

THE

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Witness

October 7, 1948

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MEMBERS OF PARISHFIELD COMMUNITY
Story on Page Three of an Alternative to Futility

MICHIGAN LAUNCHES A NEW COMMUNITY

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion;
10, Morning Prayer; 4:00 Evening Prayer;
Sermons, 11 and 4.

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11:00 A.M. Morning Service and Sermon.

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a.m.—Morning Prayer; 1st Sunday, Holy
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Thursday and Holy Days: 11 a.m.—Holy
Communion

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

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11 A.M. Morning Prayer, Sermon.

8 P.M. Evening Song and Sermon; Serv-
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Morning Service at 11

Evening Prayer at 8

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9:00 A.M. Holy Communion.

10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Ser-
mon.

6:00 P.M. Young People's Meetings.

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For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH

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Rev. David I. Horning, Associate

Rev. Walter Morley, Assistant

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M. P. 11—Tuesday, Holy Communion, 10:30

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M.A. Dean

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Daily: 12:05 noon—Holy Communion.

Wednesday: 11:00 A.M.—Holy Com-
munion.

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Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 —

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Weekdays: Holy Communion Wed. 7:15,

Thurs. 10:30.

Holy Days: Holy Communion at 10:30

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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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

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

TRINITY CATHEDRAL

Military Park, Newark, N. J.

Services

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.

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Wednesdays: 10 A.M. Holy Communion;

10:45, Rector's Study Class.

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A.M. Morning Prayer and Sermon.

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 Com-
munion, 10 A.M.

CHURCH OF SAINT MICHAEL AND

ST. GEORGE

St. Louis, Missouri

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5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

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Cathedral of Democracy

Founded 1695

Rev. E. Felix Kloman, 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

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Fridays at 7:00 A. M.

Holy Days and Fridays 10:30 A. M.

—STORY OF THE WEEK—

Diocese of Michigan Opens A Unique Community

**Clergymen and Families Launch Parishfield
Similar to European Centers**

By FRANCIS O. AYRES, Jr.

Brighton, Mich.—Parishfield, recently established here, is a place at the service of people who are concerned with the Christian task in the world today. It has been founded in a deep conviction, shared by all those who have had a part in its founding, that the Church is, at present "unequal to her task" and that if men of God are to "rise up and make her great" something more than goodwill is needed—the power of the Holy Spirit working through new men and new channels. In general then the purpose of Parishfield is to provide a center as one new channel through which the Holy Spirit may work toward the redemption of men and women, our society, our culture. More specifically its purpose is threefold—each aspect, of course, dependent on the other two and each designed to meet a deep-felt need in the Church.

First, the purpose of Parishfield is to increase the manpower of the Church—that is on the one hand to increase the number of men who offer their lives to God that he may work through them and, on the other, to help develop the abilities and deepen the consecration of men who are already working in the Church. Laymen are, today, constantly urged to become more active in the Church. From the Presiding Bishop's commit-

tee on laymen's work down through the dioceses to the programs of specific parishes, laymen are told they ought to take a larger part in the life of the Church. The point is well taken, for laymen will become increasingly active—or the Church will perish. Yet the Church has not, by and large, given laymen an adequate opportunity to deepen their faith and to prepare themselves for the work they are urged to do. A job that is worth doing demands serious preparation equal to its demands. Parishfield is designed to provide laymen (this term is meant always to include laywomen) with an opportunity to go deeper into the knowledge and love of God and to help prepare them for specific jobs in their own parishes such as parish-callers, teachers, and Christian witnesses and prophets within their own vocations.

Second, the purpose of Parishfield is to serve as a center through which various individuals and groups may unite to work on the meaning and strategy of the Christian gospel in the modern world. Or, to put it another way, the purpose of Parishfield is to help sharpen and strengthen the cutting edge of the Church and to aid in developing her knowledge and skill so that every blow will strike directly against some manifestation of evil. Dissatis-

faction with the Church as it is only abets the evil around us and within us unless it leads to constructive thinking and action. How is the Church to reach those who remain indifferent to the Christian message? How is the parish life to be revitalized so that the very nature of that life makes it impossible for men and women to continue to ignore it? How is a man along with other Christians in his particular vocation to give a living witness to Christ? How can the Christian fellowship redeem the culture in which we live? These and many other questions must be answered before laymen or clergymen can perform adequately their Christian task. Parishfield is a place to which various groups of laymen and clergymen may come to discuss, correlate and develop their ideas along some such lines and from which the permanent staff may go to aid these groups in their work.

Third—and most important—the purpose of Parishfield is to provide the means whereby men can share a life of worship, work, study, and recreation thus experiencing and at the same time giving witness to the reality and true foundation of the Christian fellowship. The best witness to Christ is a group of Christians whose fellowship one with another is grounded in a common faith and a common task. Indeed there can be no true witness to Christ apart from such fellowship, nor can there be, nor has there been, any great advance in Christianity apart from one. The main reason why the Church is failing to win converts today in any appreciable numbers is because of the failure to establish truly Christian fellowships. Those who come to Parishfield will already share a common faith and a common will to serve

God. By sharing in a life of worship, work, study, and recreation, they may enter into a real Christian community. Therefore when they return to their own parishes it is hoped that they will have experienced and be ready to help create a true Christian fellowship wherever it does not exist and to deepen and strengthen it wherever it is found.

Before the program can be fully developed a good deal of work needs to be done on the place and much equipment must be obtained. There are at present a large house, a small one and five good-sized farm buildings, all of them completely unequipped. Immediate needs consist of beds and bedding, farm tools, kitchen equipment and housing for the permanent members of the community. In time it is hoped that a large dormitory, accommodation for married couples, a library, a chapel and other possibilities may be developed. In the interim, the program will be started in so far as is possible.

Although the program at Parishfield will differ somewhat with each group that meets there the general outline will remain the same and will consist of worship, study, and recreation. The worship will be of such a type that it can be continued in home and parish. There will be morning and evening prayers with hymn and psalm singing. These will be along the lines of informal family services rather than the more formal kind spelled with capital letters. Holy Communion will be celebrated on Sunday mornings and occasionally on other days with some special intention. There will be a ten-minute period of intercession at noon with each person pausing where he is to offer prayers for "the whole state of Christ's Church." As a rule, there will be silence from the close of evening service until the opening of the morning service.

Work at Parishfield cannot claim the hours that it does in everyday life. On the other hand no full Christian life nor

any real Christian fellowship is possible without it, and so a part of each day will be spent in doing the tasks necessary for the running, upkeep and development of a place like Parishfield. These will run from weeding a garden to painting a barn or from washing dishes to building a chapel. Study is the part of the daily life which will differ most from week to week. The subject and method will depend entirely on the purpose for which the group has gathered. In general however it will have to do with the Christian faith in thought or in action and it will demand a share of the time of all those who stay at Parishfield. A good part of each afternoon will be left free so that each person may do whatever he chooses — from such quiet pastimes as napping to such strenuous pursuits as trying to run down rabbits. There is a tennis court on the property and Parishfield is surrounded by 5000 acres of a state recreation area which includes many lakes.

People will come to Parishfield for varying lengths of time — some for a few days or a weekend, some for a full week, and eventually it is hoped, some for two weeks or even longer. As we have already indicated, they will come for many reasons but with a common faith and a common will to serve God. Inquiries are invited and should be addressed to Parishfield, Brighton, Michigan. A speaker will be available after the first of September and will be glad to speak to groups of men and/or women.

Parishfield was originally developed as a pony farm by Mr. James M. Teahen. The state, exercising its right of eminent domain, bought the property from Mr. Teahen who sold his prize-winning Shetlands and all the farm equipment. In the fall of 1947, the diocese of Michigan, through the efforts of Mr. Teahen, was able to purchase the property as a conference and retreat center. Bishop Emrich appointed a committee of which the Rev. Harold Towne is chairman to develop plans for

and to supervise the running of the center. Through Bishop Emrich the committee was put in touch with a group of three men and their wives who had planned to form a community patterned after some of the centers which have been developed in Europe. The members of the community had studied, in so far as possible, these European centers and two of them had visited the only American counterpart, Kirkridge, in Pennsylvania. A meeting between a member of the community and the members of the committee in charge of the property took place in December of 1947 and was followed by another meeting in March with more members of each group present.

The committee decided to develop the center and the offer was joyfully accepted. The members of the community are Gibson and Blair Winter, Francis and Florence Ayres, and Charles and Mary Berger (along with many children too numerous to mention). The Ayres family is now living at Parishfield and the Winters and Bergers will follow in the later Spring of 1949.

