

The WITNESS

10¢
A COPY

OCTOBER 15, 1953



ST. ANDREW'S, NORMANDY, MISSOURI

A MODERNISTIC plant which includes church, parish house and classroom building is one of the latest properties to be built in the Diocese of Missouri. The picture is of the model which inspired generous giving.

AN EDITORIAL BY BISHOP HOBSON

SERVICES In Leading Churches

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(St. John the Divine)
112th & Amsterdam, NYC
Sundays: Holy Communion 8, 9, 11
(with Morning Prayer and Sermon);
Evensong and Sermon, 5. Weekdays:
Morning Prayer, 7:45; Holy Communion,
8; Evening Prayer 5. Open daily
7-6 P.M.

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a.m. Thursdays and Holy Days; Holy
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Wednesdays: Healing Service, 12 noon.

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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
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Service and Sermon; 4 p.m., Evening
Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12
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316 East 88th Street
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Boulevard Raspail
Student and Artists Center

The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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The Rev. Gustav C. Meckling, B.D.,
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12:30-12:55 p.m.
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Where the Protestant Episcopal Church
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School, 10:50; M. P. 11.
Weekday: Thurs. 10. Other services as
announced.

SERVICES In Leading Churches

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Sunday: 8 and 10:10 a.m., Holy Com-
munion; 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.

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Rev. Gardiner M. Day, Rector
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Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

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Very Rev. Paul Roberts, Dean
Rev. Harry Watis, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
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Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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Rev. John P. Craine, D.D., Rector
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Rev. Peyton Randolph Williams
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a.m., Morning Prayer and Sermon;
5:30 p.m., Young People's Meeting.
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CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri

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

ST. PAUL'S CATHEDRAL

Shelton Square

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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., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

STORY OF THE WEEK

Many Church Groups Denounce Congressional Smears

QUAKERS AND CHURCH MINISTERS AMONG GROUPS TO ISSUE STRONG STATEMENTS

★ Current attacks on civil liberties "strike at the roots" of American political philosophy as well as the basic concept of man's relationship to God held by Quakers, the American Friends Service Committee said.

A statement issued by the committee charged that "fear has produced acts and attitudes which are destroying that faith in free discussion by free citizens which is basic to democratic government."

It cited "loyalty oaths, legislative abuses of investigatory power, assumptions of guilt until innocence is proved, guilt by association and denials of the free platform" as some of the products of this fear.

"The alternatives to fear are faith and courage," the statement said. "Faith that in the free market place of ideas truth will prevail; courage to provide an open forum."

"We will continue to promote discussion of the meaning of freedom and will continue to put the ideals of freedom into action in all our programs. We will encourage meetings where controversial issues can be discussed in an atmosphere of good will, where different views can be presented, not to create conflict and recrimination but to seek the truth."

"We join with those who

have already defended and increased the areas of freedom and urge others to support with new vigor those ways which dignify and ennoble the individual."

The committee said "both Christian principle and democratic theory give rise to our concern that all men shall be free—free to think, free to speak and free to follow the dictates of conscience."

MRS. HORTON HITS SMEAR TACTICS

★ Churchmen who oppose "the McCarthy technique of unsupported charges" were advised by a leader of the National Council of Churches to take a firm stand to protect the American heritage of freedom.

Mrs. Douglas Horton, chairman of the Council's department of international justice and goodwill, gave the advice in delivering the keynote address at the annual fall workshop on religious education sponsored by the Washington Federation of Churches.

Mrs. Horton said "McCarthyism in the United States has caused freedom loving people everywhere to become alarmed by our alarm."

"We look so strong, so wealthy and so secure to other nations," she said, "that they

cannot understand our seeming phobia of fear."

The wartime commander of the Waves asked if America actually believes in freedom and whether the "free market place for ideas" can be maintained.

"McCarthyism is a symptom of spiritual insecurity," she declared.

The direct attack on methods of Congressional investigators was the first Mrs. Horton has made since she was barred last May from appointment as American delegate to the United Nations social commission meeting.

Her nomination was held up for security clearance by the State Department because of similar criticism of Congressional probers expressed when she was president of Wellesley College. She was not cleared until too late for President Eisenhower to appoint her to the post. Mrs. Horton subsequently received a letter of apology from the President.

ASK CHURCH FIGHT CLERGY SMEAR

★ A resolution calling upon the Church to withstand the "wholesale and unsubstantiated charges against the Protestant clergy of America" was adopted by the general council of the Evangelical and Reformed Church.

"When these charges are investigated," the resolution stated, "they show little or no evidence substantiating them."

It said the recent admission by J. B. Matthews that he cannot name a single clergyman who is now an espionage agent

or list 15 as card-holding Communists illustrates the irresponsibility of the charges.

While reaffirming its opposition to Communism the council denounced the labeling of "anyone a Communist or fellow-traveler who is at all critical of the status quo in American life."

"Part of the responsibility that naturally falls upon the Church," the resolution continued, "is to stand in judgment upon the paganism and materialism that tend to express themselves in many areas of our life. When the Church ceases to be critical the Church loses her birthright."

CHICAGO MINISTERS ASSAIL CHARGES

★ Several hundred Protestant ministers adopted a statement attacking "false charges of Communism leveled by those who seek to silence the clergy."

The statement was approved at a session of the union ministers meeting of Greater Chicago several hours before J. B. Matthews, former chief investigator for Sen. Joseph R. McCarthy, delivered an address here.

Matthews charged several months ago that the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen.

Fourteen prominent Chicago ministers, eight of them heads of local church organizations, signed the statement. It was presented by W. Alfred Diman, president of the Chicago Church Federation.

The statement said the issue drawn by those currently attacking the clergy is "whether or not clergymen have the right to speak and act in applying the Christian faith to the urgent moral and social problems of our age."

"Clergymen have a duty imposed on them by their churches and God," it said, "to be concerned about social conditions which in their best judgment violate the moral order which God revealed through Jesus Christ."

"Ministers, teachers and other citizens concerned about racial, social and economic disorder and injustices in society or the realization of peace have too often been smeared with the accusation of Communism."

"A principal foundation stone of freedom in America is religious liberty. We shall never surrender that freedom. We denounce the false charges that have been made against the clergy of all faiths, educators, and other leaders."

"We call for the reform of Congressional and Senate investigating committee procedure so that innocent men will not have their reputations blackened by star chamber proceedings which imitate the methods of Communism and Fascism."

