

THE

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# Witness

March 17, 1949



## CHARLES BENNETT III & FRIENDS

Massey Shepherd is Concerned About Many Thousands Like Him  
in his article this week on

THE PRAYER BOOK AND RURAL SOCIETY



## 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 at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 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  
Sundays: 8, 10, 11 a.m., and 5 p.m.  
Daily: 12:30 Tuesdays through Thursdays.  
Thursdays and Holy Days: 11:45 a.m. Holy Communion (Chantry).

### 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 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 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  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
Rev. Roelif H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION  
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Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

ST. MARY THE VIRGIN  
46th Street, East of Times Square  
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Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY  
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NEW YORK CITY  
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Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

ST. LUKE'S CHURCH  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector  
Sundays: 9 a. m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

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## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.  
Sunday: 8, 9:15, 11, 7:30.  
Wednesday: 7 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

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

### TRINITY CATHEDRAL

Military Parkway, NEWARK, NEW JERSEY  
Frederick J. Warnecke, 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 at 12 noon.  
Intercessions: Thursday, Friday at 12:10.  
Organ Recital: Tuesday, 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
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 Meridan St. at 33rd St. INDIANAPOLIS

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.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET Cathedral of Democracy—Founded 1695

Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH Shady and Walnut Aves. PITTSBURGH

The Rev. William W. Lumpkin, Rector  
Sundays: 8, 9:30, 11 and 8.  
Holy Communion: Daily at 7:30; Fridays at 7 a.m.; Holy Days and Fridays, 10:30.

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY Rev. A. J. Miller, Rector

Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## —STORY OF THE WEEK—

# A Bishop Gives Reflections After Melish Hearings

**Declares That It Is the Christian Church  
That Is on Trial in the Case**

BY

**THEODORE R. LUDLOW**

The Suffragan Bishop of Newark

★ I attended the two day hearing given by the standing committee of the diocese of Long Island at the Cathedral House in Garden City to the complaint of the vestry of Holy Trinity Church, in Brooklyn, against the rector of that parish, Dr. John Howard Melish, concerning the outside activities of his son and assistant, the Rev. William Howard Melish.

As one who was largely influenced by Dr. Melish in entering the ministry, my interest was more than academic. I sat through the proceedings with a sense of incredulous shame that anyone claiming to be a Christian, and knowing Howard Melish, even slightly, could bring charges of any kind against him. That tinge of regretful shame was reflected in the attitude of the standing committee and in the testimony of complainants and respondents alike. It soon became evident that it was not Howard Melish but the fellowship of the Christian Church which was on trial. Some there were who were not willing to remain in fellowship with one whose political and economic ideas, as expressed through the son outside of the Church, were not in agreement with their own. There was no charge of heresy or of immorality or of disloyalty to priestly

vows, but simply incompatibility of temperament cloaked by the word "dissension." The other charge, of being over-age, was denied by the certificate of Dr. Melish's physician and the matter was quietly dropped by the complainants. Even the word "dissension" tended to become "difference of opinion" as the evidence developed. But, of course, there will always be differences of opinion concerning the gospel. "I came not to send peace, but a sword." "Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets."

An immediate reflection concerning the hearing was the large part taken by laymen, even if one could not always approve of the way they played their part. At least they were there. The hearing was not conducted by a member of a hierarchy nor by a governmental minister of religion. We can be thankful that in our Church each branch of the fellowship has an equal responsibility for the well-being of the whole fellowship. As long as that is true, we will avoid the pitfall of clericalism. I have said each branch of the fellowship has an equal responsibility, and yet, the astonishing fact is that, according to my recollection, not a clerical member of the standing committee asked a

question or made a comment during the two days of the hearings. The one exception was the chairman, and his remarks were in the course of his job as presiding officer. Were they so unhappy about the situation of a fellow priest that they could not say anything? One hopes that was the reason for their silence. One would hate to think it was because they were willing or accustomed to having "big" laymen manage their affairs for them.

The alleged cause of the "dissension" in the parish was the outside activities of the younger Melish as a member of the National Council of American-Soviet Friendship, Inc. It was claimed that this brought unwelcome notoriety to the parish because it was a subversive, communistic organization and had been so listed by the Attorney General. The writer could not but recall a meeting held in Madison Square Garden on May 31, 1945, under the auspices of this organization at the instigation of the government, when 18,000 people were present, and the program was opened by the writer with a prayer to Almighty God for peace and understanding between the two nations. Army bands provided the music and star spangled generals were a dime a dozen. If Melish is mistaken, clearly the war department has been equally mistaken.

