

# The WITNESS

SEPTEMBER 17, 1953

10¢  
A COPY



## UNIQUE MINISTRY

**T**HE REV. H. WILEY RALPH has a unique ministry as pastoral counselor at the Governor Bacon Health Center at Delaware City, Delaware. Here he is gaining children's confidence in talks ranging from airplanes to pink evening dresses. He says that "I have but one conscious goal in working with my children at the center and that is to lead them to see the eternal value in Christ's beckoning call when he said: 'Suffer little children to come unto me, and forbid them not'."

---

## The Rev. Samuel Entwhistle Returns

---

## SERVICES In Leading Churches

### NEW YORK CATHEDRAL

(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.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 9:30  
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.

### 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; Eve-  
ning Prayer, 5.

### PRO CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
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

### EDITORIAL BOARD

ROSCOE T. FOUST, EDITOR; WILLIAM B.  
SPOFFORD, MANAGING EDITOR; ALGER L.  
ADAMS, KENNETH R. FORBES, GORDON C.  
GRAHAM, ROBERT HAMPSHIRE, GEORGE H.  
MACMURRAY, JAMES A. MITCHELL, PAUL  
MOORE JR., JOSEPH H. TITUS. Columnists:  
CLINTON J. KEW, Religion and the Mind;  
MASSEY H. SHEPHERD JR., Living Liturgy.



CONTRIBUTING EDITORS: Fredrick C. Grant,  
F. O. Ayres Jr., L. W. Barton, D. H.  
Brown Jr., R. S. M. Emrich, T. P. Ferris,  
J. F. Fletcher, C. K. Gilbert, C. L. Glenn,  
G. I. Hiller, A. C. Lichtenberger, C. S.  
Martin, R. C. Miller, E. L. Parsons, J. A.  
Paul, Paul Roberts, V. D. Scudder, W. M.  
Sharp, W. B. Sperry, W. B. Spofford Jr.,  
J. W. Suter, S. E. Sweet, S. A. Temple,  
W. N. Welsh.



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



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

## SERVICES In Leading Churches

### 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., Fri.,  
12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
Where the Protestant Episcopal Church  
was Founded  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### 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.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.  
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.

### CHRIST CHURCH

Cambridge, Mass.  
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.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL

Denver, Colorado  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH

Indianapolis, Ind.  
Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
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. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

### TRINITY CHURCH

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

### TRINITY CHURCH

Broad and Third Streets  
Columbus, Ohio  
Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Asst  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

### CHRIST CHURCH

Nashville, Tennessee  
Rev. Peyton Randolph Williams  
7:30 a.m., Holy Communion; 10 a.m.,  
Family Service and Church School; 11  
a.m., Morning Prayer and Sermon;  
5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

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

PUBLICATION OFFICE, TUNKHANNOCK, PA.

EDITORIAL OFFICE, 12 WEST 11th STREET, NEW YORK 11, N. Y.

## STORY OF THE WEEK

# Church Leaders Are Critical Of Kinsey Report

MANY SET UP CRY THAT STUDY OF SEX LIFE

FURTHER BREAKS DOWN MORALS

By W. B. Spofford Jr.

★ Church leaders of America are highly critical of the findings of Dr. Alfred C. Kinsey's report on the "Sexual Behavior in the Human Female," according to reports received since the work, which was published September 4th, received pre-release publicity.

The comments range from diatribes reminiscent of the Scopes' "monkey trial" of 1925, in which evolutionary theory and fundamentalistic Christianity crashed head-on, to rational observations in which Dr. Kinsey is challenged for building hypotheses on inadequate samplings and for drawing unwarranted conclusions. Many churchmen deplore the general publication of the work which, they state, should be available only to technical and professional people working in the area of sexual behavior and marital counseling.

Dean Frederick M. Morris of the Cathedral of St. Mark, Minneapolis, declares: "My feeling is that, Kinsey notwithstanding, we are still more than animals. I think that the Kinsey tendency to regard sex as perhaps the most important of all human activities is a great pity. Idealism and romanticism and self-control are still strong motives

in human life and always will be. I personally don't see any very great benefit to society in general by revelation of these statistics which don't seem to be either very startling or relevant to life in general."

The Rev. Mr. Paul Tilden, associate-director of the department of pastoral services of the National Council of Churches, commented: "Dr. Kinsey is an honest man and made an honest effort but, so far as I am concerned, his comments are worthless because his statistics are incorrect. There is a grave question in my mind whether the core of American womanhood was proportionately included. It is obvious that, with fewer than 6,000 of the more than 75,000,000 women in this country questioned, he failed to take an adequate sample. He can't say on that basis what the morals of American women are."

(Note: When Dr. Kinsey's report on the Sexual Behavior of the Human Male was published in 1948, he was also accused of using an inadequate sample. In this new report, he carefully explains his sampling procedure and admits that it is too narrow a base on which to draw comprehen-

sive conclusions. The sampling was obtained by approaching women's organizations with broad, general membership and asking them to cooperate in the venture. As a result, no thorough attempt to get a cross-section representation of American womanhood was made — for instance, no Negro females were interviewed.)

Evangelist Billy Graham called the new report "lopsided" and based on interviews with only "women of the lowest sort" but warned that "it does point up a bad situation which may be far worse than Dr. Kinsey indicates."

The Rev. Victoria Booth Demarest, granddaughter of the founder of the Salvation Army, said that the report is "nauseating" and continued "it puts forth dominance of the animal aspect which is not a true picture of woman . . . it tends to draw down the human instincts to a lower level. What we need now is to be lifted up spiritually to the high calling of God."

Rabbi Ben Zion Kaganoff of Anshe Sholom Synagogue, Chicago, said that he disapproved the "'sweet morsel' aspect of making public information that only should be used under confidential arrangements" but "from a psychological viewpoint, such studies might be of great value clinically in treating emotional disorders."

Roman Catholic Archbishop Paul C. Schulte of Indianapolis said: "Every self-respecting Hoosier must profoundly regret the notoriety Dr. Alfred Kinsey has brought to our re-

nowned Indiana University. There can be no valid objection to a scientific investigation of sexual behavior that would assist . . . professional people dedicated to the task of preserving and promoting the spiritual, mental and physical well-being of society. But Dr. Kinsey has degraded science. Instead of circulating the findings of his investigations among those competent to weigh their worth and apply them to the betterment of mankind, he publicizes them, like a cheap charlatan, and in the most unscientific fashion makes them available to the young, the unlearned, the mentally deficient—to their own great harm and the endangering of society."

The Rev. Howard J. Baumgartel, executive secretary of the Church Federation of Indianapolis, said that "the Christian people who read the Kinsey report will have to test its truths both by Christian principles and by whether the book is adequate in its scientific treatment. Where that is not done, it is possible such a book could produce some harm."

In Springfield, Mass., the Roman Catholic Confraternity of Christian Doctrine has planned a series of discussions on the theme "Purity and Modesty" to counteract the report. The purpose of the discussions "will be concerned primarily with training boys and girls to be pure and to look towards eventually entering matrimony with a noble and holy purpose if God calls them to that state of life."

The Rev. George M. Docherty, pastor of Washington's New York Avenue Presbyterian Church, said that "if the substance of this report is true in wider areas than those surveyed we have another illustration of the truth and gravity of original sin. Appar-

ently, the antiseptic cleansing which free sex discussion was going to bring has not materialized. In Victorian days sex was ugly because of ignorance. Today it is uglier because of knowledge."

Two responses in favor of the report and the publicity it has received have been noted. The Rev. Stanley H. Conover of Linden Hills Congregational Church, Minneapolis, said it "helps us to understand the situation as it is. With such understanding we ought to be able to deal more effectively with the needs of people with whom we work. Jesus said, 'You shall know the truth, and the truth shall make you free.' It is the business of the clergy to understand what is truth in all situations of life in so far as it can be found."

And in Louisville, Ky., the Rev. Wm. A. Benfield, Jr., of the Highland Presbyterian Church, stated: "One of the most beneficial effects will be to broaden the outlook of many people—to bring sex out into the open and get away from the reticence that has characterized too much of our approach to the subject."