Only three ministers cast dissenting votes.

DELAY HEARING ON MATTHEWS CHARGE

★ The House Un-American Activities Committee has announced an "indefinite delay" in a public hearing scheduled to be given J. B. Matthews on a charge that "more than 7,000 Protestant ministers have served the Kremlin's conspiracy."

Mr. Matthews, former executive director of Sen. Joseph R. McCarthy's subcommittee on investigations, resigned from that post last July after President Eisenhower had denounced his charges against the Protestant clergy.

No definite date has yet been set for the hearing, originally scheduled for "about October

1." A committee spokesman said "it will not be during the month of October."

Two factors are understood to be delaying further major hearings by the committee until perhaps the first of January. One is the absence of several members who are in Europe on Congressional business. The other is the Senatorial campaign of Rep. Harold H. Velde, committee chairman.

Mr. Velde has not formally announced his candidacy but has said there is a "lively possibility" he will seek the nomination to oppose Senator Paul H. Douglas.

Mr. Velde's Washington office is closed at present.

CHURCH COOPERATION IN BUFFALO

★ The church school leaders group of the diocese of Western New York opened its winter program at Trinity, Buffalo, with an expanded program through arrangements with the Council of Churches. The Rev. W. H. Tempest, director of religious education of the council, presented the interdenominational teaching program at the opening meeting.

There are fifteen meetings through November 3rd; a Christmas workshop at St. Paul's Cathedral, Buffalo, on the 9th. From January through May all of the sessions are to be held at the Ascension, with four classes offered by clergy on the second Monday of each month.

WILLIAMS LEAVES NASHVILLE

The Rev. Peyton R. Williams, for nine years rector of Christ Church, Nashville, has resigned to accept the rectorship of Christ and St. Luke's Church, Norfolk, Va. A few weeks previously he had declined a call to a parish in West Va.

Revolution In South Africa Seen By Campbell

★ Bishop Wilburn Campbell of West Virginia said the Malan government in South Africa had "silenced" an informal radio interview with him. A government agent banned the broadcast, he said, on the ground that it contained "propaganda of religious significance."

The bishop disclosed the ban upon his return from Johannesburg where he participated in a four-week evangelistic mission.

He said the radio interview consisted of a chat with Patrick Leigh Bell of Pan American Airways who conducts a regular program called "Clipper Chat of the Week." The talk included references to the evangelistic campaign.

Bishop Campbell said he learned that a government agent had monitored the transcription and banned the program. The bishop attributed the ban to the government's attitude which "blames the Anglican Church for most of the unrest among natives."

Bishop Campbell praised Anglican Bishop Richard Reeves of Johannesburg for his outspoken position against racial discrimination.

He told reporters that the bishop had been threatened by "undisclosed" forces in South Africa, his house has been fired, "strange fires keep burning parts of it," and Campbell said he was sure it was because of his support of the natives and his opposition to the segregation legislation passed by the Malan government.

"In the United States," he declared, "we can be humiliated by McCarthyism, just as the Christians in South Africa

are humiliated by the policy of racial suppression."

Asked what he thought of the future for the country, Bishop Campbell said: "The natives have in the past lived near and with the white man. To suddenly split them up just won't work. They will rise up for sure. The natives will have a revolution unless they get a better deal, and we'll see the most awful revolution to date. This is important to all the world, not just South Africa, as there is much uranium there, and our atomic progress may depend on this source of raw material. (Ed's note: Senator Hickenlooper of Iowa, chairman of the senate atomic energy committee visited South Africa during Bishop Campbell's trip). Africa teems with magnificent land, and I think is 'the continent of the future'."

"White women never are seen alone on the streets at night. The police are armed to the teeth. The native police are not allowed arms, but they are afraid too. Fear stalks South Africa more than I can tell. The national government's regulations are stupid beyond words," the Bishop said. "In hiring help, a white couple can't hire a married native couple, as it would be against the law for a native child to be born on the land and in the house of a white man. So unmarried men and women are hired, and you can imagine what terrible moral problems are created there. As a southern bishop, and one born in the South, I can say that the Negroes in the South before the civil war were

treated better than in South Africa."

The bishop's visits to native compounds reinforced this view. "Southern road gangs are treated better than the natives who are signed up for 6 to 18 months contracts as labor."

Although white men are not allowed to visit native locations, Bishop Campbell and Reeves did so. "Bishop Reeves, by the way, has been warned several times by the police not to do so, but he has churches there, and priests, and people to minister unto, so he goes."

Asked what were his impressions of South Africa, Bishop Campbell said, "An indefinite sense of fear in the hearts of the people was one of my chief impressions. Generous, open-hearted, and courageous as I have found the people, I must confess that I sense a feeling of fear permeating the atmosphere and being kept locked in the hearts of people. Sometimes it is what people do not say that leads me to feel this."

In saying that natives live "worse than prisoners of war, in Korea and elsewhere," Bishop Campbell told many stories of the difficulties native clergy have with the police. One native Anglican priest was arrested, thrown in jail, and not allowed a lawyer while on his way from his church to his bishop's house. Only the bishop's visit at the police station, having been tipped off by a faithful churchman, got the priest free, as the police claimed he didn't have a special pass to go at night to a white man's house.

After leaving South Africa, Bishop Campbell flew to England, where he stayed at Lambeth Palace. He had dinner with the Archbishop and his family, held private confer-

ences on what he had seen in South Africa, was driven all over London and shown through the churches by the Archbishop's staff and in his car, but also used the Archbishop's razor, as his own wouldn't work. Bishop Campbell said he thought, "The Archbishop was not only an outstanding leader, but also most friendly and helpful, and I am most grateful to him for his assistance."

NOTABLE SERVICE IN N. DAKOTA

★ In a mission field which probably has as great distances as can be found between points in the United States, 66 people came together on a Sunday recently for a Corporate Communion and family dinner at Mandan, N. D. Ten persons travelled 120 miles from St. Paul's Indian Church at Nishu. Sixteen came from the government community of Riverdale, 80 miles distant. Six, the entire congregation, drove 45 miles from St. Matthew's Lin-ton.

Celebrant and dinner speaker was Canon Thomas J. McElligott, traveling missionary for the District of North Dakota. Deacon-in-charge of the field, George S. King, was preacher and assistant at the service.