The name Parishfield has been chosen for two reasons. First, it is hoped that the center will in itself be a parish in the fields. Second the members of the community and those who come to the center will be working in the field of parish life seeking to strengthen the life of a particular parish or to find new ways by which the life of the Church can be reinvigorated. The community will be known as the Parishfield Community. Eventually it hopes to have associate members who will live according to its discipline and purposes.

COVER PICTURE

☆ The leaders at Parishfield, pictured on the cover are, standing, Gibson Winter and Charles Berger; seated, Mary Berger, Blair Winter, Francis Ayres and Florence Ayres. Mr. and Mrs. Ayres are now in residence, with their children. The other families join the community next spring.

NEWS OF THE EPISCOPAL CHURCH

COMMITTEE TO WELCOME DEAN JOHNSON

★ **Prominent Episcopal clergy** are serving on a recently formed ad hoc committee of welcome to the Very Rev. Hewlitt Johnson, dean of Canterbury Cathedral. The many bishops include: Bishop Haines of Iowa, Bishop Hall of New Hampshire, Bishop Lawrence of Western Mass., Bishop Parsons of California (Ret.), Bishop Peabody of Central New York, and Bishop Stoney of New Mexico. Professors Vida Scudder, Joseph Fletcher, and Fleming James; Editor Guy Shipler; the Very Rev. John W. Day; and the Rev. Dr. Charles B. Ackley represent other prominent clergy and laity. Under the leadership of Ralph Barton Perry, Harvard University, the committee has formed "in order to assure this distinguished British Churchman the extension of our traditional American hospitality and courtesy." It has invited Dean Johnson to come to the United States in November and early December, at the same time notifying the State Department and reminding it of its press pledge that it had no objection to the Dean's coming to the United States for a speaking tour under auspices other than those of the American-Soviet Friendship council. The committee in a letter to the Secretary of State, said "In the words of one of us we are 'not wholly convinced that Dr. Hewlitt Johnson has the whole story of eastern Europe, but he has an important part of it, and should have every encouragement within our hitherto remarkably free society, to express his views and to supplement what our newspapers are daily emphasizing.'"

LEARN HOW TO BE CLERGY WIVES

★ **The Church Divinity School** of the Pacific is conducting for the third year a weekly seminar "What a Clergyman's Wife Ought to Know." Married students' wives are offered the course which has been developed in a three year cycle. Clergy wives who have not had the advantage of such a course will rejoice to hear there is at least one objective source for this sort of information in the country.

sions of what we learn of Jesus through the parables. The Rev. Joseph Patterson gave three talks explaining methods used in parishes in relating the liturgical movement to parish life. The Rev. Samuel Shoemaker addressed the clergy twice on the laymen's share in the program of Evangelism. Bishop Washburn and Bishop Ludlow led meditations. Mr. Robert Jordan was present and was in charge of a pre-vue of the new radio program "Great Scenes from Great Plays."



Bishop Emrich ordains the Rev. Richard T. S. Brown to priesthood. Mr. Brown is the first full-time priest of St. Augustine's Mission, Detroit.

DIOCESE OF NEWARK CLERGY MEET

★ **The annual clergy conference** of the Diocese of Newark met recently in Delaware, N. J. The Rev. Fr. Hebert delivered three lectures on the connection between the Old and New Testaments, and their use in the services of the Prayer Book. The Rev. Charles W. F. Smith spoke on three different occa-

WILMINGTON CATHEDRAL GETS NEW DEAN

★ **The Rev. J. Brooke Mosley**, for the past four years director of the Department of Christian Social Relations in the Diocese of Washington, will become Dean of the Cathedral Church of St. John, Wilmington, Delaware. He will take his post there in November.

LAYMEN'S CONFERENCE IN DELAWARE

★ Laymen of Delaware met for their fifth annual conference recently at St. Andrew's School, Middletown. There they heard their Bishop, the Rt. Rev. Arthur R. McKinstry, review the findings of the Lambeth Conference; after which they were divided into groups to discuss the various topics assigned by the bishops at Lambeth.

church. Less than a week later, at a chapel service, The Most Reverend Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai (the Holy Catholic Church in Japan) preached and received the honorary degree of Doctor of Sacred Theology. The degree had been voted to him at the May meeting of the Board of Trustees of the Seminary. One of the seminarians, now registered at General, Mr. Raymond De Corneille, recently fig-

centrally located in the business district, at 5 p. m. as offices close. The course will deal with basic problems and realities of our time. Later in the evening there will be an open forum, "Facing National Issues." Authoritative speakers will cover the various party platforms, the House Committee on Un-American Activities, the Taft-Hartley Act, and other like issues. Another feature of the school is instruction in country dancing, which will be given at the close of each session. Extrametropolitan schools will also be held throughout the diocese.



Mariners' Church in Detroit, oldest in the city, may have to be moved because of the development by the city of the civic center plaza. Hundreds of letters however have come from people asking that one of the city's few remaining landmarks be not destroyed.

N. Y. PREACHING MISSION BEING PLANNED

★ A Diocese-wide preaching mission culminating in a week of preaching at the Cathedral of St. John the Divine is being enthusiastically supported by clergy and laymen of that diocese's convocation of Westchester. Weekly preaching services will begin at the Westchester County Center, November 7, 4 p. m. Services will follow on successive evenings at St. Andrew's, Yonkers; Trinity Church, New Rochelle; and St. Mark's, Mt. Kisco. Massed choirs of all congregations are planned. The purpose of the mission was described as "trying to reach the 'casual Christians' and the 'fringers'." The Missioner, the Rev. Bryan Green, is expected to arrive from England next month.

VALLEY FORGE RECTOR DIRECTS SERVICES

★ The Rev. John Robbins Hart, rector of the Washington Memorial Chapel, Valley Forge, served as state chairman of religious activities during the 1948 observance of Pennsylvania Week. General church participation in the observance, the week of September 26, was arranged by a committee of more than 100 clergy and laymen drawn from various denominations. (RNS)

BOSTON RECTOR TEACHES BUSINESS MEN

★ "Talks to Boston Businessmen" by the Rev. Theodore P. Ferris is one of the 11 courses given in the Massachusetts Diocesan School which begins its nine Thursday evening sessions on October 14 in the Cathedral Church of St. Paul. The course is an innovation in the school and is intended for men only. It will be given in the cathedral,

Many of the men agreed to urge the local clergy to inaugurate further discussion of the Lambeth conference in their local parishes by means of seminars and group conferences. The group was also addressed by Lieut-Gen. John C. L. Lee, U. S. Army, Retired.

SEVENTY-FIVE STUDENTS ENTER GENERAL

★ The Michaelmas Term began at General Theological Seminary, Chelsea Square, in New York, on Wednesday, September 22, with a record entering class of Juniors, holding degrees from thirty-five different colleges and representing 24 dioceses of the

NEW WORK OPENED IN LOUISVILLE

★ Bishop Clingman of Kentucky opened, with services on Labor Day, the new St. Matthew's mission in the east end of Louisville. The congregation met in the new St. Matthew's Womens' Club building, and were greeted by their new Vicar, the Rev. Wilfred B. Myll. Having petitioned the bishop only six months ago for the formation of the mission, the congregation is already considering locations for a new church building, in this fast growing suburb. Bishop Clingman feels that the opening of this new work is in line with the program of the whole church for the coming year, the widespread project of Evangelization.

LAYMEN'S DIRECTOR TO HAWAII

★ The Rev. Arnold M. Lewis, director of the Presiding Bishop's Committee on Laymen's Work, will travel to Hawaii for a two-week trip to help Bishop Harry S. Kennedy organize laymen's work in the missionary district of Honolulu. On his way back and forth between "281" and the coast he will confer with various laymen's groups in the states. He will be back in the middle of October.

LOWRY CITES PARADOX OF SECULAR ERA

★ Scepticism and the "impulse of faith," indicated by the loss of religious faith and neo-caesarism, combine to form a true paradox of our times. So said the Rev. Charles W. Lowry, Washington rector, as he addressed the Diocese of Bethlehem's annual clergy conference. These attributes of the age, besides a sense of impending doom and the spiritual disunity of a physically united world, make modern man "the prey of fear, anxiety, despair, and new compensatory superstitious idolatries." Through the 'impulse of faith,' there has arisen "a will-

ingness to believe dictators' promises. America is not sealed off from political messiahs . . . Wallace is significant as an example of the holy-leader type. Dewey," he went on to say, "reiterates, as a political aside, the modern heresy that every man is divine, sharing the congenital optimism of Americans generally and their difficulty in realizing the revolutionary character of the new age." He concluded, "Belief in one God is the only way out."



