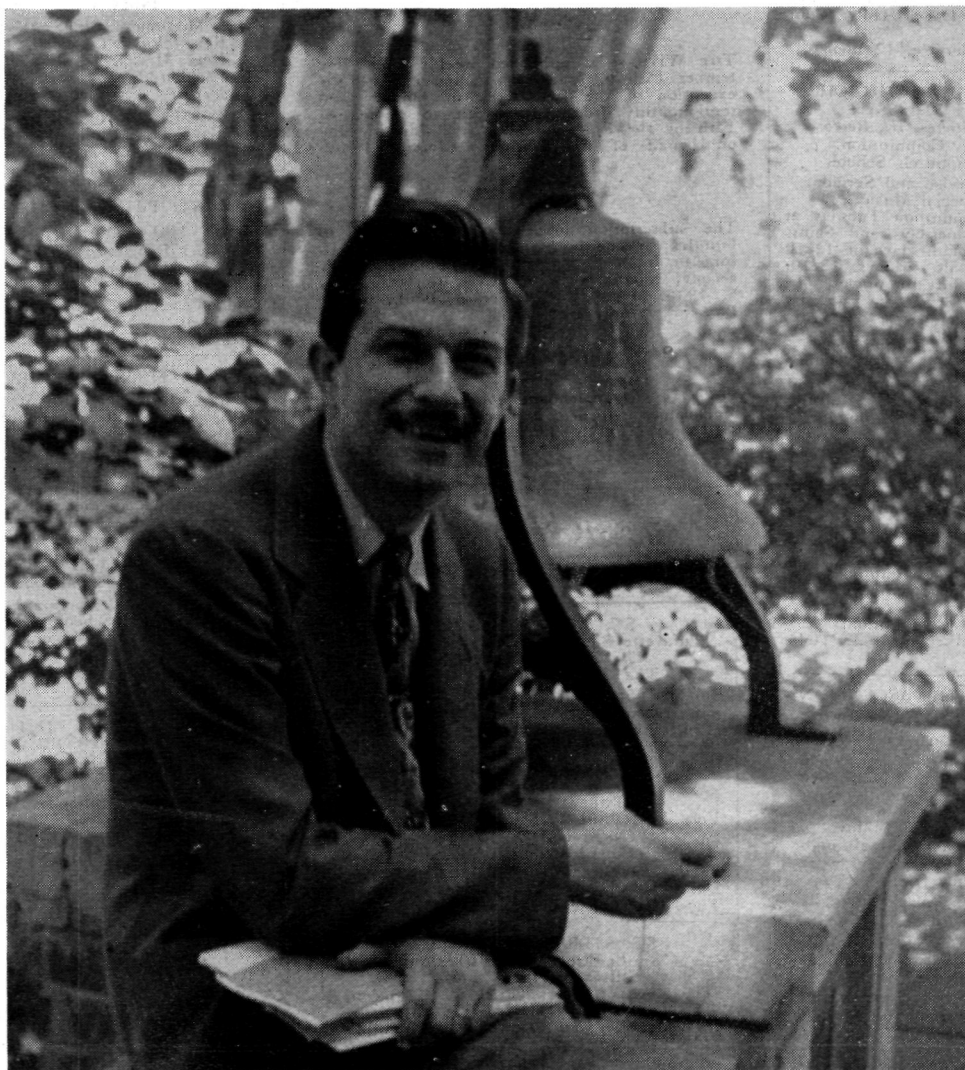


THE

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# Witness

October 30, 1952



CHAD WALSH

PROFESSOR AT BELOIT COLLEGE

First Of The Articles By Chad Walsh

## SERVICES In Leading Churches

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

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.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. Surgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12: Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. PAUL'S CATHEDRAL

SHELTON SQUARE  
BUFFALO, NEW YORK  
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. E. 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—

### HOLY COMMUNION AT ECUMENICAL MEETINGS IS CLARIFIED

#### BISHOPS AT CONVENTION ISSUE STATEMENT FOR GUIDANCE OF THE CHURCH

★ At the General Convention of 1949 a resolution from the diocese of Michigan requesting clarification of the policy to be followed "with reference to inter-communion with members of other communions during conferences whose purpose is to further the ecumenical movement" was presented to the House of Bishops. The following statement, deliberately limited to such occasions, has been approved by the House of Bishops at the 1952 Convention in response to this request.

We rejoice that in recent years long separated companies of people who accept Jesus Christ as God and Saviour have been seeking to overcome our unhappy divisions. He who is our High Priest prays that those whom the Father has given him may be one as he and the Father are one. He calls all who confess him to make his prayer our own. His prayer for us and our prayers in his name cannot be fully answered until we may kneel together to receive holy communion as one flock under one Shepherd. Indeed there is no full expression of Christian unity without that. No other level of united life and work can make up for the lack of it.

But the very fact that long

separated companies of Christ's people are turning towards one another confronts us with new problems and perplexities. One of the happiest features of our unhappy times has been the drawing together of Christians of many traditions for mutual understanding, for fellowship, for shared service and shared witness and for mutual help. Exceptionally informed leaders, laymen and laywomen, students and young people have all shared in this experience. At these gatherings there is often a deep experience of Christian fellowship in faith and prayer. The desire is increasingly felt to crown this experience by a shared act of holy communion. Yet just here we confront the most stubborn obstacles of deep conviction and here the distress of conscientious inability to unite is most deeply felt.

Holy Communion is the most sacred action of the Church as the body of Christ. In it the Church as a body indwelt by the Holy Spirit celebrates before the eternal Father the self-offering of Christ for us and to us. In it we believe Christ is truly present and those who receive him by faith and join their self-offering with his receive his life and power. Just because

this is a sacred action of such high meaning our own Church and many other Churches have sought to insure that those who celebrate holy communion do so with the authority of the body whose action it is, and that those who share in it are informed of its meaning and are responsibly committed to the faith and fellowship of the Church in whose life it is so central.