Unique was the relationship of the Indian people to the Riverdale group. The latter was working for the government in the building of the Garrison Dam project, which is displacing the Indians from their Missouri Valley homes. While many of the Indians thus concerned have deserted the area, the Episcopal group is remaining and have moved their homes and their church to the higher ground that will eventually become the shore of the 200 mile Garrison Lake.

The service itself was a boost to the moral of the Man-

dan congregation of Christ Church, as the 66 people filled the pews of that church for the first time, outside of the holidays, in many years.

BISHOP SHERRILL ENDS TOUR

★ Presiding Bishop Henry K. Sherrill returned to New York on Oct. 5 after a six weeks tour which included visits to Alaska, Japan, Korea, Okinawa, the Philippines and Hawaii. He had conferences not only with the bishops and other Church leaders, but with General Mark Clark, General William Dean, the emperor of Japan and Syngman Rhee of South Korea.

He will report on his trip at the meeting of the National Council to be held at Seabury House this week.

LARGE ENROLLMENT AT BEXLEY

★ Bexley Hall the divinity school of Kenyon College, began its 130th year on September 21 with an enrollment of sixty men, the second largest enrollment in the history of the seminary. More than fifteen Episcopal dioceses and missionary districts are represented by this year's entering class.

Bexley has grown to such a degree in the last decade that all students can no longer be housed in the hall itself. Some rooms have been found in barracks which the college erected immediately after the war, and a few men will live in one of the new undergraduate dormitories.

Both solutions are temporary and unsatisfactory. The seminary has outlined a plan for a \$600,000 building and renovating program which it is hoped will provide a new dormitory, a new library and chapel, and additional classrooms.

CONSECRATION OF C. J. KINSOLVING

★ The Rev. Charles J. Kinsolving 3rd will be consecrated bishop coadjutor of New Mexico and Southwest Texas on October 27 at St. John's Cathedral, Albuquerque. Bishop Stoney, diocesan, will be the consecrator, with Bishop Kinsolving of Arizona and Bishop Fenner of Kansas, the co-consecrators. The preacher will be Bishop Jones of West Texas.

BETHLEHEM HAS MEETINGS

★ Mrs. Theodore Wedel of Washington was the headliner at the conference of the Auxiliary of Bethlehem, meeting Sept. 28-29 at Trinity, Mt. Pocono. Sharing the program was the Rev. Charles Long Jr., assistant of the overseas division of the National Council.

The clergy of the diocese met at the same place Sept. 30-Oct. 2, with the Rev. C. E. Berger of Annapolis, Md., and Prof. John Paterson of Drew Seminary the speakers.

Also a series of district meetings get under way October 11th at which Bishops Sterrett and Warnecke will be assisted by the Rev. John Midworth, rector of St. Paul's Burlington, Vt., in promoting the canvass.

MISSION RALLIES IN N. DAKOTA

★ A series of missionary rallies were held, Sept. 27-Oct. 2 in the district of North Dakota, with the Rev. W. G. Wright, director of the home department of the National Council, the headliner.

Other speakers at each meeting were Charles Burke, layman of Fargo; Canon T. J. McElligott and Mrs. Gilbert R. Horton, president of the Auxiliary of the district. Bishop Emery presided.

EDITORIALS

The Challenge of Today

WE LIVE in a time of considerable turmoil and confusion. If history follows its usual cycle this period will be followed by a time of more settled and stable conditions. Those who live in the era of fluidity, change and revolution are the ones who determine the pattern of life for those who will live in the period of stability which follows. Whether the condition of man in a stable age is good or bad is determined by the choices and actions of those who lived in the prior fluid years. The course of history is decided in times of turmoil and change, while in the more settled periods most men either enjoy or endure that which has been handed on to them from the past.

The 100 percent adventurer would always want to live in days of flux, while the 100 percent phlegmatist would prefer the static era. However, no one can really decide when he will live and the man's only choice is to determine how he is going to deal with the day in which he is born. Whether we like it or not, our day is one of marked turmoil. While in the midst of the confusion which disturbs us we may long for more tranquil surroundings, such is not our lot. For better or for worse this day is our day.

In such times as ours the cowards will try to run away, and, while a few may find some spot out of the stream of the world's life where they will be lost, most of them will become the victims of their own fears. The timid "milk toasts" will avoid all responsibility and live each day accepting whatever comes with unhappy resignation. Those of gangster inclinations will seize upon the confusion which encourages lawlessness to selfishly acquire material wealth and dictatorial power. These various types, and others who adopt a negative or an evil attitude in these days of flux, will produce, if their influence becomes predominant, a future dark age in which the pattern of man's life will be dismal indeed.

Our hope lies in the fact that only a minority of men are cowardly, faint-hearted, or base. The majority have at least the latent spirit of courage, faith, hope and honesty. Many re-

veal these qualities to a high degree. It is upon this majority that a better future depends, and if those who share in this spirit will exert the influence which is theirs we can be sure that a brighter day will dawn.

It is not mere chance that again and again during the past nineteen centuries it has been the followers of Jesus of Nazareth, known as Christians, who have been the dominant influence in leading the way out of renaissance; for it is the loyal Christian who walks in the companionship and shares the spirit of him who is "the way, and the truth, and the life." This was a gigantic claim which he made for himself, but it has stood up in the face of every opposition and enemy which has risen up against it. His way has always led to higher goals. His truth has ever won out against every falsehood, his life has always led to victory.

It is to those of us who walk in the heritage of the Christian faith, and who are ready and eager to keep our promise to follow Jesus Christ as our Lord and Saviour, that the opportunity comes, in such conditions as those which surround us today, to lead the way toward a new and better age.

It is we who can make certain that man will live in freedom rather than as slaves. It is we who can produce the full fruits of democracy and release man from the threat of dictatorship.

It is we who can insure the acceptance of those inherent rights which are God's gifts to every man, and release those who are now victims of discrimination and authoritarian controls. It is we who can uphold the validity of the eternal standards of truth, honesty and justice so that the relativist compromising which leads men into lies, dishonesty and injustice is defeated.

It is we who can establish the love of God in the hearts of men so that as children of one Father they will live as brothers free from hatred and war. It is a great responsibility which faces the Christians of our day. The question before us is: Can we meet it?

—Henry W. Hobson
Bishop of Southern Ohio

THE REV. SAMUEL ENTWHISTLE

Goes to Diocesan Convention . . .

By Thomas V. Barrett

Rector of R. E. Lee Memorial Church, Lexington, Va.

