

The WITNESS

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MAY 27, 1948

OLD SWEDES CHURCH
WILMINGTON, DELAWARE
HAS 250TH ANNIVERSARY

More Travels of a Gargoyle

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK

Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A.M. and 4:30 P.M.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A.M.

Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A.M. Holy Communion.
9:30 A.M. Church School.

11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.

Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector

Sun. 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.

8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.
This church is open all day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05

Thursdays: 11:00 and 12:05.

THE WITNESS

For Christ and His Church

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MAY 27, 1948

Vol. XXXI

No. 16

Clergy Notes

ALBINSON, J. WARREN, is now the president of the standing committee of the diocese of Easton.

BENNETT, AARN C., formerly rector of St. Paul's, Kickman, Ky., is now rector of St. John's, Cape Vincent, N. Y.

BRADY, WILLIAM H., rector of St. Paul's, Savannah, Ga., becomes rector of St. Paul's, Alton, Illinois, on July 1.

BYNUM, JOSEPH N., formerly rector at Winstonsboro and Ridgeway, S. C. becomes rector at Summerton, Eutawville, and Pine-wood, S. C., June 1.

CARTY, ADOLPHUS, formerly student of Toronto, Canada, is now deacon in charge of St. Stephen's, Benton Harbor, Mich.

CHENEY, FRANCIS X., formerly rector of Holy Trinity, Southbridge, Mass., becomes vicar of St. John's, McAllen, Texas, June 1.

FELL, RICHARD C., was ordained priest on May 6 at Grace Church, Sheffield, Alabama, where he is vicar.

JONES, MATTHEW A., was ordained priest by Bishop McKinstry on May 4 at the Cathedral in Wilmington, Del. He is chaplain at Vorhees School, Denmark, Va.

MORRIS, J. H., formerly of Canada, is now at St. Martin's, Detroit, where he will work under the direction of the Rev. James G. Widdifield, rector of St. Paul's Memorial Church which sponsors the work.

PARSON, ARTLEY B., has resigned as assistant at St. George's, New York, effective June 1st.

ROSS, H. STEWART S., was ordained deacon by Bishop Whittemore at St. Luke's, Kalamazoo, Mich. He is assistant at St. Paul's, St. Joseph, Mich.

SHUFELT, JOHN M., formerly assistant at St. Andrew's, Ann Arbor, Mich., is now director of religious education at St. Paul's Cathedral, Detroit.

SHULTZ, PAUL E., rector at Hamilton, Parcellville, Round Hill and Bluemont, Va., will become rector of St. Peter's, Altavista, Va., and associated mission churches.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH Cambridge

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.

Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT

Indianapolis
Meridian St. at 33rd St.

The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

Thursdays and Saints' Days—Holy Communion, 10 A.M.

CHRIST CHURCH

Nashville, Tennessee
Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion, 10 A.M.

Church of St. Michael & St. George

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield

Minister of Education

Sunday: 8, 9:30, 11 A.M.; 8 P.M.

Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695

Rev. E. Felix Klonan, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.

Church School: 10:00 A.M.

Weekdays: Wed. noon and 12:30.

Saints' Days: 12 Noon.

This Church is Open Every Day

CALVARY CHURCH

Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays: 8, 9:30, 11:00 and 8:00.

Holy Communion—Daily at 8 A.M.

Fridays at 7:30 A.M.

Holy Days and Fridays 10:30 A.M.

Chinese Christians Send Letter To American Christians

*Declare Old Patterns No Longer Workable
And Can Greatly Harm the Missionary Cause*

Shanghai, China:—Fifteen Chinese Christians have addressed an open letter "to all fellow-Christians in North America." The group includes clergymen of three denominations, professors, welfare workers, business men. The letter was brought to the United States by another Chinese Christian who vouches for the authenticity of the document but who withholds the names of the signers, with the statement that to reveal them would get them and their families into trouble with the authorities of the Kuomintang government.

The letter follows:

"Time is running short and the decisive moment for the Chinese Church is imminent. We, a group of leading Christians in China, being clergymen and laymen of five denominations, feel impelled to speak to you, not as representatives of official bodies but as individual Christians, concerning our unspeakable anxiety as regards the future of our Church in China and as regards the part you can play to make things easier for us. After five long sessions of prayer and frank exchange of views we have come to be acutely aware that the Christian movement here needs very urgently the prayers and the discernment of our Fellow-Christians in America.

"We marvel at God's wonderful power every time we think of the establishment and the growth of his Church in China and of how you have allowed your resources to be used by him for the evangelization of China. During the last century millions of China's sons and daughters have been led to come nearer to the life which God in his fatherly love means to give to all mankind.

"While we have complete confidence in the unchanging goodwill of the millions of you kind-hearted American Christians, the changes in the Chinese people's sympathies and

aspirations have been so drastic that old patterns of thinking are no longer workable, and can indeed do great harm to the cause of spreading the gospel among our people. We loathe to think of the consequences of our inertia in attaching our hope and enterprises to the powers that are already decadent. Are we not to be held responsible if we allow our generosity and goodwill to be exploited and turned into nothing but an investment of hatred? Should we not now so beware that the message of God's salvation is presented in such a way that we do not unnecessarily give the non-Christian world a reason to label the Church once again as a weapon of power-politics? In the minds of many thinking Chinese Christians there is a growing fear that we may be so misunderstood today that the dreadful experience of the 1920's may again come upon us and this time more or less at our own invitation.

"We feel sorry to say that more and more we have been led by hard facts to the conviction that there are in the American Church certain leaders with definite political ambitions whose activities in the name of the Church on behalf of interests other than religious are not only detrimental to the traditional good friendship the Chinese have for America, but also take away from our preaching its convincing power and make the gospel a laughing stock to our youth. The entire future of our Church in China is too sacred to be made into a gamble. Thus, we can hardly afford not to plead to you and, through you, to your mission boards and Church authorities for cooperation and understanding. We sincerely hope you will be sympathetic with us in our present difficulties and embarrassment, as we are the ones who have to go into direct contact with the common peo-

ple of China at the outposts of the Christian frontiers. The common people of China today are not slumbering and should not be treated as such. They have a right to ask whether we preach the gospel out of the eternal love of God for men which transcends national and partisan interests, and not out of some lower and negative political calculation, or whether there is some political design mixed up in our evangelistic mission.

"First, we assert that there is no Church issue at stake or in anyway involved in the present conflict itself, unless we ourselves choose to gear the fate of the Church to that of a particular politico-military group. American Christians can help relieve our embarrassment if your mission boards can be urged to declare that they disassociate themselves from the China policy of their government. This will strengthen us greatly in China in our witnessing for the gospel.