While recognizing differences among us, our own Church has treasured jealously the due ordination and authorization of those who are permitted to celebrate holy communion. And we have sought, often very imperfectly, to guard against uninformed and irresponsible participation by the requirement of instruction and confirmation before the granting of regular communicant status.

These considerations and many others confront us when we seek to move towards fuller unity with our separated brethren in Christ. It is a disservice to the cause of unity to imagine that our divisions are insurmountable, or to underestimate them by imagining that they are based only on habit or prejudice. This is supremely the case when it comes to the most painful division of all—in the holy sacrament. Our differences here—our differences within our own Communion, and our differences with those in other Communions—are not merely matters of words or vestments, but of fundamental questions of faith and order. To act as if these differences in principle do not exist makes the task of reunion harder. Our differences must

be confronted alike in honesty and in brotherly love.

In the light of the considerations already mentioned, the practice of the ecumenical movement generally, as well as of our Anglican Churches around the world, has been not to plan "joint" communion services at inter-church gatherings. By "joint" communion services we mean services at which ministers of two or more separated Churches or Communions share in the celebration and administration of the sacrament.

Churches, not conference committees, rightfully celebrate the Lord's Supper. Two or more Churches can only join through the shared action of their ministers in a "joint" communion when they fully recognize and accept one another's ministries.

Within the ecumenical movement at its most responsible levels it has become for the host Church in the place where a meeting in the interest of Christian unity is held to provide a celebration of the holy communion at which communicant members of the other Churches participating in the conference are invited to receive the sacrament if their consciences permit. Bishops of the Anglican Communion have not infrequently been the celebrants at such services according to the use of our Book of Common Prayer.

We must recognize that in the ecumenical movement we are confronted by new problems and relationships with which the rubrics and canons of our Church have not been primarily concerned. In determining our course we must weigh together the precious values in our own inheritance which we must seek to guard and our calling to give expression to our shared life in Christ with brothers of other traditions wherever it is found in sincerity and truth.

There may well be times, at

gatherings for a responsible ecumenical purpose, when a bishop of our Church within whose jurisdiction the meeting occurs will decide that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the holy communion at our Prayer Book celebration. As is recognized increasingly in the higher levels of the ecumenical movement, it is particularly important that on such occasions proper preparation for an interpretation of the sacrament shall be provided, with special emphasis on the note of penitence for our separation from each other. We are agreed that such an exception to our normal rule may properly be made by a bishop in his own diocese, where the general principles of this statement are understood.

We recognize that there will be times at such ecumenical meetings when members of our Church will be invited to receive holy communion at services of other Christian bodies. We do not generally encourage this participation. There may be members of our Church who in ecumenical settings and in accordance with their own individual consciences will receive holy communion in non-Episcopal services. They must realize that under the circumstances they are acting upon their own responsibility and are not committing their Church.

In making their decisions we hope that members of our Church will remember that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way. The unity of our own Church family in this whole process is, we feel, an essential preliminary. If we, as individuals, are impatient with the limi-

tations which disunity imposes on us, it is good that we should be impatient, and even better that we should remember our Lord's pain at our disunity and work all the harder to reach that agreement in mind and will which will make one communion and fellowship possible.

## KLOMAN INSTALLED VIRGINIA DEAN

★ E. Felix Kroman was installed as dean of Virginia Seminary on October 15th, with approximately 1,200 persons present. Bishop Goodwin of Virginia conducted the service as president of the trustees. He was presented by Bishop Powell of Maryland. Bishop Dun of Washington, in his sermon, said that "two things constantly threaten the Church. One is that we shall



lose fresh contact with the sources and roots of its own life and the other is that it shall lose contact with the contemporary world which is the area of its mission.

"A Church whose leadership and ministry is not perpared in schools where they are helped to dig deep, with every resource available into the riches of our inheritance and helped equally to look with open and under-



standing eyes on the realities of the world which confronts us—such a church will either lose touch with its own roots or lose touch with the world.

"A Seminary will be great in the measure that it performs this task and a Dean will be great in the measure that he holds it to this task."

Representatives of twenty-three seminaries, schools, colleges and universities took part in the installation.

Addressing the guests after a buffet luncheon, Dean Kloman noted that he was returning to head his alma mater 30 years after graduation and declared: "God works through men and not through magic. We ask God's help, through his Holy Spirit, that men coming here may find a deep sense of discipleship to Christ and of dedication to preparation for their ministry."

"Without the whole ministry of ordained men and laymen, the Church will fail. The job here is a small part of the critical job that faces us all, the job which can be done only as laymen and clergy know themselves to be fellow workers. With high hopes and courage, we go forward to do our work in our generation."

## DONEGAN SAYS CHURCH IS NEUTRAL

★ Bishop Donegan of New York, preaching at Calvary, New York, October 19, when the Rev. Clare Backhurst was installed as rector, said it was not the place of the Church to take sides in the present political campaign. Rather Church leaders, he said, should have confidence in the ability of voters to distinguish between true and false statements by candidates. He declared that the Church primarily is concerned with the conversion of individuals and the social order.

## THE REASON FOR DECLINING

★ The Witness ran a "Stop Press" notice last week, in all but the first 2,000 copies, when we received word that the Rev. Gresham Marmion had declined his election as bishop of Spokane. The reason that he did so was because he returned from General Convention with a bad throat. He consulted a specialist as well as his family doctor, both of whom warned him against colds and other throat infections which might aggravate his present condition. Both said "that the travelling a bishop has to do was conducive to colds and that cold weather might have an adverse effect". Marmion, in a letter to Bishop Cross of Spokane, said that "there is no cause for alarm" but that "very good care must be taken of the vocal cords."