" . . . BUT the kind of Bishop this Diocese needs is somebody with some missionary vision, who can get out and meet the people, and give us some over-all-long-range-plan for the Diocese." The Rev. Oscar Crump looked around the group, looking for somebody to second his motion, when The Rev. Herbert Wooley poked his head out of the door of the Parish House.

"Time to come in, men," he urged, beckoning them with a limp forefinger. "The Bishop wishes to start the Convention." The Rev. Samuel Entwhistle of the Church of the Tribulation, found a seat in the spacious Parish Hall of St. Ambrosia, and settled down as comfortably as possible for the Bishop's address. It was the opening day of the thirty-fifth Convention of the Diocese of Northeast South Westland.

"It's too bad," thought the Rev. Mr. Entwhistle irreverently, "that the Bishop's address can't be reported by title, the way they do those other things."

"As you know," the Bishop was saying as he reached what Samuel thought must be the concluding part of his address, "one of the tasks of this Convention will be to set a time for a Special Convention for the election of a Bishop Co-adjutor of this Diocese." A subdued murmur passed quickly through the room, the Bishop appropriately mentioned the challenging days ahead and the address came to an end. During the next hour a fabulous number of reports were filed by title, and Samuel Entwhistle wandered out of the room quite overcome by the volume of committee work that seemed to be going on in the Diocese all the time. Outside he ran into the Rev. Fred Switcher of the Church of the Intervention. Switcher was a bright young man, Samuel thought, with lots of personality. He seemed to consider the whole Church as a kind of ecclesiastical chess board.

"Hi, Entwhistle," Switcher chirped, lighting a cigarette. "What's your idea on the status of St. Chrysostom-in-the-Cactus?"

"Status?", Samuel asked blankly, trying to

remember where St. Chrysostom's was, and what it was doing in the cactus.

"Sure. You know. They only had mission status until last year, when they became self-supporting, but they couldn't get a rector until a month ago, so they haven't really been a Parish since the last Convention because they have no Rector or haven't had one, and the canon of course states clearly that a Parish has to have a rector and a certain budget and all that, so there's a grave doubt as to whether St. Chrysostom should have missionary or parochial status in the Convention."

"Oh." Samuel answered. Then thinking he had been a little curt he added, "Does it make much difference. I mean . . . do they really care about coming to this marathon?"

"Of course not . . . not this one . . . but the Bishop's Convention . . . the special. It could make a difference. Do they have two votes or one?"

"I don't know," said Samuel weakly, wondering why he didn't read the canons more frequently instead of all those detective stories.

"Well, there will probably be a battle over it," Switcher warned, exhaling a chest full of smoke and looking dragonous. "Of course They will ask for parochial status, and Glink will probably support them, and his crowd, because he's trying to get that end of the diocese sewed up. But of course Al Sudsworth doesn't like Glink for shucks, I mean as a Bishop, so Al and the Farthingtown crowd will probably try to keep Chrysostom's in as a mission. See what I mean?"

"Frankly," Samuel said smiling with bleak good cheer, "You sound like a neo-orthodox theologian." He laughed shortly at his own wit. "I didn't know Glink was a Bishop."

Switcher stared wide-eyed. "Of course he isn't not yet. But he'd like to be."

"How, how . . . how do you know," Samuel asked.

"Oh come, Entwhistle . . . don't be naive," Switcher said, making a pass at Samuel with his elbow. "Glink's got the whole west end of the Diocese in back of him."

Samuel Entwhistle brooded for a moment

trying to remember in which end of the Diocese he lived. He decided it was the southern end. At that moment, Father Bob Bushwick came gliding up, as if he were still walking around the chancel of his Church, and entered the stagnated conversation.

"Bishop-mongering, I presume, gentlemen," he smiled broadly. "At the moment," Mr. Entwhistle shook his head, "we were trying to get St. Chrysostom out of the cactus, so to speak. Switcher is an encyclopedia of mysterious knowledge."

"I only hope," said Father Bob pleasantly, "that we can find someone with a strong understanding of the Church. Someone in the middle of the road, shall we say . . . not advanced in either direction of course, but willing to conform to the local traditions of the parishes. Do you know Father Kite of New East Wales? A sound churchman, and a devoted pastor. Some of us are keenly interested in him."

Mr. Entwhistle vaguely remembered a picture he had seen of Father Kite in full regalia, surrounded by a covey of acolytes.

"How does Kite stand on the question of reunion with the Valley Brethren?" Switcher asked bluntly.

Father Bushwick raised his eyebrows, lowered his nostrils, and glided away.

At lunch Mr. Entwhistle sighed the Rev. Smythe J. Y. Heatherstone, and edged toward him through the crowd. Diocesan Convention always made Samuel feel as if he had been asleep for twenty years, like Rip Van Winkle. On the other hand, Heatherstone was wide awake, and knew everything that was going on. He had more information about Bishops, priests, deacons, ordinations, depositions and all-round-long-range scuttlebut news than anyone Samuel had ever met. A handy man to have at a Convention, Samuel decided, at least to those like himself who were dangerously ignorant of ecclesiastical events. He grabbed Smythe by the arm, exchanged pleasantries and got in line behind him at the buffet lunch table. He prepared himself to listen. The nice thing about Smythe was that the pump of his knowledge never needed priming. One just waited for the flow.

"Say," Smythe said, winking his left eye, "have you heard what happened to Muggsy?"

Samuel wracked his brain trying to remember someone by the name of Muggsy and

failed. Smythe didn't wait for an answer.

"Deposed last week?" Smythe winked over his shoulder.

"What for?" Mr. Entwhistle asked involuntarily.

Smythe shrugged and winked again. "Don't know . . . not for sure . . . but you know how he acted around a summer conference." Mr. Entwhistle meditated on the various kinds of crime, felony and mayhem that might flourish at a summer conference, came to no decision, and helped himself to a spoonful of tired looking baked beans.

"Did you see what happened to Foot?" Smythe continued, out of the corner of his mouth.

"No," Samuel said hopefully, remembering Foot as the dullest Middler in the Seminary.

"He just went to the Church of the Holy Comforter," Smythe said unbelievably. "Can you beat that? Eight thousand bucks, Jonesy says."

"How is Jack Bone doing?" asked Samuel, not wishing to think of eight thousand dollars.

"Not bad, not bad. Course he has a tough time with that vestry over in Midgeville, and I don't think his wife is any help to him, if you know what I mean. Course the people don't like his preaching, but he's getting along O.K. I guess."