"Second, we ask for a more vigorous application of Christian restraint in making judgments when facts are not sufficiently reliable. While we must not for one moment neglect the prophetic mission of the Church in the world let us remind ourselves that we have to be fair, precise, detached and motivated by goodwill. It is meaningless to indulge in irresponsible scandalization and unilateral praising of the two sides respectively. Many of the so-called atrocity stories of the Chinese communists have been much too easily grasped upon and given unwarranted publicity because since then, they have been found to be either exaggerated or unfounded. This only serves the purpose of creating unnecessary hard feeling.

"Third, we request you to pray for us daily so that the Chinese Church may possess the courage of its conviction and may witness for Christ against unrighteousness anywhere. May God give it perseverance in face of new, difficult situations and destroy any tendency towards complacency and servility to powers which try to patronize it. We are going through a most try-

ing period of our history and your prayers are much needed.

"Fourth, if there is any group in China today for which Christian prayers have been the most denied, it is the Chinese communists, our 'enemy,' our fellow-countrymen and our fellow-children of God in spite of the fact that they have refused to believe in him as we do.

"We have much to repent before God for what we have done and for what we have left undone which have contributed to make the situation as it is. Aside from other matters may God open our eyes to see much of their constructive work for our people in North China which should humble us. While we pray for God's forgiveness of our lack of goodwill and prejudice, let us also beg him to pour down his spirit to complete what is amiss, and to correct all that is not of God but of men's own self-righteousness. May God guide their leaders so that they may prove themselves worthy of the trust a large part of our people have found it desirable to put in them.

"We wish there can be a mighty tide of prayers across America for the mentioned purposes. It is obviously unwise for us to sign this open letter. But, please do not let this be made into a reason not to take our requests seriously. It is most unfortunate that freedom of expression has been curtailed to such an extent that even we, in Christian love, cannot but withhold our identity. We assure you that we in this letter do represent the aspirations and opinions of very many alert Christians in China today and hope that, before very long, there will be a way to make known who are the writers."

SYNOD OF THE PACIFIC

Santa Barbara, Cal.:—The synod of the Pacific met here, May 11-14, at Trinity Church, with large numbers present. Bishop Lewis of Nevada was the chairman of a conference throughout the first day on religious education. The following day Bishop Bayne of Olympia was the preacher at the opening service, with business sessions held throughout the day. The synod dinner, presided over by Bishop Gooden of Los Angeles, was held that evening with Bishop Block of California, Miss Rebekah Hibbard of Pasadena and President Jacobsen of Los Angeles City College, the speakers.

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During the business sessions many topics of Church concern were discussed by various leaders, including youth, rural work, affairs of the national Church. Representing the National Council at the synod were the Rev. A. Ronald Merrix, west coast representative, and Mr. Robert Jordan who conducted meeting on radio and publicity plans.

CHURCHMEN CONDEMN MOVIE

New York:—A large number of Episcopalians are among the 297 civic leaders to condemn the motion picture *The Iron Curtain* by asserting that the film increases "the atmosphere of hysteria leading us



Children of St. Andrew's, La Mesa, California, with rector, the Rev. C. Boone Sadler, inspect goat donated by a parishioner, which will be sent overseas with Church school offerings

down the road to war." They also declare that the movie is a "violation of the United Nations' declaration against war propaganda and a grave threat to our own security through its incitement to war."

Episcopalians whose names appear on the release are Bishop Lane Barton of Eastern Oregon; Bishop Haines of Iowa; Bishop Walker of Atlanta; Bishop Moulton, retired bishop of Utah and Bishop Parsons, retired bishop of California. Others of our Church on the long list are the Rev. Charles A. Ackley, rector of St. Mary's, New York; Dean John W. Day of Topeka, Kansas; Prof. Joseph F. Fletcher of the Episcopal Theological School; Prof. Vida D. Scudder of Wellesley; the Rev. William B. Spofford Jr., executive secretary of the Episcopal League for

Social Action and Miss Mary van Kleeck of New York.

MELISHES ARE HONORED

Brooklyn, N. Y.:—An informal committee of more than 250 members of Holy Trinity Church sponsored a reception for the Rev. William Howard Melish and his son, the Rev. William H. Melish on May 22. The occasion marked the 50th anniversary of the ordination of Dr. Melish. The letter of invitation stated that "we are proud of the tradition of a free pulpit and a vital Christian faith which has marked the ministry of Dr. Melish

and is now being carried on by our associate rector, the Rev. William Howard Melish."

In addition to parishioners, the reception was attended by a large number of clergy of the metropolitan area.

THE PICTURE ON THE COVER

Wilmington, Del.:—The 250th anniversary of the building of Old Swedes Church was celebrated here on May 25th with a commemoration service. Following the service there was a reception in the parish house in honor of the Bishop of Upsala, Primate of Sweden, the Most Rev. Erling Eidem and Mrs. Eidem and the Bishop of Karlstad, the Rt. Rev. Arvid Runestam. The rector of the parish is the Rev. H. E. Hammond.

THE WITNESS — May 27, 1948

EDITORIALS

Spiritual Capital

WE HAVE just read a brochure describing the purpose and function of Seabury house, five and one half miles, or one dollar seventy-five cents taxi fare, from Greenwich, Connecticut. Seabury House is part of a project to establish a "national conference and hospitality center for the Episcopal Church." Considering the creaking facilities of Church Missions House in New York City, this is certainly a decent and respectable place. It will undoubtedly impress the national and interdenominational conferences held there. Missionaries on furlough are assured of a "comfortable home." The comfort is without question. The "home" may not be entirely consistent with the missionary idea. "Honored Guests" will no longer have to face the rigors of the housing shortage in Manhattan. Instead they will be able to repine in simple manor life "surrounded by the atmosphere of the Church."

This is not a small project. It has required the faith and risk of a number of people to bring their hopes to fruition. It is not a part of the National Council budget, but is protected by a separate corporation formed for that purpose. It is a property large enough to contain a sizable orchard, a lake for fishing and boating, a woods, sunken gardens (somewhat neglected), a swimming pool, a complete set of farm buildings for horses, cattle, and chickens, and a green house which keeps the main house filled with the homey touch of special yellow roses. The whole deal was a bargain. It is done. It is going to serve a worthy purpose, and many people who like to dabble in this sort of enterprise will find the financial welcome mat out for maintenance and repairs. The corporation provides the facilities—delicious food, J. P. Morgan's brother-in-law's library, and a double spring mattress and private shower at cost or less (\$4.00 a day per person). We hope your turn will come. There seems to be no doubt the project will succeed.