## WALSH PREACHES AT COLUMBIA

★ The Republican candidate for the presidency, General Eisenhower, was in the congregation last Sunday at St. Paul's Chapel, Columbia University, when the Rev. Chad Walsh preached on "The Importance of Being Maladjusted." It was primarily a student congregation and Walsh, the first of whose three articles start in this issue, told them that they should not

try to become adjusted to the world as it is, but as it should be. He said that "ad writers, ghost writers and politicians" urge youth to worship false goals of pleasure, money and power.

General Eisenhower chatted with two students following the service, both members of the choir. One of them, Anne Anderson of Woodcliffe Lake, N. J., asked him how he liked the music and he replied that it was fine but that he had not been able to follow the hymns since he had left his glasses at home.

## NEW PRESIDENT AT TRINITY

★ Albert C. Jacobs, chancellor of the University of Denver and former assistant to General Eisenhower at Columbia, has been elected president of Trinity College, Hartford. He was a teacher of law at Columbia, and provost from 1947 to 1949 when he assumed the duties of the president during General Eisenhower's leaves and absences. He comes to Trinity, a college of 900 students, from a university with 11,000 students. The chairman of the committee of eight that recommended Dr. Jacobs, who is fifty-two, was A. Northey Jones, a partner of Morgan Stanley, New York bankers.



GIRLS' FRIENDLY JUNIORS at Trinity, Covington, Kentucky, make their beanies and scarves

## CHURCHES JOIN FORCES FOR LECTURES

★ The Rev. Arthur L. Kinsolving, rector of St. James, New York, and the Rev. George A. Buttrick, pastor of the Presbyterian Church three blocks away, have joined forces for a series of lectures this fall by prominent laymen. Meeting each Tuesday evening, the general theme is "Christendom can again make history in a hostile world". The first two lectures are at St. James, followed by two at the Madison Avenue Presbyterian Church. George Van Santvoord, head of Hotchkiss School, was the speaker on October 21st; on the 28th it was Prof. Theodore Greene of Yale. November 11th the lecturer will be the Rev. Henry Smith Leiper, formerly a secretary of the World Council of Churches and on the 18th, Prof. Douglas Steere of Haverford.

## EEF LAYMAN HEAR PRESIDENT

★ The Rev. C. C. Tarplee of Lynchburg, Va., new president of the Episcopal Evangelical Fellowship, was the speaker at a dinner in New York, October 27th, sponsored by the newly formed laymen's chapter of the organization. He pointed out the need for preserving our ecclesiastical freedom and decried the threat of literalism and legalism in the Church.

## PHILADELPHIA LAYMEN DO A JOB

★ A group of men of St. John's, Philadelphia, completely renovated the interior this past summer. They contributed 1,500 hours of time and saved the church from \$4,000 to \$5,000. Rector John H. Lever says that it was "no ordinary painting job. To remove at least seven previous coats of paint from the walls an acid was used so powerful that linemen's

rubber gloves, reaching to the shoulders, had to be worn. Night after night, when their regular work was done and all day Saturday through intense heat, these men worked for their church."

## EDUCATION PROJECT AT KIRKWOOD

★ Dora P. Chaplin, associate editor of the curriculum division of education, National Council, is working out an experiment in parent education at Grace Church, Kirkwood, Missouri. She is there through November and is keeping records of discussions with parents for use in the national work.

## COMMUNITY SCHOOL MEETS AT CHURCH

★ Trinity, St. Charles, Missouri, is serving the community by permitting a kindergarten to use its new parish house each school day this year. The men of the parish recently volunteered to provide additional facilities to make the school possible.

## MISSIONARY BISHOPS IN DELAWARE

★ Bishop Watson of Utah and Bishop Hunter of Wyoming began a tour of parishes in Delaware on October 21 to present the Church program at dinners and evening meetings.

## AUXILIARY TO HEAR BISHOP DUN

★ Bishop Dun of Washington is to be the speaker at the monthly meeting of the Newark Auxiliary, meeting at Cathedral House, November 5th. He is to speak on "Our Christian Heritage."

## VIRGINIA IS LATE WITH INVITATION

★ Bishop Moody of Lexington was considerably surprised when there arrived at his office an invitation addressed to the Rt. Rev. Benjamin B. Smith, in care

of the Protestant Episcopal Theological Seminary in Kentucky. It was from Virginia Seminary and was an invitation to the installation of Felix Kroman as dean.

After pondering the matter, Bishop Moody wrote the authorities at Virginia, his own seminary, as follows: "All of us here in Kentucky wish to thank you for inviting our founder, the Rt. Rev. Benjamin B. Smith, to attend the installation of the Rev. E. Felix Kroman as Dean of Virginia Seminary. The invitation has touched us all very deeply.

"I am sure that Bishop Smith would be happy to attend Dean Kroman's installation were it not for the fact that he died sixty-eight years ago, at the age of eighty-nine, while he was Presiding Bishop."

## BISHOP YASHIRO IN NEW YORK

★ Bishop Michael Yashiro, Presiding Bishop of the Church in Japan, is speaking this week at five district meetings in the diocese of Central New York. Meetings are at Fayetteville, Ithaca, Watertown, Utica, Binghamton.



BISHOP MCKINSTRY recently dedicated the refurbished parish hall at St. James, Newport, Delaware. With him is Rector Charles F. Schreiner, acolyte and choir

## GFS CONDUCTS SEMINAR

★ Nine especially selected girls arrived in New York on October 11 from different parts of the United States, and from Puerto Rico and Japan, to attend a Christian citizenship seminar sponsored by the Girls' Friendly Society. The seminar, which took place October 11 to 18, is the main event in the 75th Anniversary celebration of the Girls' Friendly Society, the oldest national organization for girls in the United States.

The purpose of the seminar was to teach these teen-age girls the responsibilities of being a Christian citizen in today's world. Some of the highlights of their week in New York were attending the opening session of the United Nations 7th General Assembly; visiting the headquarters of the Church in New York and Greenwich, Conn.; meeting Henry Knox Sherrill, Presiding Bishop; having lunch with Mrs. Eleanor Roosevelt and tea with Mrs. Douglas MacArthur; visiting many of the foreign missions to the United Nations; attending many of the churches in New York; and seeing a musical comedy. The girls had discussion periods also in order to evaluate their experiences.