Mr. Entwhistle sat down at a table and listened to Smythe during the conquest of the baked beans and cold ham.

The afternoon session of the Convention got under way with a bang. Glink made a long speech in favor of allowing Chrysostom-in-the-Cactus parochial status. In fact it was so long and so florid that Mr. Entwhistle was inclined to decide against St. Chrysostom completely, and reduce it to outpost status, or preaching station status. He wondered how low a 'status' a few good Christian people could achieve in the eyes of a diocesan convention. After Glink's speech, which, according to Switcher's whispered commentary, was a bid for election, three laymen got up and pleaded that St. Chrysostom be removed from the cactus onto Elm St., as Mr. Entwhistle put it to himself. At last somebody moved that the matter be put on the agenda for the next day, and the Convention considered another complicated question. It arose when old Dr. Swivelly got to his feet and suggested the election of an Investigating Committee. This brought a mild

round of applause from the Republicans, a few boos from the Democrats, and created the general impression that old Swivelly had slept through the crisis of St. Chrysostom, and dreamt of the coming communist invasion.

It turned out that Swivelly had in mind a committee to investigate men of suitable calibre for the Bishopric. At that point Switcher said that in his opinion the election of a Bishop should be left to the direction of the Holy Spirit. He was against "political machinations unworthy of this great diocese and our beloved Church." Mr. Entwistle thought it was a good speech; but it confused him a bit, in view of Switcher's previous machinations outside the Parish Hall. Swivelly said he too was against "all this politicking," but after all the Diocese deserved a good man, and the Holy Spirit didn't forbid the Convention to make preparation to get a good one. Then Mr. Bozeman, a lawyer, suggested they elect a nominating committee, but Switcher said that was undemocratic, and the Chancellor of the Diocese, who had been studying the canons for half an hour, stood up and gave the opinion that such a committee was not provided for in the canons, by his interpretation. Then Father Bushwick seconded the sincere remarks of Mr. Switcher, and suggested the committee gather information about various men, but that they all should remember "that God established the Church, he touched with his searching and wise hand those of whom much was demanded, and through his Holy Spirit called out those men of competence and devotion, to the high places in His Church." Mr. Entwistle jotted down two or three notes for a sermon, which he planned to couch in less flamboyant language, and considered the possibility of the Diocese of Northeast South Westland leaving matters up to the Holy Spirit.

In the midst of the discussion somebody moved to adjourn until the next day.

On the way to the Hotel where he was staying, Mr. Entwistle was approached by three different men who wished to know how he stood in regard to Glink. By nine o'clock that night, Samuel found himself half-willingly enrolled in the Farthingtown archdeaconry which was anti-Glink and pro-Purdy. By midnight, Samuel felt strongly that if the Holy Spirit didn't take immediate action the election itself would be in the bag before morning. Or at least as soon as Switcher got

the "corn-field contingent," (composed mostly of young deacons and farmers), lined up behind Purdy . . . or was it Glink?

Mr. Entwistle overslept the next morning and got to the Convention just in time to hear Glink throw in the sponge on the Chrysostom affair. He yielded apparently without a battle, and in very good humor to the Chancellor's ruling. Samuel wondered why he, Glink, had spent half an hour's time on the previous day in declamation, only to move on the next day the whole matter be dropped. Switcher's view, of course, was that Glink really had wanted to present himself, rather than the cause of St. Chrysostom, a viewpoint which Samuel disliked to think about.

Since everybody was rather in a hurry to get out and home right after lunch, the business of the second day went very rapidly, and everybody but old Dr. Swivelly refrained from bringing up any matter which might produce argument. The Convention came to an end with a vote of thanks to the ladies of St. Ambrosia for the excellent food they had prepared, and the election of the Investigating Committee, which was not to investigate really, but simply to gather information about possible candidates for Bishops, and was not to exert any undemocratic influence in any way upon members of the Special Convention. The Rev. Mr. Entwistle was elected chairman of the Committee.

On the way home it suddenly occurred to him that the committee had no name. He meditated on how he could describe his appointment to Isabel. That evening in the quiet of his living room, as he sipped a glass of sherry, while Isabel munched loudly on the box of assorted nuts he had brought home, he tried to "share with her" as the summer conference people put it, the meaning of the Convention. It was, as he had feared, almost hopeless.

Women, he concluded have no conception of the importance of such things, unless they happen to be elected chairmen of the W.A., the C.P.C.A. or the Garden Club, God forbid.

"But," Mrs. Entwistle protested over a Brazil nut, "If you are supposed to leave it to the dictate of the Holy Spirit, I don't see why you need any committee at all. It doesn't seem to me they appointed you to a very important committee. I think they ought to have made you the Dean of the Cathedral."

Samuel swallowed his sherry in one gulp, and ran a hand through his thinning hair.

"My dear," he explained patiently. "The Holy Spirit has to work through us 'weak and erring mortals,' as they say. So we have committees."

Isabel however was not listening. Her eyes were gleaming with childish merriment. "Suppose," she said, "The Holy Spirit wished to have a High Churchman as Bishop of this diocese?"

Samuel looked startled.

"Its possible isn't it?" Isabel persisted. "I heard you say not so long ago, that we should

'surrender our own desires to the Spirit of God.'"

Samuel Entwhistle looked somber, drained the last drop of sherry from his glass, and wondered why he had attempted a description of the Convention.

"My dear," he said quietly but firmly. "I presume theoretically it is quite possible. I can only say that should such an . . . a . . . ah . . . shall we say crisis occur, about ninety per cent of the Diocese of Northeast, South Westland would stand fast to resist such an . . . er . . . invasion . . . Have you seen any good movies lately?"

The Layman---He Is Spiritual Too!

By Wilson C. Leithead

Layman of Philadelphia

TO MOST, if not all of us Episcopalians, the role of the layman is pretty obvious, although we become surprisingly vague if asked for an exact definition. It is well known, of course, that the laity (and I am here referring to the men) are generous in contributing both their money and their talents. But, is it not true when discussing this subject, we think only in terms of the organizational life of the Episcopal Church? For example, our minds turn almost immediately to Sunday School work, singing in choirs, serving on vestries and we blithely ignore the spiritual contributions the men make to the worship life of the Church.