Robert D. Jordan, as the able director of promotion of the National Council, knows what printers mean by the word "bugs"—errors that show up in a publication when it is too late to do anything about them. One of the most embarrassing errors we ever made was in the September 30 issue when we captioned his picture with the name of another person. We apologize to him and to our readers, with a salute to Mr. Jordan for the great job he is doing, particularly in giving to the people of the United States the broadcasts of "Great Scenes from Great Plays."

NAMES SUBMITTED FOR ELECTION

★ Among the names submitted for consideration for the office of Suffragan Bishop of Long Island are three members of the editorial board of The Witness: the Rev. Roscoe T. Foust, Church of the Ascension, New York City; the Rev. George W. MacMurray, St. Phillip's Church, Brooklyn; the Rev. Joseph H. Titus, Grace Church, Jamaica, L. I. The list also includes the Revs. Theodore Ferris, Charles W. MacLean, Harold Olafson and Jonathan Sherman. The special Convention called for this purpose will be held at Garden City, L. I., on October 12th.

OVERSEAS DEPARTMENT LISTS NEEDS

★ The Rev. Frank L. Titus, Overseas Department of the National Council, is looking for at least twelve priests, eleven teachers, one doctor and one nurse to answer immediate personnel needs for church work overseas. Vacancies exist in Alaska, China, Japan, Liberia, South America and the Pacific Islands. Need is urgent because of world-wide expansion plans.

Young people in college, seminary or training school, or who are anticipating such study, are urged to write for information about contemplated missionary careers to Mr. Titus at the National Council headquarters.

BISHOP NASH GIVING LECTURES

★ Exceptional teaching ability should be utilized wherever it is found. Such is the premise of the department of Christian Education of the Diocese of Boston which is sponsoring two lectures by Bishop Nash to his laity on October 3rd and 17th. The lectures, "What is Man? A Christian Answer" and "How Our Christian Worship Began" are being delivered by the former seminary professor at the Cathedral Church of St. Paul.

ECUMENICAL NEWS

RELEASED-TIME CLASSES STILL MEETING

Despite various court rulings, which cast doubt on the constitutionality of religious instruction in the public schools, mainly the U. S. Supreme Court ruling in the Champaign, Ill., case, week-day religious instruction classes have resumed in all parts of the nation. On the basis of a survey, Dr. Erwin L. Shaver, of the International Council of Religious Education, said: "Public school educators and church leaders have interpreted the Supreme Court decision of last March to forbid only sectarian classes in public school buildings and other uses of 'public school machinery', and schools therefore are continuing to release pupils for classes in churches and other buildings or to dismiss school grades early for these classes." In some states, he pointed out, state attorneys-general and other officials have ruled that the practice may continue, namely: New York, California, Indiana, Minnesota, Maine, Virginia, West Virginia, Oregon, Pennsylvania, South Carolina and Iowa. The only states where there are definitely unfavorable rulings are Vermont, Michigan, Kansas and Illinois. St. Louis is the only major city discontinuing classes during school hours. "Thus," he said, "release of pupils for classes in other buildings and independent of the public school is, for the present, considered legal." (RNS)

WORLD MISSION GROUP TO ASSEMBLE

Thirty-five hundred Protestant leaders are expected to attend a World Mission Assembly at Columbus, O., October 6-8, it was announced there by the Foreign Missions Conference, an interdenominational group com-

posed of 108 foreign mission boards in the U.S. and Canada. The secretary of the conference, Dr. Wynn C. Fairfield, said the assembly was called "to challenge Protestants in North America with the need to undertake a greatly increased expansion in foreign missionary work." Following the meeting a campaign will be launched in 36 key cities of the U. S. and Canada. Among the speakers will be Harold E. Stassen, president of the University of Pennsylvania; Bishop Oxnam; Dr. C. Oscar Johnson, Baptist World Alliance; Congressman Walter H. Judd of Minnesota; and the Rev. Henry P. Van Dusen. A feature of the Columbus meeting will be a demonstration of radio and mass communication techniques being developed for use in missionary areas. (RNS)

WORLD COUNCIL PUT IN OPERATION

The newly-constituted World Council is now set up in operating organization, following a meeting of the Council's Central Committee in Woudschoten, Holland. The committee, headed by Anglican Bishop Bell of Chichester, is a ninety-man group elected from the first assembly at Amsterdam to deal with the general issues of policy until the next assembly, scheduled for 1953. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was named vicechairman and Dr. W. A. Visser 't Hooft as general secretary. Five other men were chosen to serve as associate general secretaries. They are: Dr. Henry Smith Leiper and Dr. O. Frederick Nolde, with headquarters in New York; the Rev. Oliver S. Tomkins, London, England; and Bishop Stephen C. Neill and the Rev. Robert C. Mackie, both with headquarters in Geneva.

Leiper, a Congregational minister, will assume the portfolio for promotion; Nolde has been offered the portfolio for international affairs; Tomkins has "Faith and Order" and relations with the Eastern Orthodox churches; Neill, assistant to the Archbishop of Canterbury, will assume the portfolio for study and evangelism; while Mackie was assigned the secretariat for reconstruction and youth. Several staff members were elected to positions they held when the World Council was a provisional body, and other officers of departmental committees elected were: The Rev. Henry P. Van Dusen, Youth Department; and Bishop G. Bromley Oxnam, finance. Dr. Reinhold von Thadden-Trieglaff, delegate of the Evangelical Church in Germany to the Council, was named chairman of the Ecumenical Institute at Bossey. The six presidents of the World Council are: Pastor Marc Boegner, French Reformed Church; Archbishop of Canterbury; Bishop Oxnam of New York; Greek Archbishop Strenopolous Germanos, London; Dr. Erling Eidem, Primate of the Swedish Lutheran Church; and Dr. T. C. Chao (Anglican) of China.

CHURCHES PROVIDE PROBATION AID

Volunteer probation counselors—who were organized by the Louisville Council of Churches—are taking some of the strain off an overloaded Criminal Court program there. The volunteers are taking charge of juvenile lawbreakers who were set free under suspended sentences. Previously, no provision was made for such offenders because of a lack of state funds. The volunteers take one youth at a time and have no authority to arrest probation violators.

NEWS OF OTHER CHURCHES

HOW MEN SHOULD TREAT WOMEN

Catholic women meeting in New Orleans at the convention of their National Council got a lecture from President E. A. Blaes of the National Council of Catholic Men on how they ought to be treated by the other sex. He told the 2,000 women attending that "the electrical engineer has taken woman's hands out of the dish-water. The chemist has made the scrubbing brush obsolete. The delicatessen has outmoded the cook book. The ready-to-wear shop has relegated her needle and thimble to oblivion."

But, he continued, "psychological techniques are being employed to divert the feminine mind from her natural vocation of motherhood; feminists cry for rigorous equalities between the sexes, forgetting that such spurious equality runs against the grain of sex differences legislated by Almighty God."

"Pressures such as these," Blaes said, "account for numerous pathological symptoms. Most abhorrent is the widespread abuse of the natural processes of procreation by unnatural and sinful interference—the murders of unborn children, the voluntary inflicting of sterility, the callous disregard of the legitimate, extra economic demands entailed by family life. Woman's duties can be discharged only by a woman herself." (RNS)

KINSEY REPORT CONDEMNED

An insult to the American people was the condemnation given the Kinsey Report in a resolution passed at the convention of Catholic Women, meeting in New Orleans. The resolution said the Kinsey report "can only add greatly to the unspeakable moral conditions that already exist due to unwholesome volumes and publications that flood the land, to the amoral or degrading pic-

tures, to the preachment of birth control, and to the moral let-down that was one of the unfortunate products of the recent war."

In another action, the women urged the inauguration of a "clean literature" drive, with emphasis on "so-called comic magazines."

Reconsideration by the Supreme Court of its decision in the Champaign, Ill., case barring religious instruction from the public schools, was also asked.

Other resolutions called for the passage of state and federal laws increasing the minimum wage, equal pay for equal work for women, and support by the United Nations of fundamental human rights, including God as the source of these rights. (RNS)

CONGREGATIONALIST MAKES PROTEST

Pastor Charles Manker of the Congregational Church in El Paso, Texas, moved his pulpit into court to defend the right of Negroes and whites to sit in an unsegregated meeting. The test came over a proposal to require segregation at a Wallace meeting. Manker said that he was not a supporter of the presidential candidate but that "the issue of segregation should not be raised here."

EYEGLASSES FOR EUROPEANS

Pastor Clarence F. Avey of the Methodist Church in Athol, Mass., is collecting eyeglasses for Europeans, and since starting his campaign a few weeks ago has received hundreds of pairs of glasses from people in 23 states and Alaska. Fact is, he has received all required for the present, so don't send him any.