It is a bit early to compare this adventure of the Church leaders with other efforts of national policy—namely in the field of education and social

action, but unless some similar zeal soon becomes apparent in as concrete a form elsewhere it will hardly be fitting to claim Seabury House, as they do, as "the spiritual capital of the Church." If the influence of the "atmosphere" of a country estate is going to gain a reputation for the Church of non-commitment on national and international political and economic issues, then we had better keep Seabury House in the "quiet rolling hills of Connecticut" as a hideaway from the battlelines for sleeping and resting. A "spiritual capital" is not well associated with a "certain amount of property owned by a corporation at a specified time" (Funk and Wagnalls). It is better identified as the seat of the government of the Holy Spirit. The peace of the Seabury House setting will make this difficult, but the "peace" of Pentecost must reign there.

Moreover the brochure claims that as rich traditions and memorials to bishops gather there "Seabury House will become to the American Church, something, at least, what Lambeth is to the Church of England." We are told that Lambeth Palace with all its rich tradition is only partly occupied because it is impossible to maintain it. We do not need any more dead weight on the Christian community. It needs to travel light and fast today. The only sentiment worthy of Christian tradition is that which emanates from the forthright decisions of its councils

when Christ's principles of love and justice are being flaunted. This spot for Seabury House in a continuing history of world pride and prejudice might earn the prominence of Lambeth's good name and even surpass it as a memorial to bishops and all the Communion of Saints. We earnestly pray that this opportunity will not be overwhelmed by the Tory descendants and surroundings of Connecticut's Samuel Seabury.

Open Letter from China

IT IS only too apparent where the American Churches stand in the present conflict in China. Through conferences, books and periodicals, speeches by many missionaries, mission board sec-

"QUOTES"

A GOOD DEAL that we read would seem to indicate that the Church of the past was in some way inadequate for people of the present. I cannot help feeling that the people of the present are somewhat inadequate for the treasure they have inherited. An organization which has produced such children of God as the Church has produced in every generation can still produce their like, if it can find the material out of which saints are developed. The difficulty today is that the age is not interested in producing saints but is concerned in solving problems, whereas Jesus Christ was not disposed to solve problematical mysteries, but to make saints out of all sorts of queer materials.

—the late BISHOP JOHNSON
First WITNESS Editor

retaries and politicians, a large part of American Christianity has been committed to support of the present American policy of helping Chiang Kai-shek. As Christians we shudder to think of the consequences of that policy. It means obstruction of the coalition government and the upholding of an admittedly corrupt and ruthless one. It means continuation of a civil war aimed at suppressing the peasants who need the long overdue land reforms which have been instituted in the liberated areas of China. It means economic deterioration and sub-human standard of living for almost all Chinese who are not high Kuomintang officials.

But what concerns us most is the growing suspicion and enmity toward the Church on the part of the Chinese people, especially youth, as a result of the political line on China that Church leaders have taken, both in America and in China. To many Chinese, Christianity is today an "American religion" and an agent of "American imperialism."

We print this week (page three) a letter from a group of Chinese Church leaders who plead with us for discernment and cooperation. It is not a

call for food and clothing. It is a call for genuine Christian goodwill and considerateness in order that we may not cause them still greater embarrassment.

We will do well prayerfully to consider their plea. And having so considered it, THE WITNESS would welcome expressions from readers on this important but neglected issue.

Do you agree that the mixing-up of our "missionary frontiers" with the "American frontiers" is creating an embarrassing situation for our fellow Christians in China?

What do you think should be the policy of missionary boards regarding work in China?

Should missions in China be limited to areas under Kuomintang control?

Do you think that the open letter of the fifteen Chinese Christians is justified?

We hope that there will be a sufficient number of replies from our readers to enable us to digest the contributions and publish them as an article, thus further stimulating thinking on a most vital topic.

Travels of a Gargoyle

by Thomas V. Barrett

Director of College Work of the
National Council

WHEN I left Fermenting I went westward to Pompton where I was to address the Loganberry Club at the local college. I was greeted by the Rev. Dr. Chrysostom Greatvoice. The Rev. Dr. was a small man, sleek as an otter only more handsome. He looked like a vest-pocket edition of Stettinius.

"Awfully glad to see you, old fellow" he boomed in a voice that flowed all around the station and then wandered off into the baggage room. "Have you had lunch?"

Four innocent bystanders said "Yes," and I said "No." My voice squeaked.

"We'll run over to the club," Greatvoice said. "The food here is abominable."

He continued talking as he led me to an immaculate Oldsmobile.

"Awfully nice of you to come, old fellow. Gerald, who has charge of our student work, will meet us after lunch. Sorry I can't be with you this afternoon, but I always spend Saturday afternoon putting the final touches on my sermon."

"It's good of you to meet me," I said feeling guilty about keeping Greatvoice from his sermon.

"Not at all, not at all," he purred, throwing his chest-tones into the back of the car where they died

slowly on the seat cushions. "Glad to have this chance to chat. I'm afraid I won't see you much later on. Gerald has planned a dinner. Wish I could come but I always retire soon after supper on Saturday. Like to relax before the Sunday labors. And on Sunday afternoons I'm so exhausted I usually go to my room for a rest." He paused and added. "Then I begin on next Sunday's sermon."

"When do you find time to make calls?" I asked.

"I only call on the sick," Greatvoice said. "I told my people if they wanted good sermons on Sunday they mustn't expect to see me at afternoon tea. Preaching takes a great deal out of me. It's very enervating, don't you think?"

He continued speaking without waiting to find out what I thought.

"Of course I always refuse to see anyone before the service. I need at least an hour of quiet before taking the pulpit. I've had my study soundproofed; the choir boys make so much noise."

I thought I'd better take his mind off enervating thoughts.

"This is a fine car," I said.

"Yes," crooned Greatvoice, "but I really shouldn't drive; it's hard on my nerves."

"Same here," I stuttered as we toyed with a pedestrian.

"Have you tried sauerkraut juice? Absolutely wonderful for nerves. I take a glass every morning; with wheat germ. Well, here's the Club."

We had a good lunch except that Greatvoice insisted on selecting my food. He bought me milk instead of coffee, for my nerves, and made me eat a salad so full of vitamins I couldn't taste anything else. I never realized before how enervated you can get on the grass-root level. Operating on the national level you kind of forget the vitamin needs of the clergy in their over-all work.