It is no surprise to this Episcopalian that there is a widespread misconception about this activity of the layman. No less an authority than the National Council has at various times emphasized the religious illiteracy of our laity (and again, I mean the men), and in so doing they have lead people to the conclusion we laymen contribute little of anything, to say nothing of spirituality, to the Episcopal Church. But this writer has experiences to prove otherwise. From many years of association with a downtown Philadelphia church I have learned not only of the actuality of such a spiritual endowment among laymen, it has been my privilege to witness many and varied practical examples of just how this personal attribute is translated into the life of the

Church quite as it is used in the individual's everyday, private existence.

As an illustration of how this applies let me tell you briefly about "Joe Smith," which for obvious reasons is not the man's real name. When I first met Joe years ago, during the first world war, I can honestly say, without fear of exaggeration, he was the last person I would have predicted could contribute anything, especially spirituality, to the Church. Picture for a moment a tall scrawny lad in his late teens with all the prominent and most unpleasant neurotic traits to be found and you have a good personality portrait of Joe in those early, formative years. But there was one, albeit hidden, asset and that was Joe's innate sense of personal dedication which manifested itself in a dog-like devotion to attending the services of the Church. He was always there, and while some people used it as an excuse to ridicule him, Joe was absorbing something that through the years grew and matured into an unusually attractive personality.

Here was an example of a man making a complete about-face. He was, in the words of our Lord, literally "born again." To use his own explanation, Joe rebuilt his whole being, both inside and out, by the simple expedient of carrying the presence of God (which he had discovered in the Episcopal service) out of the Church on Sundays to be with him and help him throughout the rest of the week.

As interesting and familiar as this personal phase of Joe's experiences are to anyone participating in religious work, there is another and perhaps more practical application of this transformation of this one individual. Joe had something of unique value to give to his Church. His intimate and heroic struggle to overcome his own shortcomings gave him an insight to values in the Episcopal religion which would escape the average man, but which are essential to everyone's complete spiritual maturity. In time Joe recognized the appeal his personal experiences made to his fellow churchmen and he became, quite naturally, the center of men's discussion group and ultimately, an outstanding leader of a young married couple's group after he, himself, met and married a very charming young woman.

IF ONE man could do so much with our religion, is it not logical to ask why more of the laity do not utilize the Episcopal liturgy to obtain similar results? That very question has tantalized this Episcopalian for years and the answer is not as obvious as one would first suspect. We certainly have in our "prayers and supplications," not to mention our sacraments, the channels to divine grace. But is it not also true that until the Presiding Bishop created his committee on laymen's work the church itself made no official effort to integrate men into the worship life of the Church. And is it not also true this situation is the result of failure on the part of the clergy? In one sense I dislike making this accusation because it penalizes many hard working and devoted priests, but the fact still remains, as we all well know, that it is the prime responsibility of the parish minister to integrate the men of his congregation into the life and worship of the Church.

We in the Episcopal Church are educated to the fact our clergy are leaders in the spiritual life, of course; and to a very large degree, in all matters effecting our personal morals and welfare. Such men are qualified to perform all these things not so much by an education as they should be by certain personal and spiritual attributes. And while this has been my training from infant baptism I must in all honesty question when and how all this personal counseling, spiritual guidance, etc., takes place. With the one exception of a rector, who because of a strategic geographical

location in downtown Philadelphia and a burning love for his God and fellow man, performs such sacerdotal duties, I do not know of an Episcopal priest giving anything more than lip service to this type of personal ministry.

Now, I fully realize that many people reading this statement will immediately jump to the conclusion that I am trying to say our clergy are an indifferent and incompetent lot of men. That is neither my intent, nor is it true. In my opinion the explanation of this situation, in most cases at least, can be boiled down to lack of time.

If this sounds like an oversimplified answer let us look at the average rector and what do we see but a man busy doing a job—a job, mind you, that we Episcopalians expect him to do. But look again and you will see a man overburdened with organizational plans and problems, unending and conflicting committees, the raising of money for this amazing mass of parochial activity and the missions, of course. It is all good as far as it goes, but I am often brought up short with the fear we are developing "big business," with all its material emphasis on increased membership, erection of bigger, better plants and buildings and last, but not least, financial growth. And how, may I ask, does all this square itself with our supposed goal which is, you will recall, the redemption of the world in the name of our Lord and Saviour, Jesus Christ.

The responsibility for solving this problem lies in the laps of all of us churchmen, lay as well as clerical. It is our decision that must be made now to restate our basic relationship with our heavenly Father, as revealed through his Son, Jesus Christ, and further, to reinstitute a holy, dynamic fellowship, burning with Pentecostal zeal to gather together as Christian brothers all men, regardless of national, racial, class or cultural distinctions.

This all ties together and makes sense if we but remember that men, people like you and me, have a great and often ignored reservoir of spiritual force. And this force, I am convinced, if guided by an enlightened clergy can readily become a new and irresistible Communion of Saints (real live ones, not the plaster variety), who will win souls to the Episcopal Church by the very force of their personal achievement, because, you understand, these men will have become in reality "very members incorporate in the mystical body of Christ."

Knowledge Is Life

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

WE HAVE been thinking of life as like unto a river that is crossed either by bridge or by tunnel. So it is that secular life and spiritual life parallel each other in some respects. We noted how important it is that our everyday life be given the "view from above" and that religion needs the same directness and constancy with which we ply our daily life and work. Each must say to the other, "Look where you're going."

Fall turns our thoughts to our children and their future, bidding us "look where they're going." Most of us want for them an education—by which we mean, that "something" which will send them into life that is more meaningful, equipped with the best resources possible for living it.

Unconsciously we have considered the child's growth in three ways: He might educate himself. Given a few fundamentals, he could learn a trade. He has a mind. Let him think for himself, and decide for himself. But we want something better for him than this limited concept of life. Therefore we send him where he may have the advantage of the knowledge of others—where books and courses will acquaint him with history, with science, with philosophy, literature, art and music. We believe this kind of "knowledge" is "life" with greater meaning, more capable of adjustment to changing circumstances. Most of us would go a step further. We would look for a school with teachers who can inspire, encourage and interpret not only the written word, but life itself to our children.

How often we find that the person who insists on these three steps in secular knowledge, is satisfied with only the first one, or perhaps the first two where religious knowledge is concerned. No virtual religion either for child or adult is fashioned out of reason alone, any more than education is thus secured. To conclude that there is "Something" behind the universe is to go no deeper into reality than did the primitive savage. When we have access to and knowledge of the written word which traces the discovery and appreciation of God through the ages, how great is our advantage — how much more significant our knowledge. Here in these "revealed truths"

lie many a key to happier and more purposeful life. The Holy Bible thus becomes our text book for spiritual living.