NEW CHURCH SCHOOL CURRICULUM

The Presbyterian Church introduced a new church school curriculum throughout the nation on October 3, the result of many years of work on the part of its board of education. It presents the Bible, the life of Christ, the history of the Church, the contents of doctrine and other related subjects, with stress on life-centered material. Printing matter for the first quarter of this year includes 488,000 bound books, 9,000 sets of teaching pictures, 215,000 activity packets, 175,000 work books and 202,000 teacher-parent magazines. The curriculum will involve an investment by the Church of over \$2,000,000.

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NEWS OF CHURCHES OVERSEAS

YMCA WORKER ARRESTED IN SHANGHAI

T. H. Liang, YMCA secretary in Shanghai, has been arrested and detained at police headquarters. Three plainclothes men entered his office and requested him to take a "walk" in order to have a "little talk." When he refused he was forced out of the building at the point of a gun, placed in a jeep, and that evening his family was notified by the police that he was under arrest, but no reason was given. Also other "Y" officials have been unable to see him. Liang, a graduate of St. John's University, an Episcopal institution, has been particularly interested in international affairs and was one of the organizers of the International Cultural and Service Society.

RUSSIAN ORTHODOX IN FINLAND

The Russian Orthodox Church has proposed that the Orthodox Church of Finland be placed under its canonical jurisdiction, with the proviso that the Finnish Church have its own spiritual head. The Church comprises 80,000 persons, with about 17 per cent Russians and the others Finns. It was formerly under the jurisdiction of the Moscow Patriarchate but transferred allegiance to the Ecumenical Patriarchate (Istanbul). Religious News Service says that "informed opinion is that the Russian proposal will be rejected."

WORLD COUNCIL APPEAL FOR REFUGEES

An appeal for action on behalf of refugees has been issued from the Geneva office of the World Council of Churches. The appeal outlined four ways in which church groups can assist in the resettlement of refugees:

(1) Helping to find jobs and living quarters in your community. (2) Organizing local refugee resettlement committees to bring the problem to public attention and to stimulate public action. (3) Relating local committees to national and international Christian agencies operating on behalf of the churches among refugees in Europe and elsewhere. (4) Supporting denominational agencies, councils of churches and other Christian organizations in the formation of united resettlement committees.

DISCRIMINATION DENOUNCED

Policies of the South African government which deprive native Africans of their constitutional rights were denounced in a resolution adopted by the general assembly of the Presbyterian Church meeting at Pretoria. It stated that the assembly "views with alarm and sorrow proposals by the government to deprive Africans of their present parliamentary representation and to take from Colored people their long-established and pledged right to vote."

NO RELIGION TAUGHT IN ROMANIA

Religion will no longer be taught in Romanian schools. The ban against teaching religion outlaws a practice of giving religious instruction to all grammar and high school pupils for one hour each week.

ROMAN CHURCH FORMS TRADE UNION

Labor leaders who claim to represent 600,000 Roman Catholic workers in Italy are setting up a new labor organization to compete with the Federation of Labor, which they declare is Communist led.

AUSTRALIAN CATHOLICS ENTER POLITICS

Roman Catholics will soon enter party politics in Australia, it was forecast by Brian Doyle, associate editor of The Catholic Weekly. Mr. Doyle's prediction came in an article written for the Sydney Morning Herald which described "growing dissatisfaction" among Catholics with the Labor Party's policy on socialization and other issues. Doyle explained in his article that he was writing as an individual and not as an official spokesman laying down Church policy.

Meanwhile, Jack Ferguson, president of the Labor Party in New South Wales, informed Doyle that the Church "has enough problems of its own without interfering in the body politic." Ferguson said his party was capable of "looking after its own affairs."

GERMAN CHURCHMAN HITS MATERIALISM

A call to German Christians to stand against "the spirit of naked materialism" was sounded in Berlin by Bishop Otto Nibelius of the Evangelical Church. Hitting at Communism, he asserted that "anti-Christian powers may remove the Christian faith from schools and educational institutions and force the Church back to the catacombs" but they "will fail to break Christ's cross."

JERUSALEM SYNAGOGUES ARE FILLED

Jews from all parts of Palestine ushered in the Feast of Rosh Hashanah, which started October 4th, with the most impressive observances witnessed for many centuries. Synagogues, both in towns and villages, were jammed with worshippers.

EDITORIALS

The Vital Issues

WE hope that our Presiding Bishop was both misquoted and incompletely quoted in the reports that appeared in newspapers, based upon a press conference he gave on returning from Lambeth and Amsterdam. At least one of the country's most influential dailies quoted Bishop Sherrill as saying "that a number of the resolutions adopted by the Lambeth Conference will help to guide the policy of the Protestant Episcopal Church at its next General Convention a year from now." The report then goes on to speak of resolutions concerned with Church unity, marriage, intinction, ordination of women, commemoration of the 400th anniversary of the Book of Common Prayer, missionary strategy, a central college, and a congress of the Anglican communion. The reporters apparently got the impression that these were the matters to be "of vital concern to the Episcopal Church."

If so then two sections at Lambeth wasted their time in studying the Christian Doctrine of Man and the Church and the Modern World. The first 49 resolutions voted by the Bishops attending the conference came under these two heads, and we affirm, as did our Bishops, that the first resolution is an essential guide to the policy of the Church when it states "that man's disorders and conflicts are primarily due to ignorance or rejection of the true understanding of his nature and destiny as revealed by God in Jesus Christ" and the conference "affirms that man has a spiritual as well as a material nature, and that he can attain full stature only as he recognizes and yields to the love of God as revealed in Jesus Christ and to the influence of the Holy Spirit."

Likewise the resolutions concerning human rights, war, Palestine, communism, education,

the modern state, the Christian way of life, are surely of more vital concern than most of the topics mentioned by Bishop Sherrill, many of which may well wait until we decide whether we are to have one world or two.

We are fully aware that newspapers, often because of space limitations, frequently misrepresent a man. They probably did in this instance. But we hope that the Presiding Bishop, and the many other Bishops who attended the Lambeth Conference, will deal with the vital issues that came before them as they present their reports to our Church people.

"QUOTES"

JUST because the Church of Christ must surround its members with the atmosphere of courtesy and good manners is the reason why we are patronized so often by the four hundred. But it is no reason why priests and vestrymen, should so often acquiesce in giving the church all the frigid dullness of a social function. We need to lose our self-consciousness in the consciousness of Christ. If we are putting on Christ we will unconsciously stop thinking of ourselves.

—The late BISHOP JOHNSON
First Editor of The Witness

Youth at Amsterdam

WE are glad to give you this week the report from Amsterdam written for us by one of the young people who represented the Episcopal Church, W. B. Parsons, Jr., a student at the Virginia Seminary. In doing so we report, because he fails to do so, that the youth delegates issued a statement at Amsterdam declaring that the Church has degenerated into a middle-class institution; that the elders do not know what they are talking about usually when they deal with communism, and said the Church better do something about the evils communism seeks to eradicate:

economic injustice, racial inequality, social prejudices. There is too much "country club" atmosphere in churches and not enough attention paid to the working classes, these young people state in resolutions.

In other words, there is a dissatisfaction with the Church on the part of many young people which we think is wholesome, whether their appraisal is a just one or not, since it means that many of the evils they are so aware of will be corrected as they grow into position of leadership in the world-wide Church.

A Senator Speaks

A mill in Nashua, N. H., the key one in the small city, was scheduled to close, throwing 3,500 workers out of jobs and inevitably disrupting the entire economic life of the community. The president of the company, located elsewhere, told the citizens that Nashua textile workers are unproductive when compared with Southern workers and that taxes, fuel, power and freight charges, compare so unfavorably with the South that "irrestible" economic tendencies compelled the closing of the mill.

Mr. Royal Little, the president, was then addressed by Senator Charles W. Tobey, Republican of New Hampshire, as follows: "Mr. Little, you are a capitalist and you have made a good deal of money and you are powerful. These people in this town, they spin and they weave and they try to earn enough to make a decent living.

There ought to be some sweet reasonableness in our hearts . . . we ought to be ashamed of ourselves if we can't do anything about this situation. I am one who believes sincerely in the principles of free competitive enterprise and the profit system, when and if it gives just consideration to human needs as it carries on its operations. Business and finance and government are all important factors in our American life. But I also hold that even more important are people and that other equations are not an objective in themselves but should be judged, in the last analysis, as to their effect on the people's lives, fortunes and happiness."

We do not know, as we write, whether the efforts by Senator Tobey and others succeeded in keeping the Nashua mill open. We do say however that's remarks made by the Senator were thoroughly Christian and he is to be honored for his efforts to apply sound principles to a difficult situation.