In Indiana, two Roman Catholic women's groups, representing 150,000 women, chided Dr. Herman B. Wells, president of Indiana University, for sponsoring the report. They said that they did not question the authenticity of the report's statistical information but charged that the book "recommended changes in our moral code . . . Dr. Kinsey questions the worth of Christian morality; he comes close to scoffing at it." The Roman Catholic women leaders said their letter was written on behalf of "women interested in preserving our American way of life and mothers anxious for the welfare of their sons and daughters."

In Los Angeles, Dr. Kinsey told a news conference that "we do not propose or advocate any policies, sexually or otherwise . . . we are scientists—when it comes to social policy, it is up to the people themselves."

## SEE REVIVAL IN ENGLAND

★ Bishop Hugh Gough of Bartling, England, told a group of Church leaders in Minneapolis, Minn., that the recent coronation has created an "ideal mood" for a religious revival in England.

Speaking of the coronation he said that it had helped Christianity in Britain "very much." "Many people who had never been in church in their lives except for funerals and weddings saw, through television and movies, a young woman dedicate herself to God. The ceremony made a deep impression upon many people who would nominally be regarded as untouched by spiritual feeling."

Although the current attitude of most young people in Britain is one of cynicism and fatalism ("couldn't care less" is their favorite expression), many others—particularly university students—are being converted to Christianity, the bishop said.

In reply to a question he stated however that "it would be generous to say that 10% of the British attend church."

## RECORD NUMBER CONFIRMED

★ As part of the 25th anniversary of his ordination, the Rev. Samuel J. Martin presented 110 persons for confirmation at St. Edmund's, Chicago. The class included 70 adults and 40 children and brought the number presented during his rectorship to 1,469.

# Trustees Report On Services Of Retired Clergy

★ General Convention in 1952 requested the trustees of The Church Pension Fund to study the subject of the further service of clergy compelled to retire at 72 (canon 45, section 8). A statement has therefore been sent to all active bishops and certain diocesan officials for the purpose of eliciting expressions of opinion which can be incorporated in the report to General Convention in 1955.

The trustees express their belief that the Church's original choice to confine contributions to its pension system to retirement and disability pensions for the clergy and allowances for surviving widows and orphaned children has been wise. The report states also that the charter of the Fund "appears not to permit the use of our income for payments to active (non-retired) clergy. We must establish by regulations whether the services of a clergyman, once retired, may be performing is of a nature and extent to call for suspension of the pension."

These regulations, the report continues, have been adopted and have been amended, revised and modernized through the years. As presently in effect they may be summarized as follows:

"A clergyman's pension is not disturbed by services of Holy Communion no matter how often.

The pension is not disturbed by service of any nature up to three months in any one place in any twelve month period.

The pension is normally suspended if service is for more than three months in any one place in any twelve month span.

When service is of limited nature a sub-committee of the trustees determines, after reviewing the facts in the individual case, whether the pension may remain undisturbed for longer than three months.

A discussion of these regulations is attached to the report, with the statement that they "have been administered by a sub-committee of the trustees, we believe with sympathy and understanding, and represent our best efforts to distinguish between 'retirement' and 'active ministry' for the purpose of paying pensions," which is the function of the Fund.

## Procedures Followed

The retirement pension of a clergyman is put into effect upon his reaching age 68, if retired, and upon retirement if he continues to work after reaching age 68. When a clergyman receiving a pension returns to active work as often happens, the pension is suspended at the end of three months after such return (the pension being reinstated without prejudice when the work terminates). He then receives his compensation in full from the congregation or diocese served, and pension assessments are payable on the compensation in the normal way. Summer supply services, Lenten assistance, supply during extended illness of a rector, incidental supply duties and special emergency needs normally fall within a three months span.

Many clergymen perform incidental supply services here and there for a few Sundays at a time. Such duties do not interrupt the pension. It is

only duties of more than three months at any one place in any twelve months period which lead to a suspended pension. It is possible for a clergyman, as some do, to work almost continuously at successive places up to three months at each and still retain his pension.

Activity confined to conducting or assisting at services of Holy Communion, no matter how frequent or long continued, does not disturb the pension.

From time to time cases arise where special circumstances lead the trustees to feel that pension should not be disturbed for a period longer than three months. Each such case is considered in its various elements by a special committee of the trustees consisting of three bishops, and decision is reached as to whether the pension may be continued equitably for more than three months. But permanent continuance of pension in these special cases clearly is not consistent, for the pension system would then be taking on a responsibility which belongs to the congregation or diocese.

The committee in reaching decisions focuses on the nature of the duties and not on the title they carry, and not on whether or not the clergyman receives compensation in return. If the parish does not pay for the services, the pension the clergyman receives would be clear-cut subsidy to the parish.

Some retired clergy have been under the impression that if they worked at one place three months, omitted a week or two, and then renewed the work, the pension would not be disturbed. This belief is in error. The pension is suspended if the duties at one place are more than three

months in any twelve months period.

The following points are particularly to be noted:

1. The Fund is the Church's pension system. The parishes and other units make contributions to it with the understanding that they will be used for pensions to the retired and disabled clergy and widows and orphan children. This is the nature of the trustees' responsibility. All the Fund's resources are received and used for this purpose.

2. The Fund is a group pension system; the pension is not like an individual annuity maturing at a given age. Actuarial balance between resources and liabilities (i. e. value of promises) is maintained throughout not with each individual clergyman as the unit but only with the entire group of clergy as the unit.

3. If the Fund were to begin paying out some of its resources to men remaining active there would be that much less for the retired and the other three groups. This is obvious enough.

4. Any arrangement under which clergy concurrently receive pensions and compensations for continued active service would discriminate in their favor and against those who are actually retired. In fact, it would favor those so serving so long as they are serving but generally speaking at their own expense when really retired. Many retired clergy are not in a position to return to the active ministry, either because their infirmities do not permit it or because they do not live in a vicinity or in a diocese where there are congregations seeking services of a nature that a clergyman who has retired on account of age may undertake.

5. There always have been

and doubtless always will be small congregations which cannot provide or find it difficult to provide a living stipend. These are an administrative responsibility of the dioceses and missionary organizations and not a responsibility of resources the Church earmarks for pensions to the retired.

6. A shortage of clergy is always distressing. Nevertheless a vacant place calling a clergyman has the responsibility of compensating him suitably, helped out by missionary funds if necessary, whether he has been receiving pension or not.

7. Pensions by their very nature are less than all would want them to be. Fully adequate pensions would entail a cost too great for the Church to stand. But insufficient pension cannot be a reason for adding it to compensation from steady active work, for this would mean less available for those really retired and not able to work. In short, mixing stipends and pensions would lead to lower stipends for the active and lower pensions for the retired.

It has been suggested that the minimum pension be increased from the present \$1,500. a year to \$2,500. This would be a fortunate step, if the additional millions of dollars that would be needed could be raised, entirely apart from the question of compulsory retirement.

### INTERCREEDAL EXHIBIT AT STATE FAIR

★ Protestant, Roman Catholic and Jewish women of this area are sponsored for the third successive year, an intercreedal religious exhibit at the New York state fair held at Syracuse, Aug. 31 to Sept. 7.

The success of the exhibit in the past two years has brought inquiries from all over the country, including letters

from church women in at least five states expressing a wish to initiate a similar project at their own state fairs.

At the fair, a Protestant, a Catholic and a Jewish woman were in constant attendance at each of two tables in the booth to distribute literature on their respective faiths.

The exhibit, in the fair's women's building, was kept extremely simple. The sole decoration was a simulated stained glass window, flanked by neutral colored drapes, on the back wall with a simple altar bearing an open Bible in front of it.

Only other objects in the booth were the two tables of literature and a sign urging fairgoers to "Live Thy Faith" and identifying those manning the exhibit as members of the New York State Council of Church Women, the Catholic Daughters of America, and the Jewish Orthodox, Conservative and Reform Sisterhoods.

Another annual feature of the fair was a Sunday afternoon worship service which drew more than 10,000 persons. All booths and other activities were closed down on Sunday, by order of state fair officials, until the service ended.

### ARCHBISHOP URGES CHINA IN UN

★ Archbishop Garbett of York has issued a plea that the Peoples Government of China be admitted to the UN. He also warns that "isolated action by the United States in breaking off the Korea peace conference or undertaking action against Communist China would be a fatal blow to world cooperation. It is inconceivable that a vast nation such as China should be permanently excluded from the United Nations if she wishes to become one of its members."