### Communism an Epithet

While the word Communism was used in the hearing, it was used, as is too widely the case today, as an epithet and not as a term having an understood and defined meaning. There was absolutely no attempt to define Communism in the hearing. It was taken for granted that it



would be understood by everyone present as something vicious and treasonable to the nation. This, too, in spite of the report prepared after careful consideration by a sub-committee at the Lambeth Conference last summer, which attempted to avoid such an unintelligent and hysterical use of the word. As secretary of that sub-committee, I speak with some knowledge of what the conference had in mind.

But better than any personal recollections are the resolutions of the conference itself, adopted by the 329 bishops who were gathered from all over the world, most of them from far beyond the grip of hysteria that now agitates our country. Resolutions 25 and 26 on page 33 of the resolutions read as follows:

25. The conference holds that while a state must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the church to oppose the challenge of the Marxian theory of communism by sound teaching and the example of a better way, and that the church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

26. The conference believes that communism presents a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order.

In a long-term policy to win the workers for the Kingdom of Christ, and to win them from a policy based on materialism, churchmen must begin by entering into the despair as well as the hope that has inspired modern communism. They must proclaim human rights without equivocation. They must practice corporately what they preach and so cleanse the household of faith that the spirit of God is able to work through it with power.

Secondly, they must do full justice to the truth in communism, both its critical insights into history and its desire to help the oppressed. The church ought not to allow itself to be identified with social reaction. Its members should

be ready for social and economic change and quick to welcome into the councils of the church men and women with the workers' experience of living conditions.

Thirdly, they must realize that those who accept an economic theory of communism as distinct from Marxian atheism do not thereby put themselves outside the fellowship of Christ's church. Experiments in communal living have always been a feature of the life of the church, and in our time its life and witness are being strengthened by fresh ventures of this kind. —(Committee Report on the Church and the Modern World—Lambeth Conference, 1948—page 22.)

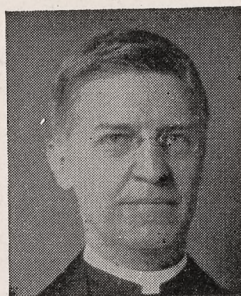
How different could be our daily living, our parish life, our public life, if we all took to heart the real significant cause of Communism—man's injustice of men. How different would be our world if we put our sacrificial effort into righting the injustices all around us instead of doubling our fists against a supposedly outside foe when he really dwells in our own hearts. Communists stand for a cause. It is a religion born out of a rankling sense of injustice. They sacrifice for it. They die for it. If they become formal or lukewarm or are absent from the job, they are ruthlessly purged by their comrades. Against such devotion and competition, we of the Christian Church cannot afford window dressing.

One suspects that there is too much window dressing about our Church. There are, unhappily, clergymen who preen themselves on the big names they have on their vestry roll.

That may help with the Every Member Canvass, but it does not help with the real issues of life, it does not help us as proponents of a cause. It is what we are sincere about that either helps or hinders the cause we claim to represent. Too many times the difficulty with big names is that the everyday competition of business life colors their perceptions on Sunday instead of the insights of Sunday quickening the business of daily living.

The temptation of the big name is to use in his parish the same methods which succeed in the competitive life of our day—force compliance or else withhold support. He forgets the old maxim of law: he who seeks justice must come into court with clean hands. One is not in a position to complain about "dissension" if one absents one's self or withdraws support while still claiming membership. Yet testimony that such was a fact was produced at the hearing. Communism is threatening China today because of absentee landlordism. Communism will continue to progress unless we who claim the name of Christ support our cause with equally sacrificial devotion and right the injustices which confront us right where we live our everyday lives.

The chief responsibility for that lies upon us who are the ordained proponents of that cause. We must not only stand for the right as God gives us



Bishop Ludlow, suffragan of Newark, gives his reflections on the Melish hearings; Bishop Scarlett who sees freedom threatened; the Rev. Russell Bowie, professor at Union Seminary, who is active in the Melish case.



the grace to see it, but we must teach our people that we are a fellowship in a common cause, the object of which is to win all men of all kinds into a family relationship with God and with one another. Out of such teaching will come the selection of men and women to administer affairs who truly represent the hopes and aspirations of their fellow workers. Men and women who will worship together, work together, sacrifice together and live together with men of many minds, all caught up in the fellowship of a great cause. Then Communists will not be able to broadcast to the world, irrespective of the falsity of the charge, "See how the economic royalists dictate the life of the Christian Church."