## BISHOP MELCHER IN TEXAS

★ Bishop Melcher of Central Brazil is making a nine-day tour of West Texas on behalf of the Church program. Accompanying him is Bishop Everett Jones, Mrs. Hollis Fitch, president of the diocesan Auxiliary and John H. Foster, president of the laymen's group in the diocese.

## FAMILY SERVICE AT CATHEDRAL

★ A family service and Sunday school are now being held at the Cathedral of St. John the

Divine, New York. The service is popular in character, with music and hymns and an address by the precentor, Canon James Green. Also at the Cathedral in the afternoon, following the service, there is a forum, particularly for college and graduate students.

## PREACHING MISSION IN BUFFALO

★ The Rev. Sidney C. McCammon, rector of the Ascension, Middletown, Ohio, conducted a preaching mission at the Transfiguration, Buffalo, N. Y., October 19-24. An effort was made particularly to reach non-church people. It was prepared for by one hundred members of the parish making visitations to extend invitations to attend.

## YOUTH CONVENTION IN NEBRASKA

★ Youth of Nebraska held a convention at St. Luke's, Kearney, October 23-25, with the Rev. Henry B. Robbins of Shenandoah, Iowa, the leader.

## CATHEDRAL HAS NEW ORGAN

★ St. John's Cathedral, Wilmington, Delaware, dedicated a new organ—or a completely rebuilt one—on October 21st, with Bishop McKinstry conducting the service. It was dedicated to the memory of A. Felix DuPont. A recital was given by Clarence Snyder, former choirboy at the cathedral, who is now the organist at a Congregational Church in Montclair, New Jersey.

## JAPANESE MISSION IN SAN FRANCISCO

★ About four hundred attended the dedication of Christ Japanese Mission in San Francisco on October 19th. It is an old residence, spacious and strategically located. The service was conducted by Bishop Block, Bishop Shires and the vicar, the Rev. Joseph Tsukamoto.

## LAY READERS ARE COMMISSIONED

★ Bishop Donegan of New York commissioned lay readers last Sunday at the Cathedral of St. John the Divine. Dean Pike then led the congregation in a bidding prayer of thanksgiving for the fifth anniversary of the consecration of the bishop. A special service was also held on the 28th, the date of Bishop Donegan's consecration, to which the clergy of the diocese were invited.

## SHERRILL PRAISES UNITED NATIONS

★ Bishop Sherrill, as president of the National Council of Churches, issued a statement on United Nations Day, October 24, in which he stated that there is "no magic formula that will solve the world's problems, but ourselves." He pointed out "that the UN can go only as far as its sovereign members are willing to go" and "the successes of the UN are our successes and its failures are our failures."

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

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MELVERN D. MCKIM is one of the most active laymen in the District of San Joaquin. His parish is Church of the Saviour, Hanford.



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# EDITORIALS

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## God And Politics

GOD is often on the lips of politicians, whether they masquerade as senators, elder statesmen, generals or educators. In the drummed-up parades it appears that he is just another ward-heeler casting one celestial vote for a "favorite son." And, hence, we get shouting, infant-like adults, who should know better, whooping it up in drunken song and revelry, and making a mockery of Christianity by using such hymns as "Onward Christian Soldiers" and "The Battle Hymn of the Republic."

In hotel rooms and corridors, his name is also used. But there it is used in vain and in contradiction to the third commandment.

Yes, as a three-letter word, God is very much present at election time. But most of the speeches, which are primarily selfish, vindictive, ultra-proud and supra-nationalistic indicated that the candidates are little aware that God might be with them in person.

According to one great theologian, the essence of sin is the confusion of means and ends. That is to say, we sin when we look on something that is an ultimate end of life as a means to something else; or when we take something that is simply a means to an end, and view it as an ultimate good. For instance, wealth is not an end in itself. It is a means to the end of fulfilling the complete life of man. But how many of us make it into a "graven image" and worship it, rather than God. How many people use other persons miserably and with degradation and dishonesty in order to make money? That is sin.

Political parties often sin in this sense. They are taking the ultimate—God Almighty—and seeking to use him and his name as a means whereby the secondary end of election might be achieved. It gives many Christians the impression that our country's potential leaders believed in the United States alone, and have no use for any other nation; believe in one political persuasion alone, and care for the adherents of no other; believe in one set of "planks" for human endeavor, and do not have any "planks" of God's own.

All in all, political elections which should portray the mature, dedicated and idealistic side of our national character, leave us pretty depressed.

Christ once said these words which we all might meditate upon: "Not every one that saith unto

me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

## Bishops On Communion

THE director of public relations of the National Council, Douglas A. Bushy, has reminded us that in reporting General Convention we made no mention of the statement issued by the House of Bishops on inter-communion at ecumenical gatherings. He tells us that he has received many requests for the statement, indicating that it is not a dead issue but rather a subject of general interest. We are glad therefore to present it as our Story of the Week.

If there are conclusions to be drawn from it, we would say that the pronouncement emphasizes how far the Churches really are from unity. It is obviously a compromise between the bishops who approve of inter-communion under no circumstances and the more liberal who welcome opportunities to join their brethren of other Churches in the great service of communion.

It will not be considered an encouraging statement by those of other Churches, or by many Episcopalians, who pray that the Church may be one.

We take this opportunity to congratulate Mr. Bushy on the first rate job he did at the Convention. Running the press room is one of the toughest jobs at a Convention, with hundreds of releases to prepare fast, and with reporters, many not too well informed about our Church, asking innumerable questions. Mr. Bushy, Mr. Carl Fleischman and others of the staff at 281, did an excellent job in every way.

