Church).

The word Protestant originally was applied to Lutherans but subsequently to Anglicans also and then to all non-Roman Christians in the West (Presbyterians, Reformed, Baptist, Congregationalist, Methodists, etc.); the word does not properly apply to non-Roman Christians in the East. Only later did Protestant come to signify "non-Catholic" as well as "non-Roman." During the colonial period Protestant, in the sense of "non-Roman," was favorably employed by Ecclesia Anglicana in Great Britain and the British Colonies. Even the great Anglican Catholic, Archbishop Laud, described himself as professing the "Protestant Religion." In the coronation service the sovereign of England promises in solemn oath to protect "the Protestant Reformed Religion established by law" and "the settlement of the Church of England."

In this country the term Protestant was first used in the state of Maryland in the description of the Church (Protestant Episcopal). In the eighteenth century, when the colonial churches became the national Church and after we had received apostolic order from Scotland and England, it was only natural at that time to speak of our Church as "The Protestant (i.e., non-Roman) Episcopal (i.e., Catholic) Church."

But now that Protestant suffers a quality and consequent ambiguity of meaning, it seems wise to delete the word from the title of our Church. "The American Catholic Church" or "The American Episcopal Church" have frequently been suggested as proper descriptive titles since the other Catholic bodies in America have some other national ecclesiastical tie or allegiance; but the American Episcopal Church is autonomous and

autocephalous. The former title might, perhaps, be preferred to the latter because there are other denominations in this country employing the term Episcopal yet not possessing the historic or apostolic episcopate (e.g., the Methodists).

Of course, it could also be argued that Catholic is ambiguous because it now generally signifies "Roman Catholic" to the popular mind! So, where are we? Are we, therefore, to be anonymous and anomalous, the ugly duckling in American Christendom? No, I think not; we need but educate our people concerning the meaning of Catholic. Our Church is Catholic because we have: (1) the apostolic ministry, (2) the sacraments, (3) the ecumenical creed (commonly called the Nicene Creed), (4) the Judeo-Christian Scriptures. Incidentally, Catholic antedates Protestant by many centuries as a description of the Church and it is our creedal description; why not, then, insert it in our constitution and canons, including the Book of

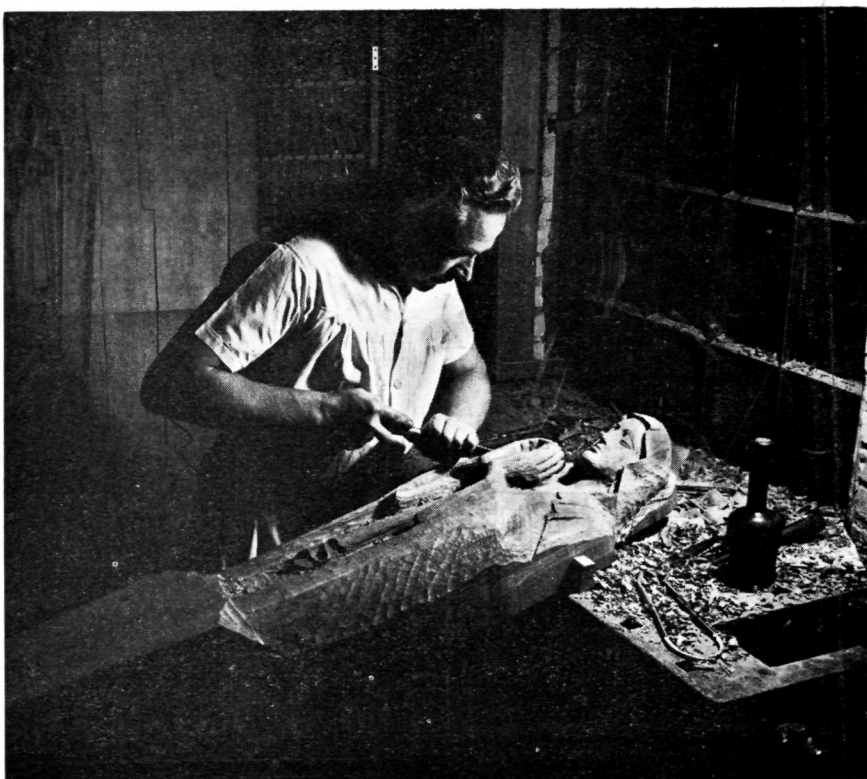
Common Prayer, as a word most appropriately used in the title of our Church?

I am sorry I cannot agree with Fr. Liebler's peculiar thesis. Question—Fr. Liebler: Do you find any historical precedent for your meaning of the word Protestant? I am interested.

LEWIS R. EDWARDS

Layman of Hartford, Conn.

An important part in a Christian's life is his activity in political affairs. In order to protect our democracy he should do his full part at least when election time comes around. This year is no exception. The Christian will listen to the principal broadcasts and study the platforms of the Democrat, Republican and Progressive Parties, in a broadminded way. He will seek to further the interests of the people as a whole and ignore selfish attitudes. Thus at primary and election time he will bring his principles to the polls and vote accordingly.



Expert counsel and practical help in connection with your planning of chancel alterations, pews, altars and church woodwork. Write us for details.

Ossit CHURCH FURNITURE CO.

SINCE 1867

JANESVILLE, WISCONSIN