"It's this continual pressure," Greatvoice trumpeted, listening for the echo to bounce off the chandelier in the billiard room; "I tell you, I enter the pulpit with great humility in these days; in fear and trembling. What have I to say in these days of stress, I ask myself; what can any of us say?" He ate two vitamin pills and found sufficient energy to say something.

"Don't you find yourself empty? Spiritually empty in these trying days? I confess, after my preaching I am worn out; nervously I mean. I always take a shower after the service. We had one installed next to the sacristy."

I apologized for not taking more showers after services. "Usually have to catch a train," I mumbled through my assorted vitamins.

"My psychiatrist says it's one of the best ways to release nervous tension. But then, in your work, you probably do not feel that constant strain."

I slumped in my chair till my chin rested on the table, and tried hard to get some tension in my stomach. Made me feel inferior, not having any. I couldn't even tense myself enough for a hot shower.

Greatvoice gave me some advice on how to prepare a sermon. He said it's an art to know what people want to hear, and a science to deliver a sermon so they'll hear it. The best way is to cut out clippings and quotations for years and years, and file them away with cross-references and indexes so you'll always know how to find the stuff you want; and then when you get your three points, why there's your index and your cross-references and it's no trouble at all to find just what you're after. The illustrations are windows in the sermon, he told me. People can look right through and know just what you're talking about.

THE Rev. Dr. left me at the hotel while he went to put some final windows in his sermon. I bought a comic book and a magazine on Model Railroads and started a file of quotations and clippings. Made a fancy index too, but it was enervating work, so I took two showers and had Room Service send up some warm milk and Melba toast. Then I practiced up my voice in front of a mirror. It got more and more resonant and I threw

it all over the place until some of it wandered into the next room, and the occupant told me to shut up. Didn't realize the tension I was under.

Next morning I learned how to get exhausted on the local level. Greatvoice looked elegant in the pulpit. Before he began to preach he turned his face sideways, and somebody turned a pretty violet light on it; right on his face. Then he closed his eyes. I guess he was wondering what he would say in times like these. You could tell he was taut as a drumhead.

The sermon was good. It was practically all windows, with very little wall, and at first I didn't see how it could stand up at all. But after a while I just sat and watched the chest-tones float up into the rafters, and never thought another thing about the wall space. At the end of the sermon Greatvoice knelt down while the lighting changed from violet to amber.

I didn't see him again. He went from his shower to his bedroom through an underground passageway, Gerald told me, so he wouldn't catch cold when his post-sermon resistance was low. I went back to the hotel and put more windows in my Loganberry Club speech. After I had it pretty transparent I rested, and opened my Bible to relieve the nervous tension piling up inside me. Struck the wrong passage again.

"Enter into the rock and hide thee in the dust, for fear of the Lord and for the glory of His majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day. . . ."

That kind of preaching would never fill our churches. Too flaccid. Probably not enough windows; or else Isaiah hadn't learned to use his voice.

I looked sideways into the mirror and practiced reciting the Athanasian creed. I wasn't quite as handsome as Dr. Greatvoice but I was pretty impressive—on the mirror level, so to speak. Then I called Room Service and sent my rich baritone vibrating over, and over the wire,

"I'm feeling terribly tense. Would you kindly send up a double order of sauerkraut juice?"

Lead or Rule

By

PHILIP H. STEINMETZ

TWO farmers had hired hands. Both farmers went to the meeting of the state Grange leaving their farms in charge of their hired men. One farmer left everything as if he was there and trusted his hired man to work faithfully. The other did not trust his hired man at all. He left a list of just what to do and he locked up his house to prevent anything being stolen.

When they returned home after two days both farms were in excellent order because one hired man *wouldn't* fail to do his work and the other *couldn't*.

Which farmer was treating his help most nearly the way God treats us? Which was a leader and which a ruler?

Now of course there are risks in both methods. A person trusted sometimes betrays the trust. But only as there is trust can real goodness be shown. A person who is not trusted may be stunted in spirit and is tempted to try to thwart the rules imposed on him.

Clearly the reign of God is that of a leader, like the first farmer, seeking to draw us out in response to his love for us. His every act is to stir our affection rather than our conformity.

When will we realize what joy there is in his service and pledge him our full allegiance?

A Word With You

By

HUGH D. McCANDLESS

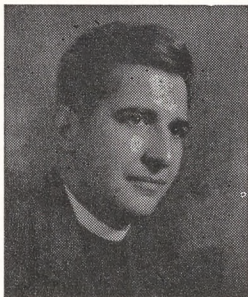
Rector of the Epiphany, New York

CATHOLICITY AND ORTHODOXY

HERE are two words that have traded meanings in some accepted uses. The first originally meant "universal" but is now generally applied to the western idea of Christianity. The western mind is rather legal; and laws, like lies, seem to have to multiply to survive. The extraordinary mass of legislation about belief and surmise now in force in many parts of western Christian thought makes the word "orthodox" more fitting.

Orthodox means "right teaching." In view of the autonomy of the Eastern churches, perhaps *Catholic* is a term more deserved by them than by some of us. (Of course I am referring here to restricted usages, such as official names of the eastern and western Churches. I am not discussing the quite as common use of referring to all Churches with apostolic doctrine and succession as Catholic.)

Sometimes our catholicity overcomes our orthodoxy, and I honestly feel this is cause for joy and hope. I am surprised therefore that no more interest was taken in our Church press over the acquisition of two million more members of the Anglican Communion on April 5. The members of the independent church in the Philippines had received friendship and some influence from the Unitarians. Yet, with due precaution and



without undue inquisitions three missionary bishops of our church gave them our orders—a treasure they felt too valuable to preserve for our Church only. (The members of the Agilpayan Church are not now Protestant Episcopalians—numerically they would swamp us.)

Rome's early greatness was generated by her free spirit of Catholicity: her hospitality even to suspected heretics, and, later, her missionary zeal. Orthodoxy came later. And those who fear the orthodoxy of these new Anglicans need not fear for long; orthodoxy will come. It always has in sufficiency to apostolic Churches.

Religion and Health

By

HAL M. WELLS

Chaplain at State Hospital, Philadelphia

I RECENTLY heard a man say: "Once a person is put in a mental institution he stays there." I paused to wonder if this could possibly represent a Christian attitude toward mental illness. I then wondered if his statement were true or false. Upon questioning many people of my acquaintance I made the discovery that most of them felt his words to be true; yet it seemed in direct contradiction to many passages in the Bible where Jesus cured and the disciples, thru the grace of God, healed. It would seem this man had a singular lack of faith in the grace of God and the ability of modern medicine. Let us examine the facts and see about this man's statement.