Our conventions are not easy to report if one of the chief aims of a paper is to present readers with a record of completed action. Favorable action is often taken by one House that does not come before the other sometimes for several days. Concurrence can be anticipated and the story put into type accordingly. But into the hell-box it goes when there is no concurrence, which was frequent at the Boston convention, generally with the Deputies failing to concur with the Bishops. But here also those in charge of the press room gave excellent service by reporting completed action promptly. It was a first-rate job in every respect.

# ONE KIND OF TELEPHONE

by Chad Walsh

"Look at this glass!" said Betty. "Tom Bowman, you didn't scrub out the bottom. There's a ring of milk still in it!"

Betty handed the glass back to Tom and he held it up to the light.

"Do be careful, Tom," Betty said. "You're dripping dish water all over Mother's nice floor, and she mopped it only yesterday."

"I don't see any ring of milk."

"Use your eyes! You don't want to see it."

"Oh, all right, have it your own way. You talk just like Mama!" Tom said. He tossed the glass back into the dish water, picked it up, swished the dish cloth around inside it a bit, and shoved the glass into the drainer.

Betty carefully picked it up and held it to the light. "The ring of milk is still there, Tom," she said sweetly and patiently. "You've got to learn not to be so messy."

"You and your 'messy'!" he shouted. "It's only an old jelly glass anyway. Take your old glass!" He held it out. Betty did not extend her hand.

"Take it!" Tom commanded.

Betty stood motionless. Slowly, very slowly, Tom allowed his hand to open, and the glass fell with a loud splintering sound on the floor. Without a word further, he stalked into the hall, put on his cap and coat, and disappeared out the front door.

Betty stood still for a moment, looking at the fragments of glass that littered the kitchen floor. Then she flung the dish towel back on the rack and ran upstairs. Bolting into her room, she threw herself down on her bed. "Tom is so mean," she wailed.

After her sobs had ceased, she got off the bed and knelt down. "Our Father who art in heaven," she prayed, "please do something about Tom. Please make him be a good boy. And thank you, God, that I'm not mean and cranky the way he is. Amen."

Betty heard a slight sound and looked around. Her mother was standing behind her. "And thank you, God, that I'm not mean and cranky the way he is," Mrs. Bowman repeated, with a funny, tight smile on her face.

"Mother!" Betty exclaimed. "I didn't know you were in here."

"Thought I'd better come up, after Tom dashed

out and you went wailing upstairs. Are you done thanking God that you are not as Tom is?"

Betty sat down on the bed. "Tom's so mean to all of us. Do you think God can do anything with him, Mama?"

"How about God doing something with you and me?" Mrs. Bowman asked.

"With us?" Betty almost shouted. "What does he need to do with us? I'm sure I never argue and sulk around when you ask me to do the dishes."

Mrs. Bowman seemed to be thinking. "You pray a great deal, don't you, Betty? Tell me how you pray—what do you pray for?"

Betty was happy to tell her. "Usually I read the collect for the day, the way Daddy does in church. Then I pray for all sorts of things. Then I say the Lord's Prayer."

"That sounds good, Betty. Now when you pray for 'all sorts of things,' what are some of the things you pray for?"

Betty spoke rapidly. "Oh, I ask God to bless you and Daddy, and all the rest of us, and then I pray that he will forgive Tom for all the mean things he says, and make a good boy out of him." Betty paused. "Do you think God can do anything about Tom?" she asked.

"Tom's on your mind, isn't he, Betty?"

"Yes," said Betty. "I don't believe he really wants to be confirmed next spring. He's always asking the most dreadful questions. He doesn't really want to learn anything in Sunday School. And he acts so mean."

Mrs. Bowman sat down on the edge of the bed, beside Betty. "Let's forget Tom. We can come back to him later. Tell me, Betty, when you pray, do you ever ask anything for yourself?"

"Oh yes, Mama. I prayed last night for a new winter coat, and tonight I'm going to pray for a new bicycle for Christmas."

Mrs. Bowman thought this over. Then she asked, "Do you ever pray for other kinds of things for yourself?"

Betty was puzzled. "What kinds do you mean, Mama?"

Her mother looked straight at her, "Do you ever ask God forgive you for things you've done?"

\* Copyright 1952 (or 1953) by Morehouse-Gorham Co., New York. This is a chapter of a forthcoming book to be published by Morehouse-Gorham in the spring of 1953 under the title *KNOCK AND ENTER: A Confirmation Reader*.

Do you ever ask him to help you get along better with Tom?"

Betty looked startled. "I think Tom ought to pray to God to forgive him for the mean way he acts," she said.

For a moment Mrs. Bowman said nothing. Finally she asked, "Can I have your Prayer Book a minute, Betty?"

Betty handed it to her.

"I don't have to look far to find the Lord's Prayer," Mrs. Bowman said. "It's scattered all through. Here it is on page seven, in Morning Prayer. Why don't you read it to me, Betty?"

Betty still looked puzzled. But she took the book and read aloud: "Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever, Amen."

"Why did Jesus teach people this prayer?" Mrs. Bowman asked.

"They had asked him how to pray."

"That's right. So the Lord's Prayer is a model prayer. If your own special prayers ask for the same kind of things as you do in the Lord's Prayer, you can be sure you are praying in the right way."

"I never thought of that. I thought you were supposed just to say the Lord's Prayer the way it is."

"You are," her mother explained. "It's the most perfect of all prayers, because Christ spoke it. But it also shows us how to make up our own prayers. Tell me, what are you praying for exactly in the Lord's Prayer?"

"You tell me, mother," Betty said.

Mrs. Bowman answered, "'Our Father, who art in heaven, hallowed by thy Name'—when you say that, you are describing God, and telling how you feel about him. He is like a Father to all of us, but he's our Father in heaven. He's good and loving and fair in a way that none of us are. I wonder if you could put your feelings about God into your own words, Betty?"

Betty thought. "I guess I could say something like this, 'God, I love you because you are so much better than I am, and because you live in heaven and because you love me and just because you are God.'"