---

# EDITORIALS

---

## The Internationalist Sect

"I HAVE never quite understood why the United Nations flag should be used at all in the United States". It was difficult to believe that the words I had just read were really to be taken seriously. But there they were in a recent column by George E. Sokolsky under the title "Let's Be Pro-American." His article continued: "the internationalist sect in this country continues to advocate a one world policy which has proved to be so disastrous to us". And, again: "Americans in increasing numbers, are tired of internationalism . . . They want to be pro-American".

Mr. Sokolsky does not stand alone. We may be sure of that. Under an August date line, the Associated Press in Columbus, O., carried a release stating that "the executive committee of the Ohio American Legion today passed a resolution urging the United States to withdraw from the United Nations".

Because such releases are not infrequent throughout our country today, I should like to suggest what is all too obvious to many of us and, yet, what must constantly be held before others, namely, that Mr. Sokolsky and those who reflect his negative attitude are guilty of muddled thinking on at least three counts.

In the first place, they say in effect that because no association or league of nations has been able to achieve peace in the past, no similar group can do so in the future. On the contrary, the fact of failure in the past should not lessen our faith that some day, by the grace of God, we may be able to achieve our goal. If men ceased working toward a goal simply because it had never previously been reached, Columbus never would have set out across the Atlantic Ocean.

In the second place, those who would have America go it alone and withdraw from the United Nations, are hardly aware of the specific accomplishments which the infant U. N. has already achieved:

(A). In its first year, the U. N. prevented what might easily have been a war in Iran. World war two had just ended. British and American troops had been withdrawn from Iran in accordance with an agreement but

Russia refused to withdraw theirs. Iran protested to the U. N. Russia would not budge. In the U. N. discussions which followed, world public opinion forced the Soviets to withdraw.

(B). A year later the U. N. helped prevent Communist encroachment in Greece by establishing a Balkan observation commission of neutral nations which kept a close eye on border violations, etc. This commission turned the world's eyes on Greece and lessened the tension. It also provided the United States with a moral and political basis for aid to Greece. Much better for us than had we proceeded purely on our own!

(C). The U. N. brought Israel into the world family of nations and definitely cut short hostilities in that area.

(D). Following World war two, almost constant fighting broke out between the Dutch and the natives in Indonesia. It was the U. N. which negotiated a cease-fire and brought both sides to a conference table. A few months later, 76,000,000 natives were granted complete independence.

(E). The armistice in Korea represents a major victory for the forces of collective security. The President of the United States has concurred in this opinion. One of the best statements on the subject come from the pen of Richard H. Rovere, Washington correspondent for the New Yorker, and contributing editor of Harper's magazine. Here is what he says: "History will cite Korea as the proving ground of collective security, up to this time no more than a plausible theory. It will cite it as the turning point of the world struggle against Communism and as the scene of a great victory for American arms, one the future will celebrate even though the present does not."

In the third place, it would appear that Mr. Sokolsky and his adherents are of the opinion that pro-Americanism is based on what one despises and opposes. This is not patriotism but hysteria and should be called by its proper name. All that it indicates is fear and anger—fear more than anger. As C. E. Berger, rector of St. Anne's Church, Annapolis, Md., said in a recent sermon: "Fear is a most dangerous thing, especially when it assumes

neurotic proportions in a democracy, as it is doing in ours."

For myself I am proud to be numbered among the "internationalist sect." In a real sense it is a group which has come to the fore in the twentieth century and more particularly since World war one. Prior to the present century nations had dealings with one another of course. But they were limited. They were on a small scale. The other side of the world was far away. But today we are closer to London than we were to Chicago in 1800. And this means that today we must of necessity be international in our outlook or we will cease to be—Period!

On the other hand, the Internationalist Sect is not new in our world. It all began with a man named Jesus — the most international figure the ages have ever known. His very birth was heralded by the angelic choir with the words "Glory to God in the highest and on earth peace among men of good will." For him the highest form of patriotism was the concept of one world under one God with all men living together as brothers. Call that a starry ideal, if you will; but, remember, there remains only one alternative — the kind of world we have known heretofore—the world of God's green earth covered with the red blood of our choicest sons. To me it appears

logical that the time has come when, as the World Council of Churches has expressed it, "every possible effort must be made to meet the challenge of totalitarian Communism by means other than war." There can be no doubt that the United Nations is man's greatest hope if such a goal is to be sought after in our day and age.

To that goal, then, let us march arm in arm as we seek to meet the challenge of living together as brothers with all men everywhere.

In the meantime, as a symbol of our aspirations, the United Nations flag will continue to be used frequently in the services of worship in my parish. I am grateful that it will also be seen in countless parish churches and cathedrals of the Protestant Episcopal Church in the United States, as well as in other Christian Churches. And, finally, may those of us who stand branded as members of the International Sect rejoice and be ever ardent to proclaim our cause. Indeed we might also do well to recall that the name Christian, first used as a term of derision and scorn for a sect, has for nearly two thousand years, remained as the hallmark of our greatest saints and heroes.

Hunsdon Cary, Jr.

*Rector, Grace Church, Sandusky, Ohio*

## THE REV. SAMUEL ENTWHISTLE Goes to a Summer Conference

By Thomas V. Barrett

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

"Well, good-bye my dear", said the Rev. Samuel Entwhistle to his wife Isabel, as he threw his suitcase into the trunk of the car. "I'll see you Saturday night, if I survive that long."

"Now Samuel," Isabel said cheerily, "you know you'll have a good time once you're there. You said yourself, just a few weeks ago in church, that the 'Conference experience' was most valuable."

"That was before I knew I had to go," Samuel growled, crawling under the steering wheel. "Besides, I've been to a summer conference. Five years ago. They had macaroni every day for lunch. And one day at breakfast."

"You didn't forget to take your pills did you?" Isabel asked solicitously. "And remember. Don't play baseball in the heat. Look what happened to poor Mr. Schneider last week; and he was almost seven years younger than you are."

"Who is Mr. Schneider and what happened to him?" Samuel asked in a flat tone as he pushed the starter button. Isabel shrieked over the sound of the motor. "Lois Schneider's husband. He played three sets of tennis and died."

The Rev. Mr. Entwhistle waved his fingers feebly at his wife and backed out of the driveway. "I don't know how to play tennis," he

hollered. He waved his fingers again, grinned broadly and drove off.

Due to the Sunday traffic and the fact that he had forgotten Spring Hollow College for Women was on daylight time, Mr. Entwhistle missed the opening dinner of the Conference.

A horde of 'teen-agers' met him at the door of the main building and pushed him out of the way as they surged noisily out onto the campus. Mr. Entwhistle waited patiently while they passed, and made another try. He ran into a large flotilla of elderly ladies, maneuvering vaguely about in the lobby. Even a small fish, Mr. Entwhistle decided couldn't have made its way among them. Some five minutes later there was a commotion in the midst of the flotilla as if a small maelstrom had originated at its center. A kittenish voice tittered, "Oh, Mr. Booker did you want to get out? I guess we're blocking the door." With that the Rev. George Booker, looking like a distressed rabbit, shot out into the porch.

"Why Entwhistle," he boomed. "Glad to see you. Thought you'd got lost. Just get here?"

The question seemed to Samuel, quite unnecessary, since he was standing with suitcase in one hand and portable typewriter in the other, quite obviously waiting for a chance to make a sprint to the registration desk.

"Hello, George," he said politely. "Where does one register?"

"Well," George replied dubiously, looking back along the path of his exodus. "In there. But it's difficult just now. Maybe we'd better wait for the bell to call them to Hymn Sing. It's almost time."

When the bell rang the ladies began floating out to the porch. At a strategic moment George said, "Come on Sam. I think we can make it now," and dodged through a small channel with Sam in his wake.

"I think we put you in room 206 with Father Jones," said the stern-faced registrar. "I hope you don't mind a room-mate. Of course you know Father Jones from the Holy Retreat", she added without the shadow of a doubt. At that point the bell rang again and George wandered off to see somebody before Hymn Sing started.

Room 206 was small, equipped with one desk, one bureau, one chair, one bed, and a cot. The bed had been appropriated by Father Jones. The cot had no bedding on it. Mr. Entwhistle

frowned, and dug into his pocket for the Conference Program. On the back page he found the unpleasant news. "Bring two sheets, pillow case and blanket. Also towels."