### FUND TO MEMORIALIZE ADELAIDE CASE

★ Friends of Adelaide Case, late professor of Christian Education at the Episcopal Theological School, have recently organized a committee to raise a memorial fund to be called "The Adelaide Teague Case Fund for Christian Education." This fund will make available special courses, seminars and lectures in Christian education at the Episcopal Theological School, Cambridge, Mass.; the Union Theological Seminary, New York City, and Windham House, the national graduate training center for women of the Episcopal Church, New York City—institutions with which Miss Case had particularly close ties in her teaching career. The fund, which will be set up to be very flexible, may also be used to provide graduate fellowships or scholarships for advanced study in Christian education for men and women who show particular promise or leadership in this field. Adelaide Case's work and friendships extended far beyond the confines of her own communion, and the committee, headed by Bishop Dun of Washington, invite all of her friends to share in build-

ing up this fund as an active, living memorial to this great Churchwoman and educator, who by her life and work contributed so immeasurably to the advance of Christian education.

### PRAYER BOOK LEAFLET HAS WIDE APPEAL

★ Over 100,000 requests have been received for the attractive leaflet published recently by the New York Bible and Common Prayer Book Society with introduction to our concentration on the Prayer Book in this 400th anniversary year. The leaflet was sent along with the annual appeal card, soliciting funds wherewith to purchase Bibles and Prayer Books for churches and missions unable to purchase for themselves.

### CLERGY INSTRUCTED ON PUBLICITY

★ The diocese of Michigan is urging clergy to activity in Church publicity, "the pulsing life-blood of business, and equally vital to Church life and

vigor everywhere." Ten points stress neatly the fundamentals of getting newspaper space: "Develop a 'nose for news'; report only facts, be brief, fully identify all persons the first time they are mentioned; put the whole story, briefly, into the first paragraph; place facts in their descending order; leave a one-inch margin all the way around, double-space all copy, write '30' at the end, and secure a picture for your story if possible."

### NEW CHAPLAIN IS FORMER R. C.

★ The Rev. James A. Pike, newly appointed chaplain of Columbia University, is a convert from Roman Catholicism. Before taking orders he was an attorney, working in the office of the general counsel of the Securities and Exchange Commission in Washington, and as a lecturer in federal proceedings at the Catholic University Law School, and lecturer on civil procedure at the George Washington University Law School.



J. Brooke Mosley receives a Bible from Bishop McKinstrey as he is installed Dean of St. John's Cathedral, Wilmington. Looking on are the Rev. Frederick T. Ashton, hospital chaplain of the city, and Canon Joseph H. Earp.



# EPISCOPAL CHURCH NEWS

## LOCOMOTIVE BELLS FOR LIBERIA

★ The purchasing department at Church Missions House received an order from Bishop Bravid W. Harris of Liberia for two bells; one to be used as a Church bell and the other to be used at Cuttington College and Divinity School. Suitable bells cost in the neighborhood of \$45 each. The need was made known to National Council member Champion McD. Davis, who is president of Atlantic Coast Line Railroad, with inquiry as to the possibility of purchasing two old locomotive bells. Mr. Davis secured the bells and shipped them to New York as his personal gift to the Liberia mission.

## THE PICTURE ON THE COVER

★ Charles G. Bennett 3rd is a young churchman of St. Regis, Montana, the son of Mr. and Mrs. Charles G. Bennett. 2nd. His paternal grandmother is a communicant of Christ Church, Middletown, N. J., whose sister,

Miss Louise Hartshorne has been the treasurer of this historic parish for over fifty years. We thought it a nice picture to tie-in with Massey Shepherd's article on the Prayer Book and American Rural Society.

## DIRECTORY ISSUED ON WORK CAMPS

★ "Summer Service Opportunities" is the title of a 12-page mimeographed list just issued by the National Council. It tells of the many opportunities for summer work by students and others, in all parts of this country, and in a limited number of work camps in Canada and in Europe.