"That's right. We call this kind of prayer adoration. That means you tell God how much he

means to you. And the more you tell him that, the more he will mean to you."

"What are the other kinds of prayer?" Betty asked. Suddenly she leaped down and ran over to her bureau. Returning with a pencil and a used envelope, she seated herself on the bed again and carefully wrote down the word "adoration."

"What are the other kinds?" she repeated, her pencil poised for action.

"The Lord's Prayer goes on—'Thy Kingdom come.' You see what you are praying for now? You are praying for other people as well as yourself. You want God to be the ruler of the earth, and the earth to be more like heaven than it is now."

"If the Kingdom of God really came, would Tom and I stop fussing at each other?" Betty asked.

"If you and Tom stopped fussing, I'd think the Kingdom of God had already come," Mrs. Bowman said emphatically. "But you're right. Whenever anybody really lives the way God wants us to, the Kingdom of God has come to that extent."

"Does this kind of prayer have a name?"

"Yes. When you pray for other people, it's called intercession. You are really asking God to help everybody live with the love and joy that Jesus brought into the world. Of course, in your own prayers you can pick out special people and pray for them. And God will use your prayers and help those people."

"It sounds awfully complicated," said Betty.

"My sweet blond daughter, that's because you have been reciting the Lord's Prayer like a pert parrot, and have never thought about it. But it's time you learned to understand it."

"What does 'Thy will be done, on earth as it is in heaven' mean?"

"You might call it prayer of self-giving. You are asking God to use you and other people in the way that seems best to him. You are like a bicycle, and God is the rider. But the difference is that God won't use the bicycle unless the bicycle wants to be used. So when you pray 'Thy will be done' the bicycle is saying, 'Please get on me and ride me wherever you think best.'"

At mention of the word "bicycle," Betty pricked up her ears. "Do you really think God will answer my prayer? Do you think I'll get a bicycle for Christmas?"

"I'm glad you mentioned the bicycle," Mrs. Bowman said. "That gives me a good chance to talk about the next part of the Lord's Prayer."

"But I want to know—"

"We'll get back to the bicycle in just a minute," Mrs. Bowman promised. "But first—'Give us this



day our daily bread.' This kind of prayer is called petition. You are asking something for yourself. Christ taught us to pray for the things we need, but some people never pray except when they're asking God for something. Do you think that's right?"

"I don't know," said Betty doubtfully.

"How do you think I'd feel if you came home from school and asked me for a nickel for a candy bar and I gave it to you, and then when you got back from the store you said, 'Mother, can I have some money to go to the show tonight?' and all through suppertime you never opened your mouth except to ask me to give you things?"

"I'm not like that, am I, Mama?" Betty protested. "I talk about school and Tom and all sorts of things."

Mrs. Bowman laughed. "I wasn't thinking so much of you, Betty. But you see the point, don't you? It's all right to pray to God for the things you really need, like your daily bread and maybe a new coat. But if you never pray except when you want to ask him for a favor, won't he think you love him only for the things he can give you?"

Betty spoke slowly. "The bicycle, Mother—do you think—"

"We'll see," Mrs. Bowman said, the way parents always say it. "But if you don't find a bicycle under the Christmas tree, just remember, Betty, there was once a little girl I knew who prayed for a pearl necklace and when Christmas came around she got a ring, but no necklace. Her father asked her, 'Did God answer your prayer?' and she answered, 'Oh yes, his answer was 'No.'"

"But mother, I saw a bicycle in Sears and it only cost—"

"We'll see," said her mother with a tone of finality. "Now let's go through the rest of the Lord's Prayer, and find out what it means. 'Forgive us our trespasses, as we forgive those who trespass against us.' In this part of the prayer you are asking for forgiveness. You are sorry for something you've done, and want God to forgive you and give you a chance to make up for it. But if you want this prayer to mean anything, you've got to forgive the people you are mad at."

"Do you mean Tom?" Betty asked. "He's so—"

"Yes, I mean Tom," her mother admitted. "I know he's hard to get along with, what with his moods and his temper. But you've got to forgive him if you want God to forgive you for the things you do."

"I'll try," said Betty, but she didn't sound too hopeful.

"Then sometimes you want to ask God to tell you what to do—you pray for guidance. That's

what you've been doing when you say, 'Lead us not into temptation, but deliver us from evil.' You see, Betty, God knows you better than you know yourself, and if you'll let him, he can help you all the time, telling you what you ought to do and keeping you away from things you shouldn't do."

"I never knew there was so much to praying," said Betty. "It's hard as geography, with all those cities and rivers to memorize."

"But it's more important and more fun. You're really talking with God. He's at the other end of the telephone line when you pray. There's another thing—I hope you know that you ought to be silent a good part of the time when you are praying, so as to give God a chance to get a word in edgewise."

Betty said nothing for a while. Then she asked, "What kind of prayer is the ending—for 'thine is the kingdom, the power, and the glory, forever and ever'?"

"That wasn't originally part of the Lord's Prayer, when Christ taught it to his disciples," Mrs. Bowman continued. "But later on people added it as a way of saying that the glory and credit for everything belongs to God, not to themselves. It's really a sort of thanksgiving. And thanksgiving is one of the most important kinds of prayer, because you know that your life itself and all the wonderful things in your life come from God."

Betty fell silent again. When she finally spoke, her voice had a troubled tone. "Every time I make up my own prayers have I got to pray all these different kinds of things—intercession and adoration and all those things, Mama?"

"Not all of them at one time. But you ought to get in the habit of using two or three different kinds of prayer every night."

"I'll try," Betty said uncertainly.

Mrs. Bowman arose, kissed her daughter lightly on the cheek, and said, "I think I'll take a nap now. When that brother of yours comes in, wake me up. I want to talk with him."