Kids in a Baggage Car

By Thomas V. Barrett
Chaplain at Kenyon College

ON a holiday week-end some time ago, we found ourselves sharing a baggage car with half a dozen college students. Surrounded by brawn and indifference, we crouched in a corner like a character out of a Gluyas Williams cartoon, until we discovered the boys were from our school:—Brave Amherst. Since we've been the sort of old grad that gives the Alumni Secretary ulcers, we were glad of the opportunity to catch up on things. It turned out that Amherst had some new buildings, and a new President since we were there, but outside of that things were pretty much the same. Professor Eliot was still a communicant of Grace Church, the football team had a bad season, and the Alpha Deltas had won some kind of an interfraternity cup. Songfest or something.

We asked if the Philosophy Department was Christian, Positivist, or Bhuddist, but our informants were not sure. But the time we got to Bridgeport we found out one of the boys was going to be a doctor, one wanted to go into the diplomatic service, and a third was headed for the ministry. The others didn't know what they wanted to do, but were considering business—

preferably Big. It occurred to us that it would be a good thing for society if these men knew something about the Christian religion. They may look like models for Finchley now, we said to ourselves cynically, but along with several thousand other young men and women who have had the advantage of four years of college, they may be the leaders in our town in twenty years. They may even be the leaders of our country; and it is important that they lead us in the right direction.

We chewed on that thought between Westport and Darien, and came up with the idea that the men riding with us might turn out to be world scientists, statesmen, theologians, business men. It was an awesome idea to have in a baggage-car. Our muscular companions took on a new lustre in our eyes.

If there is anything that can "save" civilization (we told ourselves) it is a group of brawny young men and women coming out of the universities year after year, with wisdom, and virtue added to information. As we rattled through Stamford we began wondering what the Church was doing about this immense missionary task of interpret-

ing the Christian faith to our baggage-car mates, and thousands, even millions of others like them. Where else, we asked ourselves, is there such an important group of human beings from the standpoint of world strategy? If there is any hope for justice, freedom, world peace, a humane civilization, it is bound up in these astonishing, yet precious youths who are becoming persons of skill, and learning.

WE have always felt that what we need on this earth is not simply more scientists, business men, diplomats and philosophers but a larger number of Christian scientists, business men, diplomats and philosophers. People who know something of the Christian religion, and act upon its commandments. We were forced to admit to ourselves, before we reached Greenwich, that although our Uncle Elmer, who has been a Church warden for forty years without having finished high school, is a sweet soul, and dear in the eyes of the Lord, he is not as urgent an objective for our missionary efforts as young Joe Doe in the baggage car. By this time Uncle Elmer should be able to take care of himself; and it is pretty clear he is not going to be an international statesman. But Joe may be the man of the hour, the statesman of the age; the peacemaker for years to come.

We have visited a couple of hundred colleges and universities since that eventful ride, and are glad of this opportunity to report some of the things our Church is doing on the campus. The division of College Work is grateful to the editors of this magazine for making this regular column available. Like us, they realize the kids in the baggage car may turn into the men the world needs—skilled, learned men whose devotion to the good for humanity grows out of their devotion to God.

This is the first of a series of articles on work in Colleges. Future articles will present work at Purdue, Iowa, Missouri, Ames, Vanderbilt, South Carolina, Chicago, the work of faculty Episcopalians, G. I. students, and other phases of the work at various other colleges and universities.

The Church

BY PHILIP H. STEINMETZ

PEOPLE can form a club or design and erect a factory which will make washing machines. But people cannot make a church, any more than parents can make a baby. They can provide the conditions under which new life is given, but until it is given they do not have a baby. So people can provide the conditions under which

a church comes, but without the gift of God, the Holy Spirit, they do not have a church.

The conditions on which God's gifts are given are faith and prayer. Faith is the confident knowledge of God's power. Prayer is the expression of our admission of need, dependence and obedience. Before we blame God for war, hatred, injustice and all evil we should stop to see whether we have provided the conditions under which God can give his gifts—faith and prayer.

Whether the newly constituted World Council of Churches "comes alive" by the gift of the Holy Spirit or turns out to be human machinery depends upon our meeting the conditions of faith and prayer and so opening the way for God's gift of himself. It is for each of us to do our part.

Christians in India Seek Unity

BY
ROBERT ROOT

WHEN fighting between the religious communities of India broke out last year, Christians everywhere rushed to help. In Pakistan, Hindus started to leave, Muslims began to flood in. A little group of doctors and nurses commenced to give medical aid to these refugees in the Pakistan city, Lahore. They were of different denominations, as the sick were of different faiths, but that did not bother them. They worked as a team.

Last spring that group opened a new united Christian hospital at Lahore. It will serve the general community, and the administration is planning a school of nursing. Two American denominations, the Presbyterians (USA) and the United Presbyterians, as well as mission organizations of two British Churches, are supporting the new work. In addition, the interdenominational agency, Church World Service Agency, has given it the boost of an initial grant.

All over India, old and new examples of interdenominational co-operation like that impress a visitor. There doesn't seem to be too much worry whether a particular Christian is a Baptist or a Presbyterian or a Methodist or something else. In fact, during the last year, Christian groups with five different denominational backgrounds joined forces to found the Church of South India.

All along the length of what Deccan Airways

calls "the Backbone of India," interdenominational mission projects testify to the mood for unity.

At New Delhi, E. C. Bhatt, relief director of the National Christian Council, told me that all Christian groups except the Roman Catholic, "from Salvation Army to Lutherans," had co-operated in the council's interdenominational emergency effort. Over 400 volunteers, a fifth of them Americans of various denominations, took part in distributing relief supplies to refugees, doing medical work in camps and providing recreation and assistance to the uprooted. Not far from the Indian capital and from Agra, home of the famed Taj Mahal, Methodist and Presbyterian mission fields adjoin. On the borderland between the two, a new interdenominational work has gone far enough that the beginnings of success can be seen. This is the "Indian Village Service," sponsored by American Methodists and Presbyterians and British Baptists. Its head is an expert rural sociologist and Presbyterian missionary, William H. Wiser. Working with Dr. Wiser, I saw an Indian Methodist, R. N. Solomon, trying to remake one of several villages in the project, by helping the inhabitants learn how to help themselves.

Instead of merely passing out assistance and winning weak dependence, these village workers try during three years to get village leadership on the job, then move on. For example, Mr. Solomon, in one village, had got local people who could read to start little classes to teach others. Foreign missionaries could doubtless teach better, but enthusiasts of this experiment feel that change in the village will be more permanent under the new system.

SINCE last November, the famed Allahabad Agricultural Institute, the only all-India agricultural college, has also been interdenominational. The Presbyterians started this school early in the century, but now the Disciples, Evangelical and Reformed, and Methodists, as well as an Anglican society, are represented on the board, under a Disciple chairman. Traditionally, the Allahabad school, down the Ganges Basin from Agra, has tried to promote better agricultural methods so that small peasants, who make up most of India's vast population, will have a better life and be free of the threat of starvation. Now the new principal, Arthur T. Mosher, 37-year-old Presbyterian with an interdenominational background, and a British Anglican chaplain are experimenting with schemes for linking better Christianity and better farming, in the belief the two go together.

Southwest of Allahabad, on a main railway, is Jubbulpore, where the American Methodists started a theological seminary 25 years ago. During the 1930's, the United Church of North India (Presbyterian and Congregational), Mennonites, Disciples, Evangelicals and the United Church of Canada, began official co-operation in running it. Now, this school too is falling into step with the march to union. A constitution has been drawn up to make it a Union Theological College, and enough of the various supporting groups have already given approval to indicate that the change-over will be made within a year.

Steps toward the interdenominational support of another college are being made on to the south, at Guntur, in a Lutheran mission area. This is the United Lutheran board's Andhra Christian College, with 1,300 students. Here are the varied groups which have joined in its support: An Anglican society, 1937; American Baptists, 1946; British Methodist, who since have become part of the new Church of South India, 1947. Now the American Lutheran church is expected to come in, too. Lutheran President H. H. Sipes calls these moves toward "a union college."

Down towards the southern tip of India, at Vellore, is a famous medical work in what has traditionally been a field of the Reformed Church in America. The hospital here was founded by Dr. Ida Scudder, who became so famous that a letter addressed simply, "Dr. Ida, India," reached her. At the hospital, the doctors and nurses I talked with included representatives of the Baptist, Lutheran, Presbyterian and the Anglican churches and the Church of South India. A medical college has also grown during the last 30 years here, to train Indian women, and now men, to be doctors for various mission hospitals. Thirty-eight different Church bodies now support that work!