"Damn", said the Rev. Mr. Entwhistle with feeling. "One would think", he complained bitterly to himself, "that a college of this standing might be able to lend a few sheets to the Conference." He washed his hands and face, dried them inadequately on the shower curtain and made his way downstairs.

After Hymn Sing there was an evening service on the lawn. The Conference Chaplain was a man Samuel had heard about but never met. He was tall and poetic looking. He talked about the 'glorious conference experience' everybody was about to enjoy. At the end of every sentence he turned his head into the wind and nodded four times. Mr. Entwhistle thought at first that the man had suffered a slight stroke; but before the end of the 'meditation' he concluded the man was just sopping up the glorious conference experience in a silence too deep for words. It was quite impressive.

After the service came the Faculty Meeting.

"We do want it understood," said Mr. Brash, the Dean of the Faculty, after his introductory remarks, "that the Spring Hollow Conference has always emphasized discussion by conference members. In the classes I mean. In other words our courses have always been light on the lecture method, and heavy on the discussion. I mean we like to have all the members of the conference feel free to share their perceptions . . . and er . . . experiences with each other. In other words, we hope you will not take the whole class hour for lecturing, but work it out on a kind of seminar basis, if you see what I mean."

A young clergyman named Eagerwood nodded wisely.

"Group-Dynamics technique," he mumbled approvingly.

"Each class will have a layman as discussion leader", went on Mr. Brash, "whose job will be to bring out the thought of the group. The teachers, I mean you Faculty members, will be sort of like resource Leaders . . . you know . . . to answer questions that might come up." Mr. Entwhistle meditated sadly on the compact lecture notes he had prepared for his course in Old Testament.

"Are there any questions . . . or problems?" Mr. Brash asked.

Samuel coughed lightly. "What if the group . . . doesn't have any . . . er . . . thoughts?"

Three Directors of Religious Education, Mr. Eagerwood, Mr. Bash, Mr. Bouncey the Youth Leader, and Miss Shrowshowoush (clearly a mis-spelling on her dog tag) the Girls' Friendly Executive of the Province, all looked at Mr. Entwhistle and inhaled with astonishment. Mr. Grapple, who was to teach a course in Worship looked mildly pleased.

"I mean," said Samuel, "most of these people do not have much knowledge of Christianity. Presume they come here to learn from those who had studied . . . a little . . ." his voice trailed off, then took renewed courage. "Well", he said defiantly, "if there isn't much in the mind of the group, you can't get much out."

Miss Kishmere, D.R.E. of the Diocese of Ipswich looked at the ceiling through her horn-rimmed glasses.

"We should all recognize," she said coldly, "that education is a process of drawing out the experience of people and allowing them to share their perceptions and experiences with each other. I'm sure by this time, the experts have demonstrated that one really learns through experience . . . more than through reading books, and lectures . . . one learns by actively sharing one's experiences and perceptions".

"Group Dynamics approach", said Mr. Eagerwood glaring challengingly at Mr. Entwhistle.

"The spirit of the Conference," Mr. Brash interposed soothingly, "has always been one of a sort of family relationship in which all the members contribute from their own experience. I'm sure we all agree in spirit. It's just that we word things differently. Of course every teacher has his own contribution to make in his own way, to get across his experience to the group . . . but that's a matter of relationships, and I feel sure the mind of this group . . . is . . . ah . . ."

"What time do the 'teen-agers' have to go to bed?" asked the Youth Leader, pulling Mr. Brash out of his predicament.

"I think last year we decided on ten thirty." Mr. Brash said in a brighter tone. "I hope all you dorm counsellors will try to see the rule is carried out. After all some of the older folks", he grinned cheerfully, "like to get to

bed early. Of course the night-hawks can stay up all night if they want to, but we'd like them to be sort of quiet when they get back from town at two in the morning . . . ha . . . ha, ha . . . so the old folks can get some rest."

"We would prefer", said the Rev. Howard Hawk, the Conference Director, up to this time a silent sharer in the discussion, "that no one leave the Campus during the daily schedule. It breaks the fellowship. It seems to me that while we're here we ought to make the most of the fellowship. Last year, some of the faculty skipped out almost every evening after Hymn Sing. I suppose they went down town somewhere."

Mr. Entwhistle thought it was quite evident that Mr. Hawk did not approve of beer, and would have preferred a curfew for the faculty.

"Any other problems tonight?" Mr. Brash asked jovially.

"I think," Miss Kishmere said, blushing lightly as she spoke, "we should arrange to have a light or two put down near the pond . . . at the end of what I believe they call Lover's Lane . . . it might help to discourage . . . ah . . . well, you know how young people are . . ."

"Don't see why they need a light," grumbled Mr. Grapple. "Young folks can see better than us old folks."

"It isn't quite what I meant", tittered Miss Kishmere. "I mean . . . well, you know . . ."

"She means group dynamics mustn't be carried too far," said Mr. Entwhistle, looking challengingly at Mr. Eagerwood.

"Haw, haw, haw," Mr. Brash laughed gleefully. "Any other problems?"

"Yes", Samuel said boldly. "I do not have any bedding for my cot."

"The Conference Program said we were to bring bedding", Mr. Eagerwood said proudly.

"I'm sure we can fix you up all right, Sam", Mr. Hawk said in a burdened tone. "See me after the meeting".

Next morning the Conference began in earnest. Samuel put his notes in his pocket and took a back seat in the class-room while twenty three people shared their experiences of the Old Testament. Samuel thought it would have been quite dynamic except for the fact that a rather dominating lady who had been to Conference for thirteen consecutive years kept trying to remember publicly what

various Conference teachers had said about the Old Testament, which deprived some of the members of the opportunity to express their perceptions.

Also, the discussion leader Mrs. Bloomington revealed a rather alarming capacity for getting the mind of the group off the subject of the Old Testament, and onto the subject of delinquent youth, which was not only of some general public interest, but the only experience Mrs. Bloomington had recently perceived which was worth sharing. Mr. Entwhistle interceded only twice. Once to correct the idea that King Arthur was a Judean monarch, and once to deliver a short address on tolerance when several members of the class became too dynamic in sharing their perceptions of Baptist worship. Mr. Entwhistle could never quite figure out how the group had proceeded in its thinking from King Arthur to the Baptists.

On the second day of the Conference, Samuel's class became wonderfully dynamic on the question of how the teen-agers could possibly make as much noise as they had the night before. But in regard to primitive Jahwism, the group seemed to have had no experience whatever. In fact the mind of the group seemed to think Jahwism was something like Chinese communism.

On the third day, after Mrs. Bloomington had said for the fifth time . . . "well of course I don't really know much more about these things than the rest of you", Mr. Entwhistle took over the class for half an hour on the topic of The Davidic Kingdom. On the fourth day, Mrs. Bloomington (achieving a high mark in humility) confessed to the Rev. Mr. Entwhistle that she knew "nothing at all really about the Babylonian Exodus", and Mr. Entwhistle confessed to Mrs. Bloomington that he had some notes on that very subject. Mrs. Bloomington went happily to the chair in the back of the room and became a Resource Person, while Samuel gave what he thought was a definite lecture on the Exile. The class even smiled at the end of his lecture, and one person applauded, briefly but noticeably.

After that Mr. Entwhistle decided he would leave Group Dynamics to Mr. Eagerwood and Miss Shoushowoush. Possibly their groups had more mind, or they themselves were more dynamic; or maybe their experiences and perceptions were deeper and more existential. So far as his group was concerned he found its

corporate mind singularly uninteresting, and its corporate knowledge of the Old Testament wouldn't have filled a demi-tasse.

Once reaching that momentous decision, the conference moved smoothly along on macaroni, chopped-beef, and the well lubricated meditations of the long-haired Chaplain. Samuel even began to enjoy himself, especially after the day ended and a fairly large group of faculty and conference members discovered a nice cool place down town where everybody stopped talking about group dynamics and acted like regular human beings. Mr. Entwhistle thought it was the most glorious part of the "glorious Conference Experience."