Religion truly becomes vital to us as we see these teachings incorporated in a Life. Here God himself saw the necessity of coming to our aid with "life more abundant." So in Christ we have the full revelation of what it means to live the God-centered life.

"Knowledge is Life," we say, when we think of a mind, a school and a teacher. But when we consider Reason, Revelation and the Incarnation we must rephrase our statement.

"And this is life Eternal — that they might know thee, the only God, and Jesus Christ whom thou hast sent."

Whitewashers

By Corwin C. Roach

Dean of Bexley Hall

THIS is the epithet which Job hurls at his three friends according to the R.S.V. rendering of 13:4, "As for you, you whitewash with lies." In making the change from the traditional rendering of "forgers of lies," the new version has followed Moffatt. The Hebrew word really means to plaster and is so rendered by most recent commentators. One adds the idea of smearing.

The thought is clear in any case. The friends of Job are covering up with their lies and that which they are covering up is the character of God. They are attempting to defend his righteousness and integrity in the face of Job's protests. But the way they go about it is a mere whitewash. They are not willing to meet Job's arguments, to face the facts of life grim and unpleasant as they often are. Because they are afraid to set forth God's dealing with men as it actually is, they are guilty of a smear. Their whitewash is a greater affront than Job's honest protest.

There are whole sects today on the fringes of the Christian faith who follow the trail of Job's comforters. They will not admit the existence of evil and sin in the world. Pain and suffering are whitewashed out of the picture. This is the sweetness and light school of thought but we find it in the most staid and respectable parts of the Christian Church. The services of whitewashers and plasterers are very much in demand, especially

as far as any blemishes and faults in the members themselves are concerned. The clergy are asked to preach comforting sermons which will not jar loose the protective plaster.

A great paint company has the slogan, "Save the surface and you save all," but the trouble is you cannot paint rotten wood. Yet how often we attempt it, first in our own personal lives and then in all areas of modern living, political, social, industrial, racial. We are a generation of plasterers and whitewashers.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"BE NOT weary in well-doing" but there are some days in the parson's life when he feels spent. His mind is a blank, his body is sluggish and his spirit is heavy laden. The chances are that he has drawn too heavily on his nervous force and Nature is calmly setting about his cure. In dull and weary moments she renews our strength.

They had hard days to weather but be patient.

Patient? What is Patience? A little Scottish girl was asked if she knew what it was and she said she did. "What is it then? What does it mean?" "It means, 'Bide a wee an' dinna weary'."

In any life there's need of patience and how hard we come by it. We cannot wait. We are all wrought up. We cannot act and the spirit chafes. "Be silent, spirit. You will not do things in your time. You do them in God's."

The parson too must wait upon God, wait for the "seasons of refreshing." In God's time. We do so long for 'results' and over and over the 'results' will not show. They may not show for years and when they do the sheaves may be another's. But we do not work for self. We work for God.

The man in the factory may do some trifling task, over and over but his task is in the finished product. He may grow weary but is he free from toil? So the parson may rejoice in his weariness. After all, he worked for it. And God will renew his strength.

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CHURCHES URGED TO FOSTER RECREATION

★ Recreation can enlarge the opportunities of the Church, delegates to the congress of the National Recreation Association were told.

Greater use of sports and recreation to appeal to all age groups was urged by a number of churchmen who contributed to the general program, including the Rev. Paul Moore, Jr., of Grace Episcopal Church Jersey City, N. J., first vice-president of the N.R.A., and a Witness editor.

Moore said, however, that "recreation should be recog-

nized as a true expression of life, of fellowship and of joy, and should not be used simply as a 'baited hook' to entice people into the pews."

"A simple program will be enough, especially if there is good leadership," he said. "A church doesn't need an expensive plant, huge courts or a swimming pool."

The clergyman told how, with the help of his wife, another priest, and a sexton and his wife, he took a dying urban mission in Jersey City, built it up from 15 to about 250 members, and reached 250 other youth, non-members of the church, through recreation.

"We are making an impact upon community life and are breaking down racial, economic and social barriers," he said.

SHERRILLS VISIT PHILIPPINES

★ The Presiding Bishop and Mrs. Sherrill spent six days of their far eastern tour in the Philippines, limiting the stay to Manila. All of the Filipino clergy met him there, together with the two Chinese priests.

There were also conferences on the building programs of St. Luke's Hospital, the cath-

edral and other buildings to be erected on the new cathedral site. One afternoon and evening was spent at St. Andrew's Seminary.

Bishop Sherrill also had a conference with the Most Rev. Isabelo de los Reyes and other leaders of the Philippine Independent Church.

At a luncheon on the closing day of his visit, he spoke enthusiastically of what he had seen in the Philippines. He was very pleased with the friendly relationship between the Philippine Independent Church and our Church and was delighted with the arrangements which have been made whereby candidates for the ministry in that Church study at St. Andrew's Seminary with our own candidates. He was very impressed with the fine work being done by St. Andrew's Seminary and the splendid men who have graduated from that institution and are now working in remote areas among their own people.

PADDOCK LECTURES AT GENERAL

★ The Rev. Canon Charles Smyth, fellow of Corpus Christi College, Cambridge, rector of St. Margaret's Church, Westminster, Canon of Westminster Abbey, gave the first Paddock Lecture at the General Theological Seminary, New York, beginning Oct. 5. The general subject of the lectures are Church and Parish, a subject that recalls the memorable 1915 Paddock Lectures of William Temple, later Archbishop of Canterbury, titled Church and Nation.

Other lectures are Oct. 7, The Church under persecution; Oct. 9, religious education; Oct. 12, new wine and old bottles; Oct. 14, Church and liberalism; Oct. 16, The prodigality and carefulness of God. The lectures are open to the public.

BISHOP HARRIS SPEAKS IN CONNECTICUT

★ Bishop Harris of Liberia, one of the outstanding leaders of the Episcopal Church, spoke at a series of pre-canvass rallies held in various parts of Connecticut early in October. These meetings, designed to assist Episcopal parishes in the state in their preparation for the every member canvass, were held under the auspices of the diocesan department of program and budget.