Then finally, at the port of Madras, there is another work that has blossomed since the war. In charge is an American Episcopalian woman, Dr. E. D. Mason. With her is Miss Dorothy M. Pearson, a nutritionist contributed by the United Church of Canada. Supporting their project is \$10,000 from the American Churches through Church World Service. Fittingly, the project is carried on at Women's Christian College, the first school in India to be started by several denominations in co-operation. In Dr. Mason's phase of the project, caged rats are fed various foods to discover how the predominantly rice diet of India should be improved. Already a menu which is much better than rice, but just as cheap, has been developed. Miss Pearson's job is to

teach Indian housewives the importance of better nutrition and then how to prepare healthful new dishes that their families will eat. Not only does this mitigate present famine conditions but it lays a road to better living by forming better eating habits.

All down the line, in short, closer co-operation

among the different churches is bringing results in India. Doubtless there are many other examples which I did not see. What I saw, whether it was village welfare work or education, or medicine or ministerial training or relief or health, demonstrated that the churches are learning that by teamwork they can get things done!

Youth at Amsterdam

By W. B. Parsons, Jr.

Youth Delegate at World Assembly

THE youth section of the assembly was made up of 100 delegates from 46 countries invited by the arrangements committee to be their guests. It was felt that some young people should be present at such an important gathering, particularly as it had become customary to have some youthful representatives at large ecumenical meetings. We sat in on all the plenary sessions and when they separated into sections to discuss the four themes of Amsterdam, we did likewise. Thus in addition to sitting in on the main assembly we had a parallel "conference" of our own. When the assembly went back into plenary sessions for the last four days, we rejoined them. Another stated function of the youth section was to act as a prayer group for the conference. It was thought that since we would have a little more leisure time than the delegates and since we were a more closely knit body we could perform this function. This we were able to do, but only to a very limited degree, for we found that our days were so full of scheduled and unscheduled meetings that there was not sufficient time given to prayer. Most of us felt that this was a shortcoming of the assembly in general, for whereas there was a daily chapel service in the morning and prayers at night, there was no opportunity at either time for quiet meditation in which the whole group could hold up the assembly to God and allow our work to be "bathed" by the Holy Spirit. Many individuals did this, of course, but as a corporate body we did it very rarely if ever. Many felt this lack and some spoke about it. One can only hope that at the next assembly a definite amount of time will be allotted for corporate intercession.

In looking back over the words that were uttered or written in connection with the assembly, it is hard to find anything that was brand new. Of course the chance to be at a large ecumenical

and international gathering was new to many of us, and it was very exciting to see such luminaries as the Archbishop of Canterbury, Bishop Berggrav of Norway, Pastor Niemöller of Germany, all in one place; to hear different points of view presented by Karl Barth, Reinhold Niebuhr, Emil Brunner, C. H. Dodd, and others from the same platform; these are opportunities one rarely gets. We were greatly impressed at the opening service with the long history and the great scope of the work which lay behind Amsterdam. When one considered what this meant in terms of long years of patient prayer and sacrificial labor by scores of Christians in all parts of the earth, it became a very moving spectacle, and when to render heartfelt thanks to him who had brought all this about, the more than a thousand voices were raised in the familiar strains of "O God our help in ages past," it suddenly became very difficult to swallow.

There Were Disappointments

There were other high points in the two weeks which will never be forgotten, but after the initial thrill of getting together was passed, most of us began to look expectantly at the content of the conference. I don't think we expected anything in the way of a miraculous statement which would act as a panacea for the ills of the world. We were warned against that in the opening service of the youth section when the Rev. Peter Fagel, youth director of the Reformed Church of Holland, told us in the words of John 4:48 not to expect "signs and marvels" at Amsterdam. But as the conference drew to a close and the reports of the commissions were made, I thought I detected a slight disappointment among the younger delegates. Maybe we did expect too much, but I rather think that we failed to find as much spiritual content in some of the talks and reports

as we had expected and as much spiritual lift to the whole assembly as we had hoped for. Perhaps these were not possible in a meeting of this size. Perhaps the over-optimism of youth got the better of us. Disappointment was far from being the major reaction however. We were shown and were able to appreciate what a very significant thing it was that the World Council was at last formally constituted, and that the Churches were now officially responsible for it. But by far the most lasting part of Amsterdam will be the experience that we had together as a youth section. As a group we were much smaller than the adult part of the assembly. We were thus able to have more intimate and informal discussion in our commission meetings. People were able to engage in a real exchange of ideas and that far more frequently than was the case in the main assembly groups. We had another distinct advantage over our elders in that whereas they were scattered about in the various hotels of Amsterdam, we all lived together in one youth hostel. It might be more accurate to say we lived on top of one another.

Fellowship Basic

THE resulting fellowship was of a very basic and deep variety and the ecumenical aspect of our two weeks at Amsterdam was not limited to the conference hall, but pervaded the whole of our daily life. We now have the sense of a very close and real fellowship with our fellow youth delegates that stretches all the way around the world and hopefully will be a very firm basis for our continued participation in the World Church.

We were given a very vivid demonstration of the unity that we have in Christ, the unity which breaks down the barriers of nationality and nationalism, color, and race, when we were invited to take part in a youth rally sponsored by the Ecumenical Council of the Netherlands. To it came 6,000 Dutch young people, and 2,000 had to be turned away for lack of space, a significant thing in itself. Our youth delegation was placed on a stage at the front and acted as a sort of choir, leading the group singing and presenting a program of speakers and singers. Towards the end, Pastor Niemoller spoke. One might have expected that after the long war years of oppression and starvation at the hands of the Nazis that the audience would give the German pastor a polite hand at most. But in Christ the bitterness engendered by the basest sort of treatment can be wiped away, and the Dutch who saw in Martin Niemoller, despite his national origin, a great and fearless fellow Chris-

tian, rose as one and gave him an ovation that brought tears to the eyes. The meeting was brought to a close on the same high note by the blessing invoked by a doctor from Indonesia, the scene of the dreadful conflict between that people and the Dutch.

Our Urgent Purpose

We have left Amsterdam, and we have come away with a far clearer view and a far deeper experience of the Church, the world-wide Church, the one Church (Church as meaning the whole body of Christ on earth as opposed to the Churches) not primarily as something that is yet to come, though this is important, but as something that now exists, not only in the fact of a World Council, but in the experience of the fellowship we had together at Amsterdam, a fellowship which will always exist though some of us may never meet again. There were no bars to this fellowship. We were all one in Christ, and in the light of it, any less inclusive fellowship such as we might find in some of our home Churches can never satisfy any of us. We are constrained to give our utmost to the building of the one Church, but not for reasons of practical economy or joint defense against a common foe. We seek to be obedient to the will of our Lord, and it is clearer than ever before that we cannot be obedient and live in a divided Church. Nor can our Christian witness be nearly as effective in our split condition. We saw with greater clarity the supreme and urgent purpose in the prayer of our Lord in St. John's gospel, "That they all may be one . . . that the world may believe." I'm sure that this will be the heartfelt prayer of all of us in the years that lie ahead.

The Younger Churches

As a footnote of sorts I would like to say it appears that the younger Churches will need material help in most cases for some time to come, but in many cases they will supply some excellent personnel to the older Churches. Their greatest contribution, however, would seem to be in the tremendous vitality and freshness of their Christian lives. They are unhampered by the tradition and influence of our western society and witness to their faith with a straightforward clarity that makes many of us look sick. If the rot of our secular age invades the western Churches to any greater extent I think we can expect—rather we should hope—that any spiritual reawakening on our part will have as its source the lands to which we once sent missionaries.

THE NEW BOOKS

***Excellent

**Good

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- * * **Critics and Crusades** by Charles Madison. Henry Holt and Co. \$3.50

American history, at its best, has always been the history of change and dissenting opinion. Mr. Madison here gives us the life-stories of some of our greatest citizens who, in the name of principle, became members of the 'out-group'. Included are William L. Garrison, Wendell Phillips, Edward Bellamy, Henry D. Thoreau, Emma Goldman, Henry George, Thorstein Veblen, John Peter Altgeld, Lincoln Steffens, Daniel DeLeon, John Reed and others.

—W. B. S., Jr.

- * * **Great Shorter Works of Pascal.** Translated by Emile Cailliet. The Westminster Press. \$4.50.

Pascal seems to be more than an author, he was an institution which continues to have a following. If you have read everything else by Pascal, here is some more. These selections are taken from personal letters, prayers, mathematical conjectures, and even from his will.

—S. A. T.

- * * **Psychology for Pastor and People** by John Sutherland Bonnell. Harpers. \$2.50.

All those who read and were helped by his former book, *Pastoral Psychology*, as well as many others who are seeking spiritual guidance and a Christian answer that is psychologically sound as they try to help people today, will welcome this new book. Dr. Bonnell writes from a profound experience in personal counselling and both clergy and laymen will find the book easy to read, yet one that adequately guides the reader through the many psychological terms and classifications which are increasingly appearing in popular literature.