We are well aware that the picture of mental illness in our country is not a good one but we must question any statement of futility in regard to it if we are to live in Christian hope. We know, for example, that there were over 482 private and public hospitals for the care of mentally ill people in the year 1940 and that for the same year 3.6 persons per 1000 population were living within the confines of these hospitals. It also startles us to know that there were more psychiatric patients than all those in other types of hospitals combined. If we were to take these facts alone they would indeed be pessimistic. We must, however, look further and ask what happens to the person who enters the mental hospital—does he remain there, if he leaves does he always return?

We can examine the figures from a typical mental institution, The Warren State Hospital, Warren, Pa. Let us consider all the patients who were admitted to that hospital during the years 1930-32. In the following three years 58 per cent of these people were discharged from the hospital back to their regular community living. Of all the patients admitted during the years 1940-42 we find that in the following three years 70 per cent were

discharged from the hospital to resume their normal living. These are typical statistics for mental institutions.

These figures tell us several things. First of all they tell us that the greater percentage of people placed in mental institutions return to their homes within a three year period. It also points out that the treatment for the mentally ill is steadily improving through the years. This should lead us to give up any pessimistic ideas we may have toward these people's recovery.

In view of this the Christian has a certain obligation to his fellowman. We must banish the idea that our friend who is in a mental hospital is cast into the outer darkness and place in its stead something else. We should try to be the bridge between his life in the hospital and what he knew formerly. This we can do by letting the person know we haven't forgotten him—by writing him, visiting him. We too can play a part in the role of healing.

Talking It Over

By

W. B. SPOFFORD

THE "Bill to protect the United States against Un-American and subversive activities," now before Congress, conceivably could be used to restrict the activities of others besides Communists and so-called "fellow-travellers." It would not be the first time that restrictive legislation has boomeranged.

Definitions of "subversive activities" set forth in section 3 of this Mundt-Nixon Bill (H.R. 5852) include:

"the extent to which its views and policies are the same as those of such foreign government or foreign organization."

"the extent to which it reports to such foreign government or foreign organization or to its representatives."

"the extent to which its members or leaders are subject to or recognize the disciplinary power of such foreign government or foreign organization or its representatives."

"the extent to which its members consider the allegiance they owe to the United States as subordinate to their obligations to such foreign government or foreign organization."

Under the heading of "Certain Prohibited Acts," Section 4 of the Mundt-Nixon Bill states that:

"It shall be unlawful for any person—

"(1) To attempt in any manner to establish in the United States a totalitarian dictatorship the

direction and control of which is vested in, or exercised by or under the domination or control of, any foreign government, foreign organization, or foreign individual;

"(2) To perform or attempt to perform any act with intent to facilitate or aid in bringing about the establishment in the United States of such a totalitarian dictatorship;

"(3) Actively to participate in the management, direction, or supervision of any movement to establish in the United States such a totalitarian dictatorship."

THE Vatican is a sovereign state. It is governed by laws of its own making. It has its own flag, prints its own postage stamps, mints its own coins, maintains its own police force. The Lateran Agreement of March 26, 1947, which is an integral part of the constitution of Italy, declares that "The State and the Catholic Church are each in its own order independent and sovereign."

There are Protestants in the United States who are firmly convinced that the Roman Catholic Church, directed by the sovereign Vatican State, would establish a totalitarian dictatorship here if it could. Suppose one of these Protestants was elected President of the United States—a good Baptist, let us say, since they are known to feel particularly strongly on this subject. Then imagine this President appointing a man who shares his view, perhaps a Southern Baptist who is also a member of the Ku Klux Klan to the office of Attorney General. Under the broad language of the proposed Bill, this one man will determine whether any person or organization is or is not "Loyal."

So maybe he'd call in, say, Cardinal Spellman, and ask him if he held "views and policies" of a foreign government; ask him if he and others of his organization "report to a foreign government" and "recognize the disciplinary power of such foreign government" and "the extent to which its members consider allegiance they owe to the United States as subordinate to their obligations to such foreign government or foreign organization."

Could be! After all the Nazis passed laws in 1933 aimed at outlawing all organizations "destined for the advancement of Communist endeavors." It wasn't long before these laws were used to outlaw "other endeavors found by the Reich Minister of the Interior to be hostile to the people and the State." (Reichsgesetzblatt, 1, 479, July 14, 1933.)

And "other endeavors" soon meant any and all critical of Hitler, including Protestant ministers, Roman Catholic priests—any considered enemies of the fascists.

The Nazi laws of 1933 to 1941 are remarkably similar to this Mundt-Nixon Bill which may become the law of the United States. Does it mean that we are going to legally install fascism in the United States?

Could be!



Foreign Policy Is Determined By Military Leaders

So Declare Delegates Who Made Pilgrimage To Washington and to the United Nations

Portland, Ore.:—War is not imminent, but a serious incident could start hostilities, according to Peace Train delegates who returned here from Washington, D. C., and Lake Success, N. Y. The Peace Train comprised a group of churchmen from the Pacific coast.

Other findings of the group are that the United States has a militaristic foreign policy; governmental confusion is general; and means to achieve a peaceful world have not yet been exhausted.

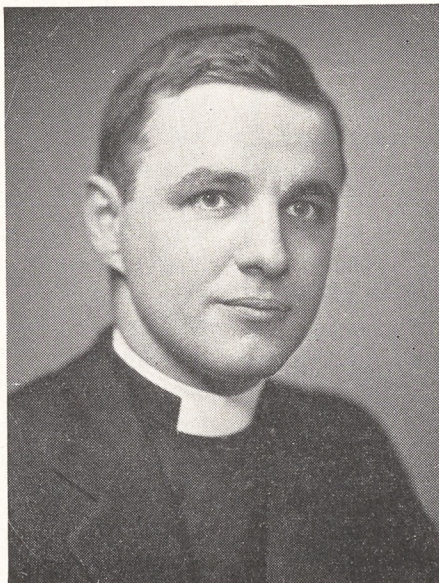
The churchmen's statement said: "Apparently the foreign policy of our government is largely determined by the military, because the policy is based on the premise that the only language Russia really understands is the language of military power; therefore, the only answer the government sees to the present world situation is added military force. There is general confusion, in that basic solutions are difficult to find because the crisis is in the nature of a world-wide upheaval, with deep social and economic changes, and there is a growing lack of cooperation between the state department and Congress."