On Friday afternoon he was in such a good humor that he volunteered to play second base on the faculty against the teen-agers. Coming to bat for the third time he swung mightily, hammered the ball into center field and took off with unaccustomed agility for first base. "There's life in the old boy yet", he panted joyously, and turned toward second, galloping over the uneven ground. Amid the cheers of a dozen members of his class he launched a daring slide into second, caught his foot in a gopher hole, and promptly broke his ankle.

After twenty minutes of agony he concluded it was only a sprain; but sufficient to dim the glory of the conference experience. When he left on Saturday for home, amid the sniffles of the ladies who had been separating from each other for thirteen years, and just "couldn't bear to have the conference end", Samuel decided he would like to attend a Church Conference somewhere and sometime that wasn't made up of clergymen and gentlewomen . . . and teen-agers

He limped up the front steps of the Rectory to greet his wife Isabel.

"I just knew you'd have a good time once you got there," she called to him. "What's the matter with your foot? Did you try to be athletic?"

That night Samuel tossed endlessly in his sleep. He dreamt he was sleeping on a cot a foot wide, and that Mr. Hawk was twisting his ankle, while the long-haired Chaplain talked quietly in a corner, and Mrs. Bloomington sat stirring a large bowl of macaroni. Mr. Eagerwood sat at the other side of his bed, nodded confidently and muttered "Group Dynamics technique".

He woke up because Isabel was shaking him.

"For heaven's sake, Samuel", she was shouting, "Whatever is the matter? You were singing in your sleep."

"Singing?" Samuel peered sleepily about the room. "What?"

"Very loud too," Isabel said. "I was afraid you'd wake the neighbors. What a silly song! 'This is table number four, number four, number four . . .'"

## Three Dimensional Christianity

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

ONE of the captivating discoveries of our age is the "three-dimensional" picture. Viewers of these cinematic achievements are made to feel a part of the drama through the illusion of depth. Persons who once seemed impersonal and distant on a flat screen appear to be a living part of the audience. So the religion of Jesus was intended to be a vital and active part of the life of the believer. Spectators and theorists have tried to reduce it to an impersonal idealism, put it in a flat framework, and admire it from a safe distance. Christianity as Christ brought it, is more than idealism. It is life—of a certain quality and for a specific purpose.

The dominant note in the teachings of Jesus was not, as some have tried to claim, kindness or goodness. It was eternal life, with these virtues acquired and expended in the attainment of it.

Exponents of the "gentle behaviour" Christianity have welcomed with open arms the easy thought that the parable of the Good Samaritan was a mere exhortation to be good. This beautiful story of mercy and compassion is more than a word picture of Christian ideals. It is a description of a man (the Samaritan) who in a certain sense was living eternal life. His neighborliness was "three-dimensional."

It was Intensive. There is nothing theoretical or impractical or impersonal about a man who freely gives of his goods, his money, his time and his service. This is more than idealism. It is self-sacrifice.

The Samaritan's neighborliness was extensive. It reached beyond the usual circle of associates and colleagues even to a man who

traditionally despised him—a Jew. He was living by the difficult principle, "Love even those you do not like."

In contrast to the concern of others, the Samaritan's was Immediate. No record of past philanthropy would do. No pressing business was more urgent. No one could be hired or delegated later to assist a dying man.

To a man who had asked about the religion of Jesus and "eternal life" the story was told—with this admonition, "Go and do thou likewise."

Christians today are under the same directive. No matter how frequently we may murmur a complacent "yes" to the stock behaviourist questions: "are you honest; are you good; are you kind; are you charitable?" we have not begun to answer the question, "Are you a Christian?"

We must ask ourselves therefore: "Does my religion mean self-sacrifice?" "Does it place love ahead of this?" "Is it a reach toward eternal life beginning now?" But for the grace of God, earnestly sought and generously given, who dares to say "Yes?"

## Character Or Power

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

THERE is a perpetual struggle in us between "being" and "having," character and power. We have discovered that in order to get ahead in this world and have the things and influence we think we want, we must make compromises. We know that what we are is more important than what we have, but we want just this one thing more. Perhaps we can get away with it just a while longer. So our character is corrupted, and our material prosperity is advanced.

The progress of which we boast today is largely an increase of power, not an improvement in character. It is as clearly doomed as the dinosaur.

Adam and Eve knew that the way to be like God was to be found through obedience. But the fruit of the tree seemed to offer a lusciously attractive short cut. It looked as if it would make them equal to God forthwith, by their own choice and power.

Power won over character and they could never be the same again. But they made a

start on the long process which is still continuing. They got to work and to the task of trying to follow in each decision what God willed.

It seemed hopeless and would seem so to us but for the great fact that life has been lived as God intends. Jesus lived it so. To be sure he suffered, but he came through the suffering whole, alive. And so, as in Adam all die, even so in Christ shall all be made alive! Character comes out over power after all.

## Prelude To Prayer

By Lawrence Mills

*Rector of St. Peter's, Cazenovia, N. Y.*

SOMETIMES, these days, the feeling can come to us that we can't pray! We feel that we can't "get through" to God. Why? Perhaps we've been under pressure and we try to force things in return. And very often prayer can't be successfully forced. Its help can't be hunted and hounded after by our impatient minds. It can't be pursued. It must be allowed to come to us.

What we need is a prelude to prayer. What do we mean by this? "Drop thy still dews of quietness till all our strivings cease." Patience must be ours. Patience not in the sense of waiting, but actually to let go, to stop, to rest. Moments of quiet to open the way and clear the field for forces not our own to take over. After all, this is what we're after!

Can we stop a moment, and let our minds simmer down? "A watched pot never boils." Sometimes this is our trouble. We watch our minds, our thoughts, our reflections and reactions too much. Can we let our minds alone for a bit until time has allowed some persuasion to come to them, and be received? Until a voice not our own has been given opportunity to come to us, and be heard?

Relax, and rest awhile. You may rest many minutes and pray but a few. But you will arise knowing you've been helped.

You will find, sometimes, that you cannot really pray until you have done this.

"In returning and rest ye shall be saved."

Books, poems, and music can be the better sometimes for a prelude. This can be true of prayer. We can benefit these days from some moments of simple quiet and rest and peace, without haste, without self-conscious searching, as a prelude for our prayers.

## A Fresh Start

By William P. Barnds

*Rector of St. James, South Bend*

CHRIST calls us to new beginnings. Indeed we have to make a fresh start again and again. We sin, and seek forgiveness, and by God's grace, try to do better.

There are some nominal Church people who have become careless about their religion. Perhaps at some time in their lives they loved the Church, worshipped regularly, and worked in the Church. For one reason or another, they have grown away from the Church. It no longer has a place in their lives, but there is instead a strange wistfulness—an unsatisfied longing. Such people will sometimes say they know they should be in Church, but they just are not.

The call of Christ goes out to them. He says "So God loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

If you have sinned against God and his Church by indifference and carelessness, God and the Church are willing to forgive and bless. Will you make a fresh start?

## New Leaflets

### THE EPISCOPAL CHURCH: WHAT I FOUND

BY DON SHAW

*The unusual story of why a former Methodist became an Episcopal clergyman*

### THE SECOND PRAYER BOOK ANNIVERSARY

BY MASSEY H. SHEPHERD JR.

*Professor at Episcopal Theological School and  
Witness Columnist*

### OUR PERSONAL U. N.

BY CLIFTON E. KEW

*Chief Psychologist at the American Foundation of  
Religion and Psychiatry*

### AN INVITATION TO ROMAN CATHOLICS

BY ROBERT S. TRENBATH

*Rector of St. Alban's, Washington*

10c for Single Copies  
\$4 for 100, Assorted If Desired  
THE WITNESS

Tunkhannock

Pennsylvania

# THE NEW BOOKS

*NORTH FROM MALAYA* by William O. Douglas; Doubleday, \$3.50.