Because the clergy are being called upon to counsel with many individuals, Dr. Bonnell

recognizes the great need for adequate understanding and training on the part of the clergy, as well as the need of a more helpful cooperation between the clergy, psychiatrists, and physicians. But the clergy must never forget the patient is a person, not a body, and that the counselor is an instrument through whom God's holy spirit must work. God does the healing and although techniques are important the spiritual freedom and the emotional control of the minister is the important factor.

The reader will want to pay special attention to the qualifications necessary for the counselor, the importance of listening, asking questions, recognizing the importance of the experiences of youth, and of not taking anyone for granted. The chapter on "Ministering to the Sick," with its emphasis on the importance of scripture passages, should be challenging as well as helpful.

There is an appendix on "How to read the Bible" and a very adequate bibliography as well as a good index. The book is made up of lectures given at the Union Theological Seminary, Richmond, Va. If you are interested in helping people you will want to own this book.

—Ernest W. Churchill

- * * **A Serious Call to a Devout and Holy Life.** By William Law. The Westminster Press. \$2.00.

When the Presbyterian Press issues a reprint of the works of William Law, that's news. We've come a long way from the situation at the end of the eighteenth century when Law and Presbyterianism were considered to be at opposite poles. Perhaps this is a time when we need more mysticism; surely a little more of the *Devout and Holy Life* won't hurt any of us; his polemic against mediocre Christianity will ever be timely.

—S. A. T.

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CHURCH AND DRAMATIC ARTS

BY
WILLIAM B. SPOFFORD, JR.

THE first national radio program of the Episcopal Church has been inaugurated over the Mutual network. At this writing, of course, we can't judge what it will accomplish. But its presentation did live up to the ideas and planning that went into it.

Some have complained because there will be no good, old hymns or de-personalized sermons. But for most people, and certainly for the non-churched majority at whom the program is really aimed, this will be the greatest of blessings. Instead of the usual religious format, the show consists of great scenes from great plays . . . and, in such a setting, more real Christian dynamite should be coming over the air this winter than in some time past. Certainly Cyrano's anonymous wooing of Roxane for the manly, but dumb, Valentine put across the inner meaning of Christian self-sacrifice with more punch than most disembodied hymns.

The national department of promotion, under Robert Jordan, seems to have lined-up the best acting talent available and has engaged Walter Hampden to act as permanent host. As yet, I have seen no complete list of the productions. Since, now, we can dream, I hope that

they have scheduled some of these great scenes with a religious message:

The meeting of Mio and Miriamne in Maxwell Anderson's *Winterset*; the defense of Bigger Thomas from *Native Son*; the opening of the tombs from Irwin Shaw's *Bury the Dead*; almost any part of the doctor's defense from Ibsen's *Enemy of the People*; Archbishop Beckett's sermon from T. S. Eliot's *Murder in the Cathedral*; any portion of any play by G.B.S. but, particularly, *Saint Joan*; the farewell scene in Lilian Hellman's *Watch on the Rhine*; the whole of *The Terrible Meek* by Charles R. Kennedy and every play in Dorothy Sayer's great production for the BBC and the Anglican Church, *The Man Born to be King*. As played by such actors as Burgess Meredith, Canada Lee, John Garfield, Paul Robeson, Jose Ferrer, Ingrid Bergman, Meg Mundy, Laurette Taylor, Bette Davis or Ethel Barrymore, the power of religion for our day can truly be portrayed through such drama.

As of now, the National Council only has enough money for thirteen weeks of radio evangelization. Each parish is asked to add three per cent of its annual budget to keep the work going. From my anxious seat in front of the domestic radio, it looks like one addition that is really worthwhile.

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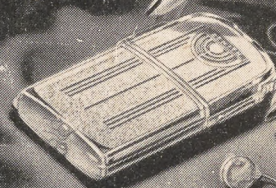
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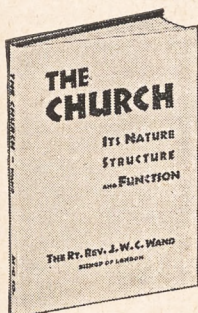
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Bishop Wand says we must break down the superstition that Christianity is a mere sentiment. "We shall arouse them to the glory of membership in Christ's Body and the honour of continuing His Work." This book will stimulate its readers to a clearer understanding of the Church and its purpose in this world.

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WORSHIP AND LIFE

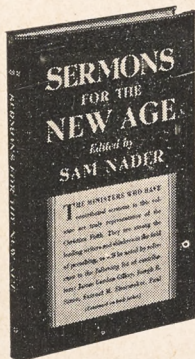
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true expression of the Christ—that the doctrine of love and brotherhood must become prevalent in this new era.

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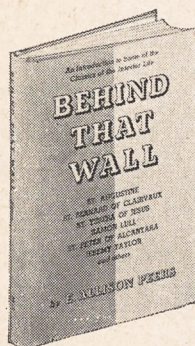
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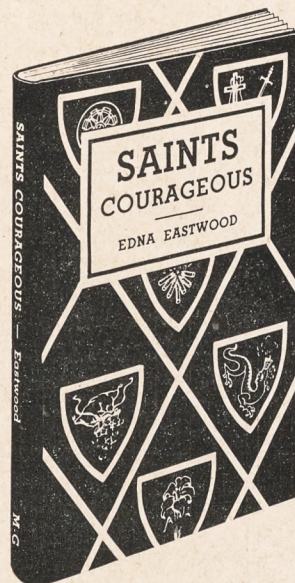
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Watchman-Examiner (Bapt.)—It is well for us to understand the peculiar nature of our Baptist fellowship and constitution. If our inter-church organizations are likely to swerve from our principles, we must expect a certain amount of disruption. The Baptists have ever believed in the absolute independence of the churches. By this is meant that every church of Christ, that is, every company of believers united together according to the laws of Christ, is wholly independent of every other; that every church is perfectly capable of self-government; and that, therefore, no church acknowledges any higher authority, under Christ, than itself; that with the church all ecclesiastical action commences and with it, it terminates and hence, the ecclesiastical relations proper, of every member, are limited to the church to which he belongs. A church owes courtesy to every other church, but it is under no obligation to take part with it in wrongdoings. Thus it is that Baptists not only preserve their churches from ecclesiastical tyranny, but they have preserved for the individual member the freedom to act according to his

conscience with a minimum of injury or discomfort.

Christian Century (Un-den.)—Henry Wallace is nevertheless an American of great eminence, who has served his country for years up to the limit of his ability and has occupied the next to the highest office in the land. Few American laymen have shown equal determination to make their Christian faith demonstrate its relevance in their personal and public life. But if Wallace were not a man of such unblemished character, the case would not be altered. He would still be an American citizen, exercising his citizen's right to run for office, and entitled to free speech as he does so. If he cannot exercise that right because the howling of mobs and the hurling of eggs and the inefficiency of the police make it impossible, then our boasted democratic superiority to Russia and other "slave states" is a fraud and an illusion.

Churchman (Anglican, Canada)—We preach to our people about the need for evangelism. We tell them they should be better witnesses. We quote statistics. We point to empty pews. We attempt to rouse concern for the Church, or for the nation. We speak of duty. Suppose we also gave rein to imagination, picturing, in terms

of living men and women, the frustrations and ultimate despairs of those outside the Church, beneath all the surface frivolity, the apparent unconcern. The story of one of the many miserable suicides in some of our large, modern cities might make a good beginning for a sermon on evangelism.

Union Magazine (Bapt.)—The general public does not know that every drinker is a potential alcoholic. That is, social drinkers become excessive drinkers and excessive drinkers become alcoholics. To be exact, about one out of every twenty users of alcoholic beverages becomes an alcoholic addict. Two-thirds of the chronic alcoholics begin drinking in high school, and one-third at college-age level.

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PEOPLE

CLERGY CHANGES:

H. Neville Tinker, formerly rector of St. Paul's, Kenwood, Chicago, is now rector of Gethsemane, Minneapolis.

Robert A. Reister, formerly rector of All Saints, Appleton, Wis., is now rector of St. Paul's, Kenwood, Chicago.

Francis W. Lickfield, Jr., formerly rector of St. Matthew's, Waukesha, Wis., is now rector of the Redeemer, Chicago.

George H. Jones, formerly rector of St. Paul's, Mount Vernon, Ohio, is now assistant at St. Paul's, Akron, Ohio.

Miles W. Renear, formerly assistant at St. Paul's Cathedral, Los Angeles, is now in charge of Galilee Navy Family Chapel, Long Beach, Calif.