After her mother had left the room, Betty quietly closed the door. Slowly, she sank down on her knees by the bed and looked at her list. "Adoration, intercession, self-giving, petition, forgiveness, guidance, thanksgiving," she murmured to herself. "It's awfully complicated."

But she went ahead and prayed anyway. "Dear God, help Tom not to be so mean, and forgive me for egging him on. Help me to be nicer to him." And another thing—she thought of several reasons she had for being thankful, and mentioned them to God. And when at last she remembered

the bicycle, she simply said, "Please God, if I could have a new bicycle—but you know best, God."

And several times during her prayers she fell silent, and it seemed to her there was someone else at the other end of the telephone line.

She was still kneeling in silence when she heard the door open. She leaped up, and there was Tom.

"Er, er, sorry I dropped that glass, Betty," he said gruffly. "Let's go and finish the dishes before Mama wakes up."

Betty wanted to say two things at the same time. One half of her was all set to shout, "It's time you were sorry," and the other half was ready to admit, "I'm sorry I egged you on, Tom."

The upshot was that she didn't say either. Finally she walked over and simply answered, "O.K., Tom."

## Living Liturgy

by Massey H. Shepherd Jr.

**O**UR new Church publishing firm, the Seabury Press, has performed a real service for us in making available significant reports of joint commissions of General Convention. So often these reports get buried in the fine print of convention Journals and do not reach the wider Church public for whom they are chiefly designed. This year the Press has printed in attractive booklet form (at fifty cents per copy) three outstanding contributions in the field of liturgical arts. Every parish should have copies of them, at least, for ready reference and circulation among interested members.

The Joint Commission on Architecture and the Allied Arts reports in "Architecture and the Church" a wealth of information, both historical and practical, about the design and decoration of churches. No parish church building committee should proceed to business without careful study of these fifty some odd pages. For example, this booklet tells us how to do business with an architect, what his professional standards are, and why he can save a parish from costly shortcuts. It also gives detailed advice about the actual measurements of church furnishings and arrangements. Entrance doors "should be wide enough to allow two persons to walk through side by side carrying a casket." The same holds good of the broad aisle of the church. "A permanent bishop's chair is not considered appropriate for parish churches." Our bishops, who suffer untold hours of discomfort in built-in stalls, should take note of this and insist on getting an easy chair.

The historical essays of this report give much

comfort to those of us who have insisted that the Gothic revival of the nineteenth century "arrested the development of Prayer Book inspired architecture." But it goes on to say, and quite rightly, that it is not style so much as functional appropriateness to the liturgical action that makes a church building serve its proper purpose. The report opens to us the "unlimited possibilities" for new creative ventures in church architecture now available through modern methods of construction. The brief essay on "The Allied Arts" is so full of interesting and delightful information that it is difficult to select a quotation from its rich contents. But perhaps this one will serve as a sufficient "appetizer." Speaking of the sanctuary arrangements of the Caroline divines (17th century), it says, "their habit of placing the offertory plate in the midst of the altar" served "as a constant reminder of the Eucharist itself."

The other two reports come from the Joint Commission on Church Music: "Music for Church Weddings" and "Music for Funerals." Our organists and choirmasters have been starving for too long for just the information and suggestion of these reports. Harassed rectors and church musicians, bedevilled by brides and mothers of brides for cheap, sentimental ditties at weddings, can now show some authoritative direction about what music is proper at nuptial solemnities. In a very few well chosen words the axe is put to "solo settings" of the Lord's Prayer as a superfluous and improper use of what is in the liturgy "a solemn, corporate act . . . said by the minister and people, as directed in the Prayer Book."

The fine listing of suitable music, instrumental and vocal, covers all ranges of technical difficulty. No organist, however limited in ability or resource, can fail to find profitable suggestions in these lists. We should make these booklets required reference in all parishes. Conferences on church music should give them the widest circulation and backing. This is something we have been waiting for. Now we have it. Gratias Deo.

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# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*Citizens of the World.* By Stringfellow Barr. Preface by Justice Douglas. Doubleday. \$3.00.

Barr's answer to the Mess We Are In is to have a world-wide TVA. Debate that if you want, but read this book as an antidote to the myth that our country's role in world affairs today is that of Jesus Among The Lepers, Nine Tenths of Whom Were Ungrateful.

*In An Age of Revolution.* By Cyril Garbett. Oxford. \$4.50.

A big book by a big man. Fairness, tolerance, amazing scholarship, tact, sense, and wide interests make the Archbishop of York just the man to describe the mess the world is in. However, when he comes to the final section, hopefully called "The Answer of the Church" he mostly describes the mess the Church is in. Well worth reading, for perspective and facts, and as an object-lesson in facing facts without hysteria.

*A Faith for Tough Times.* By Harry Emerson Fosdick. Harper's. \$1.75.

Magnificent illustrations and quotations as always, this time conveniently indexed. Just right for Advent or Pre-Lent reading.

*The Eclipse of God.* By Martin Buber. Harper's. \$2.50.

Martin Buber is definitely in style. He has even been used to prepare our minds for the 100% pure Episcopalian Sunday School courses that are coming out some day. This is all the more remarkable when you consider that his gaze on Christianity is coldly level-eyed; polite rather than enthusiastic.

His importance, however, should not be underestimated, for his is the philosophical approach which suggests a possible reconciliation between the optimistic moralism of the last generation (which some describe as cheapen-

ing our idea of God) and religious existentialism (which seems to others to insist that God can be understood only by very odd characters).

This latest collection of essays is a good introduction to his thought, consisting as it does of criticisms of Heidegger, Sartre, and Jung. What keeps it from being a mere philosophers' debate is that the ideas are directly connected to moral-political and moral-literary issues; they are as relevant to life, at least, as today's newspaper and tomorrow's novel. The author's post in Israel cannot be much of an ivory tower. He summons a new epoch, even if he cannot blueprint it.