It is strange, perhaps, that an associate justice of the Supreme Court is also one of the nation's best foreign correspondents. And yet, Justice Douglas has now produced his fourth book in which he observes and evaluates the political, social and economic forces at work in various regions of the world. Here, he is concerned with the turmoil of southeast Asia and the questions of Formosa and Korea. He states, clearly, that revolution is going on and that, through western pride, we have forced much of it to go on in the name of the Soviet and communism. He maintains, however, that a shift of orientation on our part, so that we truly stand for self-determination of people and against colonial domination, would mean that these revolutions would be sympathetic to the spiritual values of

the west and neutral to the blandishments of the Soviet. He foresees the next great cold war as between India and Russia, with Nehru's policy standing a good chance of weaning Mao's China away from Moscow. But, he states, this can only be done if the west desists from forcing Asiatic nations to accept an

JUST PUBLISHED

## Clothed With Salvation

By WALTER C. KLEIN

(with a foreword by Alden Drew Kelley)

VI — 115 pp. \$1.50 plus postage

A book for seminarians and for those who have been, or hope to be, seminarians. It deals in plain language with the most vital aspects of seminary life: vocation, worship, prayer, study, and discipline. The first book of its kind in the Episcopal Church.

Order from the  
SEMINARY BOOKSHELF  
600 Haven St. — Evanston, Ill.

"either-or" choice as respect to the two great power blocs in the world and honestly allows them to build a democratic and socialist third force. As always, Mr. Douglas writes well and presents ideas which have ethical power.

W. B. S., Jr.

## VESTMENTS

Cassocks - Surplices - Stoles - Scarves  
Silks - Altar Cloths - Embroideries  
Priest Cloths - Rabats - Collars  
Custom Tailoring for Clergymen  
1837 Church Vestments 1953  
Makers over 100 Yrs.



COX SONS & VINING, Inc.  
131 East 23rd Street, New York 10, N.Y.

Content: Nine courses based on the Prayer Book.

Method: Workbook, 33 lessons, handwork.

Objective: To teach understanding and practice of the Episcopal faith.



### Current Prices:

Pupils work books .....ea. .75  
Teachers manuals I to III .....ea. .50  
Teachers manuals IV to IX .....ea. .75  
(Postpaid U.S.A.)

No. Samples

Payment with orders

ST. JAMES LESSONS, INC.

865 Madison Ave. Dept. 5 New York 21, N. Y.

# THE CHURCH PENSION FUND

and its subsidiaries  
administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

## THE CHURCH FIRE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programing and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

## CHURCH LIFE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N. Y.

# New and Recent Books of Value

FOR CLERGY, LAYMEN, STUDENTS, TEACHERS

James  
Thayer  
Addison

## War, Peace, and the Christian Mind

With the signing of the Armistice in Korea, this review of Christian thought on the ethical, moral, and spiritual problems of war and peace is of the utmost importance to Christian readers. The late James Thayer Addison has made a thorough research in preparing this new and timely volume. Foreword by Henry Knox Sherrill . . . . . **\$2.00**

Charles D.  
Kean

## The Christian Gospel and the Parish Church

Implementing *A Parish Workshop in Christian Education* and THE CHURCH'S TEACHING series, this book relates the basic material presented in the first four volumes in the series, particularly in *The Faith of the Church* and *The Worship of the Church*, to the parish situation . . . . . **cloth, \$2.50**  
**paper, \$1.50**

Charles D.  
Kean

## The Gospel and the Parish

This study outline greatly increases the usefulness of *The Christian Gospel and the Parish Church* by providing suggestions and aids for using the book in group study . . . . . **\$.60**

Massey H.  
Shepherd, Jr.

## 'At All Times and in All Places'

An imaginative description of typical scenes in the celebration of the Holy Communion in six different periods of Christian history. A gift volume, fully illustrated and attractively bound. . . . . **\$1.50**

Eric  
Crozier

## Noah Gives Thanks

A whimsical story for both inspiration and entertainment. Young people will enjoy it as well as the adults . . . . . **\$1.25**

J. H.  
Oldham

## Real Life Is Meeting

A composite of material written by the author and letters to the author from H. A. Hodges and Philip Mairet. The work acknowledges indebtedness to Martin Buber's *I and Thou* and explains in simple language his philosophy of relationships, using it as the basis of Christian thinking. . . . . **\$1.50**

Nicolas  
Zernov

## The Reintegration of the Church

A book of interest to all concerned with the ecumenical movement. The author is Spaulding Lecturer in Eastern Orthodox Culture at Oxford . . . . . **\$1.75**

Malcolm L.  
Playfoot

## A Saint Francis Prayer Book

A convenient pocket-size book of prayers for all occasions. Suitable for use by persons of all ages. A total of 102 separate prayers is included . . . . **\$1.15**

AT YOUR  
BOOKSTORE



GREENWICH  
CONNECTICUT

**WHY  
YOU  
SHOULD  
"MEET  
WITH**

*Proved by  
more than  
250 churches  
every month*

**Wells"**

**...before organizing any  
fund-raising program**

Your leaders should understand certain dynamics of giving, before a fund-raising plan can become successful in your church. Good preparation, whether for a budget canvass or for a building program, may require a week or several months. Even very preliminary decisions can make or break a program.

### The Best Time to "Meet with Wells"

When a few leaders start talking about a fund-raising program is the best time to hold a Wells Complimentary Conference at your church. In this meeting, without cost or obligation on your part, a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. (Twenty of Wells most experienced officers give almost full time to these Conferences, which are now being held at an average of more than 250 churches every month.)

### How to Arrange for a Conference

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply write or phone (collect) to the nearest Wells office. There's no obligation.

**Wells**  
Church Fund-Raising  
**ORGANIZATIONS**

CHICAGO, 222 N. Wells St., Central 6-0506  
WASHINGTON, D. C., 327 Wyatt Bldg., STerling 3-7333  
NEW YORK, Empire State Bldg., OXford 5-1855  
CLEVELAND, Terminal Tower, MAin 1-0490  
OMAHA, W.O.W. Bldg., JACKson 3100  
FORT WORTH, Electric Bldg., FAnnin 9374  
ATLANTA, Mortgage Guarantee Bldg., ALpine 2728  
LOS ANGELES, Statler Bldg., MADison 6-5686  
SAN FRANCISCO, 41 Sutter St., GARfield 1-0277  
TORONTO, 330 Bay St., EMpire 6-5878  
WINNIPEG, Somerset Bldg., 93-6493

# PEOPLE

## CLERGY CHANGES:

W. PAUL THOMPSON, formerly rector of Christ Church, Reading, Pa., is now rector of Trinity, Binghamton, N. Y.

ELVIN SMITH, formerly rector of St. Peter's, Santa Maria, Cal., is now associate minister at St. Mark's Cathedral, Seattle.

ARTHUR W. LEAKER, formerly rector of St. Mark's, Ashland, N. H., is now sec'y of town & country work in province one.

ROSWELL G. WILLIAMS, former army chaplain, is now rector of St. John's, Oneida, N. Y. and in charge of St. Andrew's, Durhamville.

CHARLES F. SCHREINER, formerly rector of St. James, Newport, Del., is now rector of Christ Church, Winnetka, Ill.

JAMES GREEN, canon at the Cathedral of St. John the Divine, New York, becomes dean of the Cathedral of the Incarnation, Garden City, N. Y., Oct. 15.

EDWIN G. BENNETT, formerly rector of St. Matthew's, Homestead, Pa., is now rector of Trinity, Morgantown, W. Va.

WILLIAM S. HILL, formerly rector of St. Peter's, Uniontown, Pa.,

is now rector of St. Stephen's, Wilkesburg, Pa.

NORMAN S. RICE, formerly rector of St. Alban's, Cleveland Heights, O., is now ass't at St. Peter's, Essex Fells, N. J.

## LAY WORKERS:

EDWIN J. YOWELL of Tarrytown, N. Y., is now director of promotion of the diocese of New York.

LOUISE HATCH, formerly director of education for the diocese of W. Mo., is now ass't at the town-country institute, Roanridge, Parkville, Mo.

NORMAN COKE-JEPHCOTT, organist at the Cathedral of St. John the Divine, New York, retired Sept. 1.

## DEATHS:

FRANCIS B. CREAMER, rector of St. Mark's, Lewistown, Pa., died in his sleep Aug. 28. He was the author of several books of verse and drama.

FREDERICK P. HOUGHTON, rector of St. Paul's, Doylestown, Pa., died Aug. 15. He was on the staff of the field dept. of the National Council for a number of years.

HERBERT S. SMITH, for 41 years rector of St. Margaret's, Washington, D. C., died Aug. 13 of a heart attack.