Reasons for this lack of cooperation, according to the churchmen: are: "The political rift between a Democratic administration and a Republican Congress; secrecy on the part of the administration and a Republican Congress; secrecy on the part of the administration as to the real nature and extent of the emergency; the appointment of more and more military men for positions that should be held by creative civilians; conflicting proposals by the military which reveal confusion in their departments and cause confusion in Congress and in the public mind."

The group said that "a sense of helplessness grips many Congressmen who want peace but may vote for the draft, not because of their own convictions or that of their constituents, but because of heavy pressure through the undue and one-sided propaganda from the departments of state and defense."

Mr. Krause Ordained

New York:—The following men were ordained to the diaconate at the Cathedral of St. John the Divine by Bishop Gilbert on May 23rd: W. I. Densmore of St. Peter's School, Peekskill; W. A. Hendricks of Christ Church, Poughkeepsie; T. J. Jones of St. Philip's, Anacostia, Md.; C. E. Karsten Jr. of St. Stephen's, Wilkes-Barre, Pa.; R. E. Moore of the Chapel of the Incarnation, New



Robert Hatch, dean of the Cathedral Church of St. John, Wilmington, becomes the rector of St. John's, Waterbury, on September first

York City; H. J. Nargesian, student at the General Seminary; R. E. Sommers of All Saints', Beverly Hills, Cal.

Interest was added to the service by the ordination also of Mr. William Krause, who for many years was in charge of the Bible and Prayer Book division of the Oxford University Press. Here is the story of a man who has the good sense not to quit. He is seventy years of age. He went to public schools until the age of thirteen when he went to work. However he continued his education by going to night school and later night classes at a university. In 1899 he went to work for the Oxford Press as a shipping clerk. He became the head of one of its most important departments and also the secretary of the company, a position

he has continued to hold though he retired from active business two years ago.

He has served the Church as a layreader for fifty years, thirty-five of them at St. James' Church, Fordham, New York City. He has prepared himself for ordination since his retirement, under the direction of the Rev. Arthur Litchfield, the rector. The Rev. William Krause will continue on the staff of St. James'. During the following year he will continue his studies in anticipation of being ordained priest a year hence.

Music Conference

Los Angeles, Cal.:—A conference on the new Hymnal was held at St. James' Church here, May 18th, sponsored by the diocesan music commission. The leader was the Rev. Arthur W. G. Farlander, rector at Santa Rosa, and a member of the national commission on the Hymnal. One of the features was a service of congregational hymn-singing, led by Mr. Farlander.

Guest Speakers

Hastings, Neb.:—The newly consecrated bishop of Wyoming, J. Wilson Hunter, and the Rev. John S. Higgins of Gethsemane, Minneapolis, were the headliners at the dinner held in connection with the convention of the diocese of Nebraska, meeting here. Bishop Brinker in his convention address declared that there have been extensive improvement in the financial condition of the parishes and missions. He also urged a vigorous follow-through in the campaign of evangelism.

Joins Orthodox

Moscow (RNS): — A tentative agreement under which the Syrian Church of Malabar, India, will become a member of the Eastern Orthodox Church and the first Orthodox Church in India, has been announced here. The news has added interest due to the fact that the Indian Church became a member of the World Council of Churches last year.

Goes to Court

Manila (RNS):—The minority faction of the Philippine Independent (Aglipayan) Church has appealed to the Philippine Supreme Court to set aside a decision holding that the majority faction, headed by Supreme Bishop Isabelo de los Reyes, Jr., is the true Church. The minority charges that by accepting consecration from the Protestant Episco-

pal Church in the U.S., Bishop de los Reyes and his followers lost the right to claim they constitute a Philippine Church.

Mrs. Miller Dies

Berkeley, Cal.:—Mrs. Muriel Hallett Miller, wife of Prof. Randolph Crump Miller of the Church Divinity School of the Pacific, died of polio on May 13. In addition to her husband she leaves four daughters, ages, eight, six, four and one and a half.

Youth Meeting

Florence, S. C.:—The Rev. Charles E. Fish of the division of youth of the National Council was the headliner at a convention of the young people of the diocese of South Carolina, meeting here at St. John's. Following his keynote address the 165 delegates divided into eight groups led by clergy of the diocese, to discuss evangelism, the world situation, relationship of Church and state, belief and conduct, false Messiahs, the Church's influence in the world.

At a banquet, Bishop Thomas Caruthers made awards to various parish societies for outstanding achievements.

Founder's Day

Lawrenceville, Va.:—St. Paul's Polytechnic Institute recently had a three-day celebration honoring the founder, the Rev. James Solomon Russell. It marked the 60th anniversary of this noted school which is dedicated to the advancement of learning and the search for truth. Speakers included President Horace Mann Bond of Lincoln University; Bishop William A. Brown of Southern Virginia, the president of the board of trustees; the Rev. J. Alvin Russell, who succeeded his father as president of the Institute; Bishop Dandridge of Tennessee.

Members of the alumni association presented \$25,000 to be added to the library fund to be used to erect a library in honor of the founder.

Conversion Needed

Lexington, Ky.:—Bishop William R. Moody told the convention of the diocese of Lexington that the great need of our day is for a "converted Church." He stated that the "Church is not converted and the world is not chastened" and said that he hopes that out of the Lambeth Conference and the assembly of the World Council of Churches "will come the unmistakable assertion that there are human rights which transcend na-

tional boundaries, and that our present system of warlike, competing and mutually suspicious nationalism is un-Christian and therefore wrong."

He called upon the Churches to lead the way in the control of atomic energy, declaring that "if the Churches do not take the leadership in this, God will find others to take it. World control of atomic power is going to be had. The only choice we have, really, is whether we shall have it now through the free association of enlightened men, or have it forced upon us in the ashes of our present world."

Madson Improves

Albany, Ga.:—The condition of the Rev. G. Ralph Madson, critically injured in an auto accident, continues to show slow but steady improvement. His doctors have now said that he is out of danger and an ultimate complete recovery is practically assured.

Student Center

Charlestown, W. Va.:—A plan to strengthen the work of the Church at the state university at Morgantown, involving the erection of a new church and student center in connection with Trinity Church, was announced at the council of the diocese, meeting here at Zion Church. It will cost about \$200,000.

The council passed a resolution which states that "in the interest of separation of Church and state, this council favors an amendment to the federal school aid bill, now pending in Congress, to exclude from appropriations all non-public schools."