*Harper's Bible Dictionary.* By M. S. and J. L. Miller. Harper's. \$7.95 (indexed, \$8.95)

An excellent popular one volume dictionary, which makes use of modern scholarship, photographs, pictures, and such new teaching aids as Fred Grant's Sources of the Gospels.

*The Christmas Book.* By Francis X. Weiser, S. J. Harcourt, Brace. \$3.00.

Most books about Christmas are terrible: trite, inaccurate, and thus

slightly depressing. This one, however, ranks just behind the two best, and does not duplicate their material. It is not as richly imaginative as Counts' "Four Thousand Years of Christmas" (Schuman) nor as much fun as Lewis and Hesselstine's "The Christmas Book" (Dutton) but it is simpler than the first and more tolerant than the second. Good illustrations, no pompous reproductions of old masters.

*Many Mansions.* By Isabel Bolton. Scribners. \$3.00.

Miss Bolton's books are the essence of contemporary literary style—stories told circuitously by means of symbolic clues. What makes her the darling of the neo Calvinists is the combination of lostness and atavistic decency in her characters—a sort of fallen angel quality. The neo Calvinists could do much worse, and so can any reader who does not need to have religion labelled as such.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

**CLYDE D. WILSON**, formerly rector of Holy Trinity, Middletown, Conn., is now rector of St. Paul's, Steubenville, Ohio.

**JOHN D. PETTUS**, formerly rector of St. Mark's, Jonesboro, Ark., is now rector of the Ascension, Claymont, Del.

**EDWIN W. TAYLOR**, deacon, is now in charge of Christ Church, Harlan, Ky.

**THADDEUS A. CHEATHAM**, for many years pastor of the Community Church at Pinehurst, N. C., is now supply pastor at Christ Church, Lexington, Ky., during the absence of the rector, the Rev. James W. Kennedy.

**E. M. WAITS** has resigned as pastor at Winchester and Mt. Sterling, Ky., to try his vocation in the Order of the Holy Cross.

**BRUCE A. WEATHERLY**, formerly on the staff of the Nativity, Bethlehem, Pa., is now rector of Trinity, Covington, Ky.

**WILLIAM C. JOHNSON**, formerly rector of Holy Cross, Popular Bluff, Mo., is now ass't and minister of education at St. Martin's, New Orleans.

**DUSTIN P. ORDWAY**, formerly of Battle Creek, Mich., is now rector of St. Mark's, Havre, Mont.

**CHARLES HILL**, formerly rector of Trinity, Victoria, Texas, is now vicar of St. Stephen's, Orinda, Cal.

**MALCOLM MINER**, formerly ass't at St. John's, Los Angeles, is now rector of St. Andrew's, Oakland, Cal.

**JOHN H. BLACKLIDGE**, formerly ass't at St. Paul's, Baltimore, Md., is now rector of St. Alban's, Cal.

**ELBERT K. ST. CLAIRE** was instituted rector of the Advent, Kennett Square, Pa., by Bishop Hart on Oct. 7.

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**JOHN D. HUGHES**, formerly rector of St. James, Bucyrus, O., is now rector of St. Andrew's, Greencastle, Ind.

## ORDINATIONS:

**LESLIE B. CALDWELL** was ordained priest by Bishop Higley, Oct. 18, at Christ Church, Manlius, N. Y., where he is in charge. He is also in charge of St. Paul's, Chittenango, N. Y.

## LAYWORKERS:

**ANNE S. GILSON**, former resident of Windham House, New York, and a graduate student at Union, is now director of education at Grace Church, Kirkwood, Mo.

**DORIS ZEPH**, completing her study for a degree in education, is part-time worker at St. Paul's, Overland, Mo.

**FRED M. NUSSBAUM**, formerly in charge of the Church Army training center, is now itinerant missionary in the diocese of Indianapolis.

**JAMES R. ALLEN**, Church Army captain, is now on the staff of St. Paul's Cathedral, Detroit.

**PEARL MORRIS**, Church Army sister, formerly at Ravenscroft Chapel, Brighton, Tenn., is now on the staff of St. Agnes Mission, El Paso, Texas.

**GRETCHEN KIGHTLINGER**, Church Army sister, is now parochial worker at St. Mary's and associated missions at Keyport, N. J.

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IRVING P. JOHNSON

Late Witness Editor

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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.

**MRS. DOROTHY HAVEN**  
Churchwoman, Falls Village, Conn.

A recent article in The Witness has made a profound impression. The article describes the Ostrich psychology which at present is found so acceptable by all our respectable citizens. This article is fundamental, because it brings out, which has not been much done before, the degradation of such an attitude. The Ostrich pose is an exhibition of such moral timidity. In my opinion these people have a perfect right to state that they approve the concentration camps, or the germ warfare, as necessary to our safety. But to pretend that they are unable to believe that these things exist puts them in a shameful position.

**LUCILLE V. CLARKE**  
Churchwoman of Philadelphia

I was interested to read your story on the Republican Convention in the August 7th issue and I might say particularly so because I followed it with Philip Hamburger's account of the same event in that week's issue of the New Yorker. If you read Mr. Hamburger's account you might be interested in comparing his views with yours, or rather the Weekly you quote.

I watched the Convention as much as possible and whereas there were many times when I thought our delegates could have performed a better job, as can't all of us, I nevertheless am convinced that the country as a

whole and its politicians have profited immensely by the information we obtained and by our better understanding of these men and that event.

**MABEL ADAMS**  
Deaconess of Philadelphia

Some time ago you were kind enough to print in Backfire a notice by which I was able to send a package of papers on missions to one who was glad to get them. Now I have a request to make for a friend whose sight is much restricted. Has anyone a Prayer Book printed in double columns on each page? It would not matter if it was an old edition, but it would have to be a regular pew size or large size pew edition. Also would anyone have use for the Living Church Annual for 1944 and 1945, both in good condition? I will be glad to send them if the request is addressed to me at the Leamy, Mt. Airy, Philadelphia.

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