## MISSIONARY DISTRICT HOLDS ELECTIONS

★ The 55th annual convocation of the missionary district of New Mexico and Southwest Texas met in St. Clement's Church, El Paso, Texas, recently. The preacher at the opening service was Dean H. H. Kellogg of Christ Church Cathedral, Houston. The convocation recommended action by General

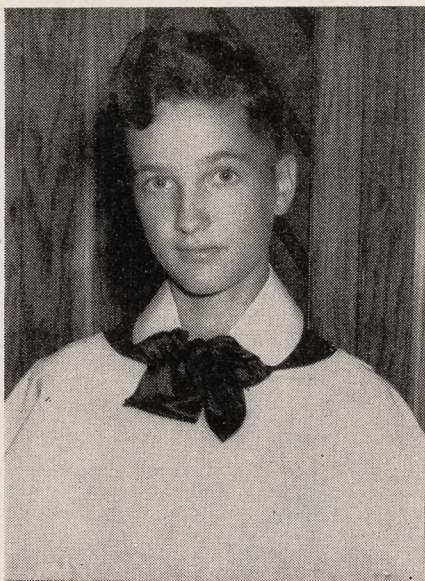
Convention looking toward more equitable clergy pensions, suggested a basic minimum stipend for district clergy, and called for three-day marriage legislation by the New Mexico legislature. Delegates to the General Convention were also chosen.

## "GREAT SCENES" DEFICIT NEARS HALF MILLION

★ Bishop Sherrill recently wrote all the clergy advising them of an almost unbelievable deficit of \$425,000 owing to the last 22 weekly programs of "Great Scenes from Great Plays." In the hope that the Church would support the effort, the program was begun relying on pledges which have yet to be fulfilled. While the program did not get unanimous assent, the Presiding Bishop said "it received overwhelming approval on the part of the clergy and of lay people within and without the Church." To clear the debt, Bishop Sherrill hopes that outstanding pledges will be paid as soon as possible, and asks that it be made possible for the program to resume in autumn of this year.

## MELISH CONGREGATION OUSTS VESTRY

★ "I cannot withdraw from this fight so long as my congregation desires me to stay." So stating his position, the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, is determined to resist being ousted from his parish by Bishop DeWolfe. Congregational support of both Dr. Melish and his son, the Rev. William Melish, was assured at a special congregational meeting held on Monday, March 7, at which the nine members of the vestry opposing the Melishes were formally voted out of their positions by a vote of 261 to 27 with 58 per cent of the parishioners voting.



Carl and Timothy Vought, brothers, are choir boys who live at Paincourtville, Louisiana.



At the same time the vestry was meeting in closed session to study possible paths of litigation since they of course refuse to recognize the legality of the special parish meeting.

As a result of unanimous vote by the standing committee of the diocese of Long Island, Bishop DeWolfe had ordered the removal of Dr. Melish and his son effective April 4. With the removal order the vestry performed the usual amenities of offering extra compensation in the form of a doubled pension allowance to the father and a liberal severance pay to his son. On advice of his counsel, Dr. Melish contends that Bishop DeWolfe's action was "in violation of both the letter and the spirit of the canon." The canon sets forth the offenses for which clergy may be tried and removed from their parishes. The larger issues which are raised by the controversy are indicated by the concern of prominent leaders of the church (see Bishop Ludlow's comments on page 3 of this issue) for the freedom of the pulpit and religious liberty. Plainly the controversy issues from the activities of the younger Melish as chairman of the National Council of American-Soviet Friendship. While the organization has never been given a hearing in Washington, it has been described by the U.S. Attorney General as a subversive organization. Both Melishes claim that "nothing has been done within or without the parish by its ministers that is not in conformity with the resolutions adopted by the 329 bishops of the Lambeth Conference."

The decision of Dr. Melish to fight the ouster order is based on the apparent support of his congregation, which has organized a Committee to Retain Our Rector and which claims that seventy per cent of the membership is determined to keep their rector. It was this committee which called the special parish meeting at which the nine vestry members were voted

out of office. Their chairman, Lewis Reynolds, had advised Bishop DeWolfe by letter that the vestry's action "was against the express wishes of the parish and contrary to the best interests of the parish." Also willing to testify in Dr. Melish's behalf were thirty outstanding Church leaders, among whom were four bishops. Relatively little had been said concerning the rights of the congregation, particularly as in this situation where the Bishop has not had recourse to their expressions of opinion.