Bishop Gets Gift

Scranton, Pa.:—A purse for \$5,000 was presented to Bishop Sterrett at the convention of the diocese of Bethlehem, meeting here at the Good Shepherd. The occasion was the 25th anniversary of his episcopate, and the money is to enable him to attend the Lambeth Conference this summer.

The convention unanimously passed a resolution that religious education is "the concern of the churches and has no place in public school buildings nor should it be supported by public taxation."

Bishop Sterrett in his address stressed the opportunities offered by the Lambeth Conference and the assembly of the World Council of Churches to further Church unity.

Following the convention a branch of the Rural Worker's Fellowship was organized, with the Rev. William B. Schmidgall of Tunkhannock, Pa., the chairman pro-tem. The branch is composed of 11 clergy and 4 laymen, with 6 of the clergy representing urban parishes in which the relation of town and country work to city parishes is considered in its proper perspective.

Delaware Convention

Hillcrest, Del.:—Bishop Oldham of Albany was the guest speaker at the dinner of the diocese of Delaware, held in connection with the convention. He said that "hope in God, in man, and in the future is the greatest need of men today, and the business of the Church is to give them that hope."

Bishop McKinstry reported progress throughout the diocese and offered plans for further expansion.

Negroes on Council

Charlotte, N. C.:—The diocese of North Carolina at its convention adopted by a more than two-thirds vote a recommendation that not less than two Negroes, a layman and a clergyman, should be members of the executive committee of the diocese. The clergyman elected is the Rev. Robert J. Johnson of Rocky Mount and the layman, Dr. J. W. Clack of this city.

Work with Lepers

New York:—Dr. N. Chang of St. Luke's Hospital, Shanghai, who is a graduate of St. John's University and an active communicant of St. John's Pro-Cathedral, is the first to respond to an appeal to China's doctors and nurses to devote their lives to the nation's million leprosy victims. The announcement was made here by the American Mission to Lepers, on



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whose behalf the appeal was made by Dr. E. R. Kellersberger who recently spent two months in China visiting leprosy missions and addressing hospital staffs in the interest of winning recruits to a friend of service sadly lacking in professional leadership.

Before beginning his new task, Dr. Chang will spend 18 months in observation and study at Christian leprosy colonies in China; at the School of Tropical Medicine in Calcutta, and at Vellore Medical College, India, under the eminent leprologist, Dr. Robert G. Cochrane.

Albany Awards

Albany, N. Y.:—Bishop Oldham conferred awards for service to the Church over a long period, at the convention meeting here. They were illuminated certificates with the seal of the diocese and a brief recitation of the service performed. Mr. Samuel Coffin was awarded for serving 56 as a vestryman at Christ Church, Hudson, and 33 as a member of the standing committee and 16 as chancellor.

Mr. Luther H. Tucker likewise was honored for service as a vestryman—44 years at St. Peter's, Albany, and

also 50 years as a member of the Bible and Common Prayer Book Society. Mrs. John S. Conover was granted a certificate for 33 years as president of the Auxiliary at St. George's, Schenectady, and 25 years as diocesan custodian of the U.T.O.

The Rev. Mother Alice, now in her 90th year, was honored for 54 years as a member and 27 as Superior of the Sisterhood of the Holy Child Jesus. The Bishop also presented a certificate to her secretary, Miss Emily B. Gnagey, who has held the position since Bishop Oldham took office twenty-five years ago.

Bishop Oldham, in his address, spoke of the Lambeth Conference and the Assembly of the World Council and also told of his recent visit to Australia. Bishop Barry, coadjutor, dealt with the missionary work in the diocese, with the convention giving enthusiastic approval to his proposed program of reorganization and expansion. It calls for consolidation, centralization, enlarged staff and more liberal support.

Bishop Oldham was presented with a check at a dinner given in his honor to help toward his expenses in attending the conferences abroad this summer.

Scaife Consecration

Buffalo, N. Y.:—Now it is Bishop Lauriston L. Scaife of Western New York, since the former rector of Calvary, Pittsburgh, was consecrated at St. Paul's Cathedral here on May 13. The service was broadcast over four stations, with local clergy as the commentators. The service was also televised, and a sound movie was made which will later be distributed by the department of promotion of the diocese.

Work for Students

New York:—Bishop Gilbert, addressing the convention of the diocese of New York meeting at the Cathedral of St. John the Divine on May 11, urged the expansion of work with students. He stated that there are more than 175,000 college students in the metropolitan area of New York. He said that the Church was failing these young people and in so doing was missing an opportunity for service that could have a far-reaching effect upon the future of civilization. He asked for a committee "to search out ways and means whereby our Church in this diocese may meet the need before us."

Bishop Gilbert also announced

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plans for a series of missions throughout the diocese, culminating in a week of great meetings at the Cathedral. "We are living in anxious and critical times," he declared. "Changes are under way in the life of our world the significance and consequences of which few of us can comprehend. Strong currents are moving that cannot fail to have far-reaching effect upon the life and structure of human society. And beneath those currents we are made to feel an undertow that spells danger not only for our Church and the cause our Lord has committed to it, but to the institutions of government upon which our freedom depends. . . . The alarming thing is that men are so careless of the religion by which those rights are undergirded—that religion which provides the only sure foundation for our democratic institutions. . . . Our task is clear. In the face of the world's desperate need we must find the way to challenge the allegiance of the careless and indifferent and bring them into the fellowship and service of the Church."

As for resolutions, the old technique of "I move it be laid on the table" was used to cut off debate and to defeat two or three; notably one deprecating talk of another world war and urging the U.S. to find a basis for agreement with Russia. Resolutions condemning gambling in churches and one allowing women to serve on vestries were killed the same way.

Australians Protest

Sydney (RNS):—Protestant leaders here have protested a statement attributed to Msgr. Fulton J. Sheen, visiting American, that "in the future there will be only two governments in the world—Rome and Moscow." The objection was contained in a letter written on behalf of United Church Action by Bishop W. G. Hilliard, Anglican, and the Rev. S. W. McKibbin, Presbyterian.

"We can assure our distinguished visitor, Monsignor Sheen," the letter said, "that Australians generally will decline to choose either alternative suggested by him. As citizens they will prefer the British Common-

wealth of Nations, and in the realm of religion will continue to identify themselves with those groups within the Christian Church which command their convictions."

"It would appear," the letter added, "that Monsignor Sheen has temporarily forgotten that he is a guest in a country predominantly British, the great majority of whose people espouse a religious tradition other than his own."