## KEMPER HALL

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

## FORK UNION Military Academy

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

## COMBINED HYMNAL AND PRAYER BOOKS WANTED

250 copies of the 1916 edition

Write:

RICHARD C. RICHARDSON  
Tunstall Virginia

QUICKLY FOLD  
OR UNFOLD  
FOR  
CHANGING  
ROOM USES

**Mitchell**  
FOLD-O-LEG  
tables



MAXIMUM  
SEATING  
MINIMUM  
STORAGE

TOPS OF  
MASONITE  
PRESWOOD • FIR  
& BIRCH PLYWOOD •  
LINOLEUM • PLASTICS  
STRONG, RIGID  
TUBULAR  
STEEL LEGS

Send for folder with complete specifications.  
MITCHELL MANUFACTURING CO.  
2748 S. 34th St., Milwaukee 46, Wis., Dept. Y

Write us for  
**Organ Information**  
AUSTIN ORGANS, Inc.  
Hartford, Conn.

## VESTMENTS

Cassocks • Surplices • Stoles  
All Clergy and Choir Apparel by  
**WIPPELL of ENGLAND**  
CATALOG AVAILABLE

American Representative **GEORGE L. PAYNE**  
15 PRINCE ST. PATERSON 7, N. J.

THE PARISH OF TRINITY CHURCH  
New York City  
Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v  
Broadway and Wall St.  
Sun 11C 8, 11, EP 3:30; Daily MP 7:45,  
11C 8, Noon Ser, EP 5:05; Sat 11C 8, EP  
1:30; 11D & Fri 11C 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, 11C 10; Daily  
MP 7:45, 11C 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 11C 8, 9:30 & 11, EP 4; Weekdays  
11C 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 11C 8, 9:15 & 11; Daily 11C 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 11C 8:15, 11 & EP 5; Mon, Tues, Wed,  
Fri 11C 7:30, EP 5, Thurs, Sat 11C 6:30,  
9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun 11C 8, 10; Daily 11C 8, ex Fri &  
Sat 7:45

### St. Mary's-in-the-Mountains

Episcopal college preparatory boarding school for 60 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Arts. Skiing, other sports. Catalogue.

Mary Harley Jenks, M. A., Principal  
LITTLETON (White Mountains),  
NEW HAMPSHIRE

### Virginia Episcopal School

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

For catalogue, apply to  
GEORGE L. BARTON, JR., Ph.D.,  
Headmaster, Box 408

### LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
Lenox, Massachusetts

## EPISCOPAL BELL GIVEN TO CATHOLIC CHURCH

★ A bell with a history will soon call Roman Catholic worshippers on a bomb-blasted English Channel island as it once did Episcopalians in Camden, Maine.

Little St. Anne's parish on Alderney, off the British coast, has been rebuilt since the war, but it lacked a bell, and the Rev. James Murray yearned for one "with a beautiful tone."

Mrs. Charles F. Griffith of Haverford, Pa., learned of the church's wish through English friends who summer on Alderney.

A Catholic, Mrs. Griffith began looking for a bell early this year. But all she managed to turn up was an ancient brass locomotive bell with a tone more suitable for a fire alarm than a call to worship.

She wrote Rockport, Me., friends hoping an old ship's bell might be found. They located one—a real church bell that hadn't sounded for 14 years.

The bell was owned by St. Thomas Episcopal church here which had deposited it in the rear churchyard in 1939 when

it was given a carillon. St. Thomas' parishioners gladly donated the bell to St. Anne's.

The Rev. Haig Nargesian, rector of St. Thomas, believes the bell was cast by a firm operated by Confederate General Beauregard during the Civil War period even though the name William Kaye, Louisville, Ky., is cast on its face.

The bell was confiscated in some southern town by Northern troops intent on melting it for munitions purposes. It was found in a Washington, D. C., junkyard late in the war and carted to Maine.

Mrs. Griffith termed the gift "an overseas friendly operation between Christian people even if they are of different denomination."

Mr. Nargesian said Mrs. Griffith insisted on making a gift to his church to cover the value of the bell.



American Auditorium Chairs with pew ends

*American*

**AUDITORIUM CHAIRS**

**FOR DIGNITY AND COMFORT**

Increasingly, modern churches are turning to the dignity and comfort, as well as the beauty and durability of American Upholstered Chairs. This type of seating also lends itself to curved rows. Write to us in detail about your needs.

DEPARTMENT 1133

**AMERICAN SEATING COMPANY**

World's Leader in Public Seating  
901 Broadway N. W., Grand Rapids 2, Mich.

## Church Group Leaders.

**Wonderful Money-Raising Plan  
Produces More Cash Faster!**

**Mail Coupon for FREE SAMPLES**

"Made \$122.00 on one order for our W.S.C. fund," writes Mrs. Herschell Apple, Methodist Church in Indiana. "The exclusive features in your plan make fund-raising a pleasure," says Mrs. Ruby Neblett, First Christian Church Group Leader in Virginia. All over America church groups are using the simple, easy, proved Anna Elizabeth Wade Plan to raise needed cash. Our famous advertised line of finest quality household and personal products makes a hit with everyone. Repeat sales are big. Your group pays no money in advance—not a penny. We extend liberal credit and you pay after goods are sold and the money you earned is in your treasury. Special bonus offers, extra products, and other exclusive features boost sales and profits. Mail coupon for FREE SAMPLES and details.



- FREE SAMPLES
- NO MONEY NEEDED
- 60 DAYS CREDIT
- 40% PROFIT
- EXTRA FREE PRODUCTS
- GUARANTEED SALES
- EXTRA BONUS OFFERS

**FREE SAMPLES!**

ANNA ELIZABETH WADE  
1434 TYREE ST., LYNCHBURG, VA.  
Please rush complete details of your easy money-raising plan and FREE SAMPLE offer for Church Groups.

Name .....  
Address .....  
City ..... State .....  
Name of Church and Group .....



**CHOIR  
Vestments  
AND ACCESSORIES**

**QUALITY founded  
on EXPERIENCE**

You can tell the difference when you choose Cuthbertson high quality for your choristers' wardrobe. Benefit by our knowledge of denominational propriety... our insistence upon perfection of tailoring. Choose from our selective styles and finer cloths.

**CLERGY VESTMENTS  
AND WARDROBE ACCESSORIES**

EMBROIDERED SUPERFRONTS • FRONTS • STOLES • MARKERS



Write for our latest catalog.  
Cloth swatches on request.

**J. THEODORE CUTHBERTSON INC.**  
2013 SANSOM ST. • PHILADELPHIA 3, PENNSYLVANIA

## URGES PROTESTS BY LAYMEN

★ Rev. Charles F. Boss, executive secretary of the Methodist board of world peace, called for mass protests from laymen against "reactionary forces" in and out of Congress which, he said, were trying to smear the Protestant clergy.

He urged that protests be lodged against attempts of the House Un-American Activities Committee "to cast suspicion upon the honesty, integrity and loyalty of ministers and even bishops by false, unscientific and unsubstantiated reports."

"Protestant ministers," said

Boss, "once could proclaim, 'You shall know the truth and the truth shall set you free.' But now there are those who seem to suggest that ministers should say, 'You shall know the truth provided it has been cleared by the House Committee on Un-American Activities and the McCarthy committee'."

## RACIAL RELATIONS DIRECTOR

★ Philip G. Sadler, communicant of St. Matthew's, Wilmington, Del., has been named top racial consultant for the

federal housing program, serving directly under Charles Slusser, director of the Public Housing Administration.

## NOTED ORGANIST HAD RECORD

★ The 175th anniversary of the birth of Charles Bridgeman, founder of the Hertford Musical Society, England, was marked August 20th. When he died in 1873 at the age of 94 he has been organist at the Hertford parish church for 81 consecutive years.