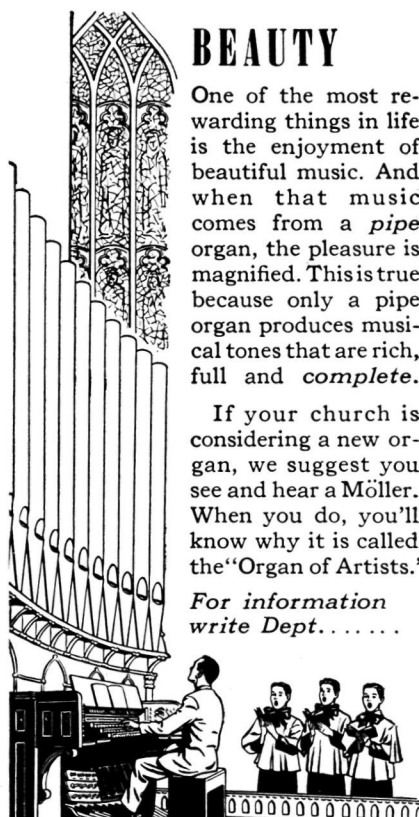
Bishop Harris spoke on the missionary challenge before the Church today as he has come to know it through first hand experience and told what the Episcopal Church is doing at home and abroad. Either Bishop Gray, or Bishop Hatch also spoke on the missionary program within the diocese.

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CONSECRATION OF NEW CHURCH

★ Bishop Carruthers consecrated the new Holy Cross and Faith Memorial Church at Pawleys Island, S. C. The sermon was preached by the Rev. John M. Moncrief, Junior, of Orangeburg and remarks were made by the Rev. Stephen B. Mackey, rector of Calvary Church, Charleston, the Rev. Roderick J. Hobart, executive secretary of the diocese, and the Rev. William E. Forsythe, rector.

The former Holy Cross and Faith Memorial was burned in 1943. Since that time the congregation has been meeting in the assembly building of Camp Baskervill. \$4500 of the amount needed for the new church was raised by the Negro congregation. The Woman's Auxiliary of the National Church made a generous contribution and other contributions were made by the auxiliary of the diocese and a number of individuals.

TOWN-COUNTRY FEATURED

★ Town and country work is the theme of the synod of the sixth province, to be held at Calvary Cathedral, Sioux Falls, S. D., October 20-22.

The discussion topics and leaders include: "A panoramic view of the sixth province," Prof. William V. Dennis, associate in the division of town and country of the National Council; "The ministry in town and country work," the Rev. Norman L. Foote, director of the Town - Country

Church Institute; "The church school in town and country work," the Rev. David R. Hunter, director of the department of education; "Diocesan and national strategy in town and country work, Bishop Henry of Western North Carolina.

Continuing the theme of rural work, the synod has also scheduled an address on "What the laywoman should know about town and country work," to be given by the Rev. Vernon Johnson, chairman of the session. William G. Wright, director of the home department of the National Council, will be the banquet speaker on the evening of October 21.

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Sun HC 8, 11, EP 3:30; Daily MP 7:45,
HC 8, Noon Ser, EP 5:05; Sat HC 8, EP
1:30; IID & Fri HC 12; C Fri 4:30 & By
appt

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily
MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri
& Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Broadway and 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays
HC daily 7 & 10, MP 9, EP 5:30, Sat 5,
Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8,
C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

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Rev. Edward E. Chandler, p-in-c
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BACKFIRE

MRS. G. A. SMITH

Churchwoman of Chatham, N. J.

I am always glad to have the magazine come but this year I was especially glad to welcome our old friends, the Entwistles. Do you think you could persuade the author of these delightful little sketches to publish them in book form? I am sure they have made many friends who would enjoy reading again of the trying experiences of a suburban rector, and it might even awaken an interest in similar situations, and perhaps better them.

Answer: If a sufficient number indicate such a wish we will be glad to offer reprints in book form.

JAMES JOSEPH

Rector at Corsicana, Texas

From the anvil of wisdom and experience, Bishop Barnwell has fashioned a brilliant standard by which the Church may grandly guide herself in future elections. (Witness, Oct. 1) I, for one, think that it would be most wise for every bishop to deliver such a charge to priests and people before an election. I am grateful to you for having published this sterling writing on the part of Bishop Barnwell. Certainly we can thank God for his wisdom and admonition.

Enclosed you will find my subscription for another year. Thank you for your very good work.

FRED W. OSBORN

Layman of New York

On Electing a Bishop by the Bishop of Georgia was an excellent bit of advise. It carried a fine message and was particularly effective because of its humor and the humility of the writer.

I am sure that he described the task and the trying life bishops are required to live accurately.

LAURA NEWTON

Churchwoman of Baltimore

Your report of Sept. 24 that accused clergymen plan to fight back was encouraging if true. It has been my observation however that most of our clergy, of all churches, are disposed to stand on the sidelines when their brethren are smeared, apparently on the assumption that they themselves are perfectly safe.

I travelled in Nazi Germany extensively over two summers in the

middle-thirties and saw with my own eyes how effectively the Hitler tactics worked. First Jews; then Communists; then the labor organizations. Eventually it was concentration camps for any who raised their voices against Hitler, however feebly. And this included, when it was much too late, a large number of the more courageous clergy.

It was Martin Niemoeller, I recall, who stated that "if you stand by while other people lose their freedom, you may be perfectly sure that the time will soon come when you will lose your own."

I wish that this fact—and it is a fact I think—could be somehow drummed into the heads of clergy and laity alike and that effective action might be taken against these false accusers.

H. R. KUNKLE

Rector at Fort Scott, Kansas

Please, what purpose is served by wasting your valuable space in reporting the 10 "favorite hymns of America," according to the Seventh-Day Adventist radio program? This is of no interest except pathological to Episcopalians. I can just see suggestions to the Church Hymnal Corporation to include these "American favorites" in the next Hymnal.



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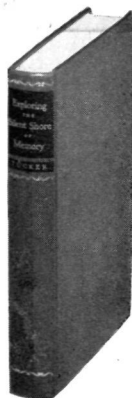
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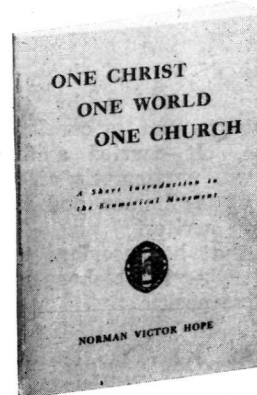
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