Horace W. B. Donegan, suffragan bishop of New York, is now to be addressed at the Synod House, Cathedral Heights, New York 25, N. Y.

William E. Soule, formerly assistant at St. John's, Bridgeport, Conn., is now in charge of St. Peter's, Oxford, and Christ Church, Quaker Farms, Conn.

Carl R. Ericson, formerly rector of All Saints, Sterling, Colo., is now rector of All Saints, Denver.

Alexander B. Patterson, Jr., formerly chaplain at the University of Texas, is now chaplain at the University of Colorado.

Pomeroy H. Hartman, formerly chaplain of Margaret Hall School, is now the canon missionary of the Cathedral of St. George the Martyr. He is to live at Beattyville and have charge of St. Thomas Church, until quarters can be provided on the cathedral property.

Ralph D. Bonacker is now rector of Grace Church, Millbrook, N. Y.

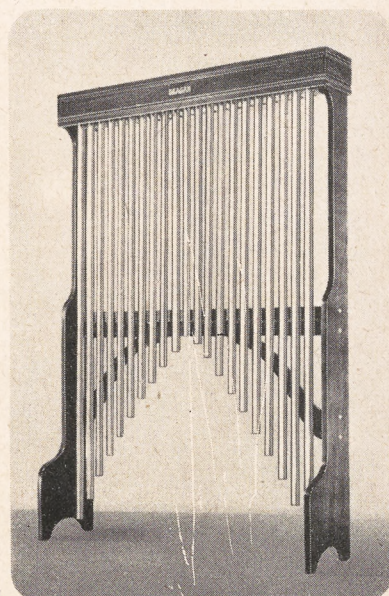
George F. Bratt, formerly rector of St. Paul's, Ossining, N. Y., and in charge of All Saints, Briarcliff, is now archdeacon of the diocese of New York.

William P. McCune, rector of St. Ignatus, New York City, for 30 years, resigned on September 30.

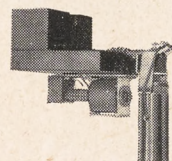
Oliver S. Newell's resignation as rector of St. John's, Yonkers, N. Y., became effective October 1.

Randolph Gall, resigned as rector of the Advocate, New York City, Sept. 30 and is now full time chaplain at Seaview Hospital, Staten Island, New York.

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PEOPLE

DEATHS:

William M. Kearons, 70, retired priest of Mass., died on Aug. 13 at his summer home in N. H. He was known throughout the country for his work in solar photography. He served as rector of parishes in Fall River and Bridgewater for 25 years.

Charles Herbert Young, 80, formerly rector of Christ Church, Chicago, and later headmaster of Howe School, Howe, Ind., died Sept. 23. He had been a member of the famous South Omaha mission in the early days of his ministry.

LAY WORKERS:

Miss Letitia Croom of Jacksonville, Fla., is now religious education field worker at the National Town-Country Church Institute at Roanridge, Missouri.

Mr. Dwane K. Gramly, with many years of choir experience in the west, has been appointed organist and choir director of St. Mary's, Manhattanville, New York City.

ORDINATIONS:

Raymond C. Knapp was ordained deacon at St. Peter's, Sheridan, Wyoming, by Bishop Hunter. He is to return to Philadelphia Divinity School for his senior year.

MARRIED:

Rev. Paul Stadius, deacon in charge of Trinity, Thermopolis, Wyoming, married **Loraine McGrath** on Sept. 8. The ceremony was performed by Bishop Hunter, assisted by Rev. C. E. Wilson, warden of St. Michael's Mission, Ethete.

ANNIVERSARY:

Bishop Henry D. Phillips observed the tenth anniversary of his consecration as Bishop of Southwestern Virginia on Sept. 27. The executive board of the diocese adopted a resolution expressing appreciation of the way the diocese has been administered under his leadership.

VISITORS:

Bishop John S. Moyes, bishop in New South Wales, Australia, preached on Sept. 26 at the Cathedral and at Calvary, New York.

Bishop Andrew Y. Y. Tsu, general secretary of the National Council of the Church in China, preached Sept. 26 at St. James', New York.

Bishop Michael H. Yashiro, presiding bishop of the Church in Japan, was the preacher at General Seminary on Sept. 27th, when an honorary doctorate was conferred.

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BACKFIRE

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

MRS. GRACE ELSTON
Churchwoman of Baldwin Park, Cal.

The article by the Rev. Edmund F. Souder "Is Moderation the Answer" (Witness, July 8) is the first voice raised in your columns, these past eight years, against liquor drinking. From our limited viewpoint it seems that our pulpits are equally silent. One gets the impression that a young person raised in the Church would have received no warning of the danger in alcohol, nor acquire any sentiment against drinking.

Just before Bishop Johnson retired as editor of THE WITNESS he published an article entitled "Unemployment". It dealt with unemployment among clergy and he listed five main causes. Third on the list was drunkenness. If that estimate was accurate it explains the general silence of the clergy on the subject.

Drinking has become an evil so great that its extent cannot be estimated. Superior court judges of Los Angeles state that more than half of the criminal cases coming before the courts are caused by drinking. Similar conditions doubtless exist in all large cities. The liquor traffic is not maintained by drunkards but by the great majority of moderate and immoderate drinkers who want liquor on sale and keep it there by their vote and patronage.

The great Protestant Churches both here and in England long ago abolished the use of fermented wines on their communion tables and set total abstinence as the rule for Christians. This represents the highest ideal of conduct. Why has the Anglican communion, maintaining high standards in other respects, lagged so far behind on the question of drinking?

STERLING S. LANIER, Jr.
Layman of Nortonville, Ky.

In the September 16th issue of The Witness under "The New Books," S. A. T. throws stones at Dr. Ernest M. Ligon, and his new book, "A Greater Generation." Having had the privilege of hearing many of Dr. Ligon's lecture, from which I believe and hope came much of the material for his new book, I now make haste to send in my order to his publishers for a copy of "A Greater Generation," knowing in advance that it should have been listed as a three star volume.

In the same issue, you quote from the Churchman "last year the Methodist Church took in over 1,000,000

new members while the Protestant Episcopal Church took in 15,000." No doubt most new members came by the Church school route. I wonder if the smug pride reflected by S.A.T. is some indication of the reason for our failure in religious education.

REV. WILLIAM TULLBERG
Rector of the Nativity, Mineola, N. Y.

Before I was made deacon by Bishop Griswold and ordained priest by Bishop Anderson I had to sign an affidavit that I had to be loyal to the "doctrine, discipline and rules of the Protestant Episcopal Church of America," which, of course, includes The Book of Common Prayer. There it says clearly on page 82: "Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the bishops, priests and deacons, in like manner, if any be present, and then, after that to the People also in order, into their hands . . . and when he delivereth the bread, he shall say: The Body of our Lord Jesus Christ. . . . Take and eat. . . . And the minister, who delivereth the cup shall say: The Blood of our Lord Jesus Christ. . . . Drink this in remembrance . . ."

How then can "provincial regulation" or anyone force me, a priest in the Episcopal Church in good standing, to deliver the Holy Communion by "intinction" to my people against my own will?

ROLFE K. HUGHES
Layman of Nutley, New Jersey

I have read The Witness for probably 25 years and have never before raised my voice in protest to any article although many times I have felt like doing so. But when a crack is taken at so fine a Christian organization as the Brotherhood of St. Andrew I can no longer refrain. Frankly I think the last sentence in the article on the 50th National Convention on page 6 of your issue of Sept. 16, could very well have been omitted. The Brotherhood of St. Andrew is the finest group of men and boys in our Church and has for these fifty years rendered a valuable service. No one, in my opinion, familiar with this organization could conceive of them having a speaker unfriendly to labor. While I know no more about the talk than quoted by your article I regard the Brotherhood so highly I do not hesitate to write in this way.

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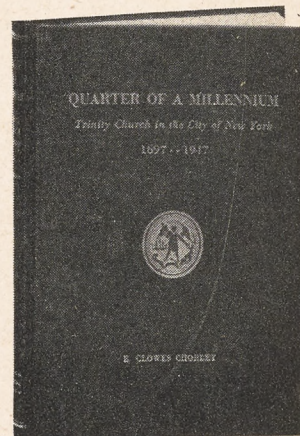
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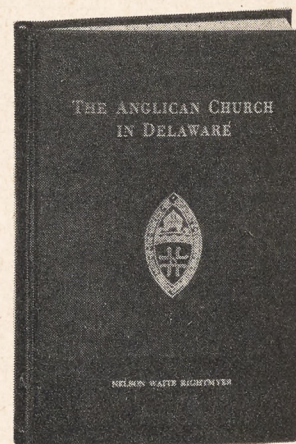
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