### CASSOCKS

SURPLICES - CHOIR VESTMENTS  
EUCHARISTIC VESTMENTS  
ALTAR HANGINGS and LINENS  
All Embroidery Is Hand Done

**J. M. HALL, INC.**

14 W. 40th St., New York 18, N. Y.  
TEL. CH 4-3306

## MONEY for your TREASURY

OVER 1,500,000

SUNFLOWER DISH CLOTHS

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

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

## ALTAR LINENS

By The Yard

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

**MARY MOORE**

BOX 394-W DAVENPORT, IOWA

## CATHEDRAL STUDIOS

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

## CHURCH LINENS

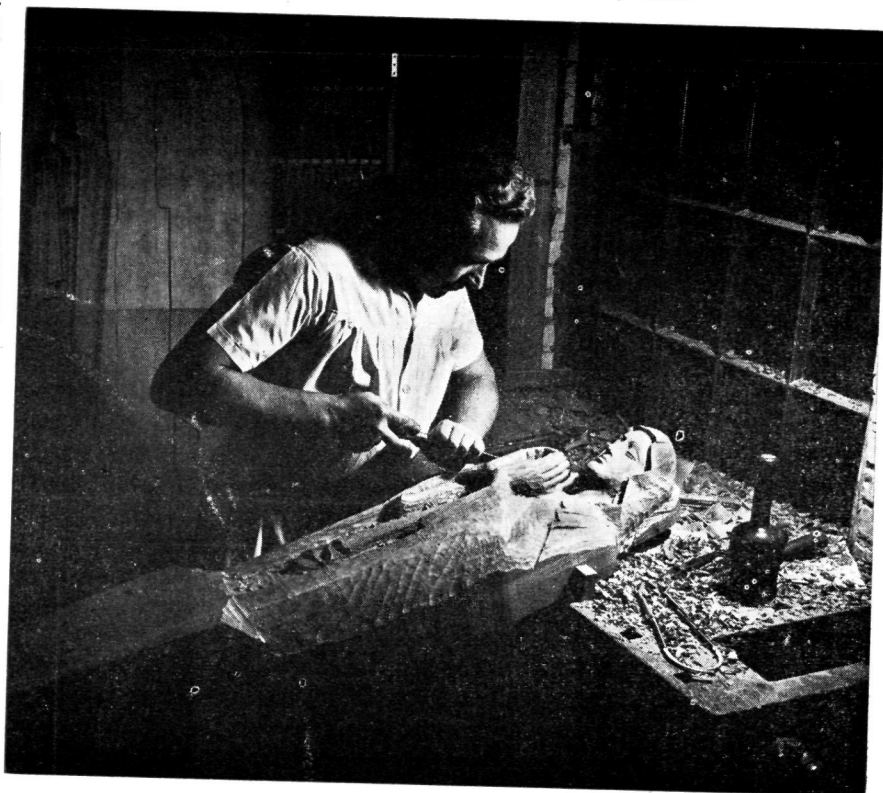
By The Yard

Fine Irish Linens made for us in Belfast. Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.

Free Samples

**Mary Fawcett Company**

Box 25w, MARBLEHEAD, MASS.



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

**Ossit CHURCH FURNITURE CO.**

SINCE 1867

JANESVILLE, WISCONSIN

# BACKFIRE

ARCHIBALD W. SIDDER  
*Rector at Venice, Cal.*

At a very solemn service a young man who has been properly prepared is told that he receives the Holy Ghost to perform the office of a priest in the Church of God. Then later, much later, General Convention gets together and removes the Holy Ghost when that young man arrives at the age of 72, and says you can now serve the devil. You can no longer say "Mass" for us, say a few "Black Masses" for the devil. Well, am I not right.

By what authority can General Convention take away a man's priesthood, because he happens to walk slower, and breathes a little faster. We are told by our Church authorities that there are 2000 parishes or missions without priests, and yet we have almost a thousand retired clergymen twiddling their thumbs.

There are hundreds of missions that would be tickled to pieces to have a pensioned priest, or a priest over 72 not on pension, but the Pension Fund says you can't serve more than one or two Sundays, and the Church says you're too old to be a rector. So missions go without a priest, and priests go without a job.

The matter of retiring could come up with the diocese and the parish when a bishop and priest reaches the age of 72, but if he is doing effective work (and many are more capable of effective work at 73 than some at 36) why retire him?

This whole matter should come up at next General Convention and the action passed by General Convention altered. Some such legislature could be brought in that would read, "When a bishop or priest reaches the age of 72 the matter of his retirement should be considered. Both the diocese and the parish or mission have serious obligations. Is he effective should be asked, if so it should be left to the diocese, parish or mission whether he should retire or not. In any event his orders cannot be taken away from him, and suitable provision should be made by the diocese, parish or mission to see that his ministry is continued by making it possible to exercise his ministry until his death."

The Church is not a private industry which grinds out of a man all of which he is capable and then "puts him on the ash pile." It is a

soul saving organism, and no one has a right to stop him saving souls. And if a retired priest can save souls in our present set-up, then what about officiating in another priest's parish.

HENRY C. GROTH  
*Layman of New York*

I am glad to learn that Mr. Entwistle is to be back with us. Mr. Barrett has created notable and loving characters in this minister and his wife, Isabel.

C. J. HENRY  
*Layman of Boston*

Religion and the Family by Clinton J. Kew (Aug. 6) was an excellent one and should be made available to all rectors who have to deal with such situations.

Answer: It is not available as a leaflet but other articles by the author are to appear regularly in these pages.

## SECOND PRAYER BOOK ANNIVERSARY

By Massey Shepherd, Jr.  
*Witness Columnist*

10 cents for single copies

## THE WITNESS

*Tunkhannock Pennsylvania*



FOUNDED 1858

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

Write

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster  
357 Shumway Hall

Shattuck School *Faribault, Minnesota*

## Cathedral Choir School

New York

(Choir Membership Not Required)

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

THE REV. DARBY W. BETTS, S.T.M.  
Head Master  
CATHEDRAL CHOIR SCHOOL  
Cathedral Heights, N. Y. City 25

## CARLETON COLLEGE

LAURENCE M. GOULD, *President*

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: *Director of Admissions*  
CARLETON COLLEGE  
NORTHFIELD MINNESOTA

## St. Augustine's College

RALEIGH, NORTH CAROLINA  
1867 - 1951

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

HAROLD L. TRIGG, *PRESIDENT*

## The CHURCH HOME AND HOSPITAL

SCHOOL OF NURSING  
Baltimore 31, Maryland

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

Apply to *Director of Nursing*

## Stuart Hall

### EPISCOPAL SCHOOL FOR GIRLS

Virginia's oldest preparatory school for girls. Rich in cultural traditions of the South. Charming surroundings. Modern equipment. Grades 9-12. Fully accredited. Graduates in leading colleges. General course. Music, art. Gymnasium, wooded campus. Indoor pool. Catalog.

MRS. WM. T. HODGES, *Headmistress*,  
Box L, Staunton, Va.

## DEVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

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

## ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

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

MISS BLANCHE PITTMAN, *Principal*  
ALBANY NEW YORK

## HOLDERNESSE

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

DONALD C. HAGERMAN, *Headmaster*  
Plymouth New Hampshire



**ANOTHER NOTABLE NUMBER!**

*Twenty-second Year!*

*Twenty-second Volume!*

# Historical Magazine

For September, 1953

**"EARLY ANGLICAN THOUGHT"**

1559 - 1667

By JAMES THAYER ADDISON

## CONTENTS

### **I. THE SOURCES OF RELIGIOUS AUTHORITY**

#### **1. Scripture**

The Supremacy of the Bible

The Infallibility of the Bible

What Authority Shall Interpret the Scriptures?

Not all Parts of Scripture Equally Important

The Anglican Position as Against Puritanism

#### **2. Tradition**

Creeds

General Councils

The Fathers

#### **3. Reason**

#### **4. Summary of the Sources of Religious Authority**

### **II. THE CHURCH**

Field's Exposition "Of The Church"

The Visible and the Invisible Church

Ecclesiastical Infallibility

The Church of England—A Branch of the Catholic Church of the Ages

The Anglican Position as Against Rome

The Moderation of the Anglican Position

### **III. EPISCOPACY AND THE OTHER ORDERS**

A Notable General Agreement

The Powers and Jurisdiction of Bishops

The Powers of Presbyters or Priests

The Diaconate

Episcopacy — Of the "Esse" or the "Bene Esse" of the Church?

### **IV. THE EUCHARIST**

The Eucharist as a Sacrifice

The Eucharist as Holy Communion

Anglican Contributions to Eucharistic Theology

### **BIOGRAPHICAL NOTES**

### **LIST OF WORKS CITED IN THE NOTES**

ORDER FROM: 5 Paterson Street, New Brunswick, New Jersey

\$1.25 The Copy

\$4 The Year