Monsignor Sheen arrived in Australia recently with a group of American prelates, headed by Francis Cardinal Spellman, Archbishop of New York. They will take part in observances commemorating the centenary of the Melbourne Catholic archdiocese.

Bishop of Alaska

Raleigh, N. C.:—The Rev. William J. Gordon, Jr., was consecrated Bishop of Alaska at the Church of the Good Shepherd here on May 18th. He was elected by the House of Bishops last November but could not be consecrated until his 30th birthday, which was on May 6. He is the youngest man ever to be consecrated a bishop in the Episcopal Church in the United States.

One of the interesting sidelights of the service was the fact that the young bishop was led in the procession by Crucifer Jimmy Aheran of St. Luke's, Spray, N. C., carrying a wooden pro-

cessional cross which the bishop had himself carried as a lad in the church where his father was rector for 37 years. Bishop Gordon paid a moving tribute to his late father at the luncheon which followed the service.

There were 13 bishops and about 80 other clergy attending the service.

Militarism Opposed

Buffalo, N. Y.:—Christians should oppose the tendency of the government to "propagandize our citizenry into believing that our nation can be made secure by increasing armies and armaments," according to a report adopted by the West New York synod of the Evangelical and Reformed Church.

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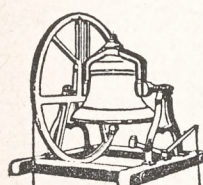
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speech and thought, but we suspect
 the patriotism of all who in the
 search for truth listen to Henry Wal-
 lace, Charles Beard or opposition
 voices heard in Washington against
 the draft or the universal military
 training program," said the report.

The Synod, representing about 70
 churches, said that too little money
 is spent "to make democracy work
 so well that our people would never
 even give a thought to a godless,
 materialistic philosophy of govern-
 ment."

Scores Pessimism

Chicago (RNS): — Christians must
 outclass Communists in the relevancy
 of their approach to the state of
 society, and the Christian Church
 must keep alive "apocalyptic hope"
 or succumb to the world-wide de-
 spair, John A. Mackay, president of
 Princeton Theological Seminary, told
 400 Presbyterian laymen who met
 here to form a National Council of
 Presbyterian men. A "freezing pes-
 simism" is benumbing many leaders,
 not only of the state and society at
 large but also of the Church, Mackay
 warned.

"In Christian circles," he said,
 "disillusionment has become so
 complete and faith has grown so
 faint that the exultant note is absent
 from Church councils and assem-
 blies. Some have become Christian
 Stoics who, facing the possibility
 that history may come to an end,
 believe that the most we may expect
 from now onward is the development
 of Christian personality within histo-
 ry and the hope of immortality be-
 yond history."

Contemporary realism, both secu-
 lar and religious, no longer believes
 in man, he said, adding that at the
 same time faith in God has dwindled.

Lambeth Conference

London (RNS): — It is expected
 that 323 bishops, with about 200 of
 them from outside Great Britain, will
 attend the Lambeth Conference in
 July.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. OLIVER SHAW NEWELL
Rector of St. John's, Yonkers, N. Y.

Under the title *Travels of a Gargoyle* (WITNESS, April 8) Mr. Barrett scornfully ridicules Personal Evangelism. Again in *We Were Thinking* (April 29) by two seminarians you print that which declares Personal Evangelism to be unnecessary. Are you willfully setting yourself against that which the Presiding Bishop and Council has asked the whole Church to emphasize this year, namely, Personal Evangelism?

Do you really feel that for one Christian to speak of God, of Christ and his faith in God to one who is not a Christian really is objectionable? If I am not mistaken one of the reasons of the great development of the early Church was that individual Christians spoke of Christ to those who knew him not. I am sorry to see THE WITNESS decrying Personal Evangelism.

ANSWER: Opinions of the editorial board are expressed only in editorials. Authors of signed articles do not necessarily express the opinions of our editors. Mr. Barrett has been dealing with types found in the Church—Buchmanites, Anglo-Catholics, Go-Getters, Evangelicals, Social-Gospellers, etc. The series has received much favorable comment, with criticisms coming generally from those who couldn't take it when their own particular group was dealt with.

As for THE WITNESS position on Evangelism, our purpose, adopted officially by our Advisory Board which includes all members of our editorial board in addition to several hundred other Church men and women, states that "We believe that God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical to the Gospel of Christ. We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life."

* * *

MISS EDITH M. TUTTLE
Churchwoman of Paterson, N. J.

Commenting on the letter of Miss Margaret James of Montgomery, Alabama, (April 22) in which she quite properly reminds us that we should practice what we profess, I will tell the history of the block in Paterson where I have lived with my family for a long time.

This block has in it about three dozen houses, all two and a half stories, about a third one family dwelling and two-thirds two family.

Forty years ago these were occupied by Americans descended from the Colonial settlers, most of them owners of the houses where they lived. About 1920 many of the old residents moved out into the country, selling to foreigners. We stayed. As we became acquainted with our new neighbors we found them to be, in the main, self respecting, industrious and friendly. We could get along with them.

In 1941 one of our more recent neighbors asked me, as a property owner, to sign a petition to the board of adjustment which would prevent a Negro woman from buying a house on our block. This appeared so manifestly unfair that two of the old-time American property

owners, of whom I was one, went to the meeting of the board of adjustment and spoke in her favor. She was let alone and has proved a good neighbor.

During the last war many Negroes were employed in the aircraft works here, some of whom had come up from the South. By their skill and thrift they saved enough to buy homes at the close of the war. A number did so in our block. They have improved the old houses they bought, keep their sidewalks clean, and are good neighbors, so that the prejudice against them is gradually breaking down.

If this can be in our block, why not everywhere in America? Why not everywhere in the world?

* * *

REV. J. L. MALONE
Chaplain Veterans Administration,
Murfreesboro, Tenn.

Your editorial on *Our Rural Work*, (April 29) is the best presentation of the rural work problem that I have read. You have hit the nail on the head. I agree that the solution is a basic salary schedule on a diocesan scale. Merit in both rural and urban work is due recognition. We believe the diocesan system to be a divine institution, the communicants in the individual diocese to be members of a diocesan family. Why should the Church treat some members of the family, speaking in the proverbial sense, like step children?

Bishops and other diocesan leaders are the only ones who can remedy the unfortunate conditions you so aptly describe. No doubt many city rectors and vestries will be happy to cooperate when these conditions and an adequate program are impressed upon them.

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BOOK OF COMMON PRAYER, P. 320.

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