As matters now stand the controversy had reached a stalemate on the Church level, and everything indicates a lawsuit in the civil courts.

### LEAGUE SECRETARY A SPEAKER

★ The Rev. W. B. Spofford, Jr., secretary pro tem of the Episcopal League for Social Action, was one of the speakers at the annual banquet of the National Lawyers Guild, meeting in Detroit. Others on the program, which honored Federal Judge Frederick Waring of South Carolina for his decisions which have won Negroes the franchise in that state, were Robert Kenny, formerly attorney general of California; Thurgood Marshall, counsel for the National Association for the Advancement of Colored People, and Clifford Durr, Episcopalian who was until recently a member of the Federal Communications Commission.

### CLEVELAND CONFERENCE ON NOTE OF PEACE

★ At the National Study Conference on the Churches and World Order meeting in Cleveland, churchmen from many denominations called for this country's leadership of the world to be a leadership of peace. Prominent among the speakers addressing the conference was Francis B. Sayre, Episcopalian layman, who spoke on "The Churches and the UN." He said

that the real danger in the world today lies in the unwillingness of the larger powers to cooperate. John Foster Dulles told the Conference that Russia "does not contemplate the use of war as an instrument of its national policy." Later he said: "Calm analysis justifies the conclusion that, under present circumstances, war is neither useful nor inevitable and whether or not it comes depends most of all on the quality of United States leadership. Today one of the churches' tasks is to preserve in our nation human sympathy and compassion such as Jesus had when he saw the multitudes." Speaking on the same issue, Reinhold Niebuhr advised a middle course between the "realists" who urge a preventive war and the "idealists" who believe that immediate world government will solve world problems. Both tend, he said, to overestimate the power of man to dominate history. Congregationalist theologian, Walter M. Horton, said the refusal of Americans to accept blame and an "almost neurotic sensibility" to criticism is "hampering the United States in the application of moral influence in world affairs."



John Krumm is the young and energetic Dean of St. Paul's Cathedral, Los Angeles.



# ECUMENICAL NEWS

## CHURCH GROUPS HELP IN PRISON REFORM

Gov. Sidney McMath's sweeping prison reform program—the first to be undertaken in the state of Arkansas' 113-year history—will depend largely on religion and education to transform prison inmates into "constructive citizens." The reform, which is expected to get under way with appropriations from the 1951 session of the legislature, will seek to rehabilitate white and Negro, men and women prisoners. Until that time, much will depend on the assistance of ministerial groups, church congregations, schools and civic clubs. They will be asked to lay the ground work by contributing libraries, volunteer teachers and the counseling services of ministers.

## CIVIL RIGHTS BILLS GET CHURCH AID

Churchmen of all faiths have spoken out in favor of civil rights legislation now before the New Mexico state legislature. In all there are five civil rights bills before the legislature. Two are FEPC acts; two are anti-segregation bills; and the fifth measure seeks to put an end to discrimination in public places and conveyances. The archbishop of the R. C. Archdiocese of Santa Fe has taken a strong stand in support of all the bills. Protestant leaders in the state have come out in their favor, as have also the Jewish religious bodies.

## CLERGY SERVE ON HOMES PROJECT

The Interdenominational Ministerial Union of Wilmington, Del., is cooperating with the Citizens' Housing Association in a project to improve Negro housing conditions on a privately-financed basis. The Rev.

Arthur R. James, pastor of Central Baptist Church, has been appointed chairman of a committee which is making a survey to locate prospective tenants for this project, development of which will depend upon the number of applications received. Tenants' application cards already have been distributed among the various churches. It is expected that rentals will range from \$50 to \$55 per month, heat and hot water included. Desirable tenants will not be restricted by income limitations, Mr. James announced.

## BIBLE TEACHING TOO DULL

A recent survey among Cleveland, Ohio, high school students disclosed they are staying away from Sunday schools in increasing numbers because they find "the Bible teaching lacks interest" and "it fails to help them with their every day problems." Officials, checking the final results, said the survey revealed these needs: better adjusted teaching for the various age groups, Bible subjects translated into timely guidance, and clear-cut interpretations that reach personal problems.

## CHURCHMEN ATTACK WAR SPIRIT

Two prominent church leaders have recently come out in attacks upon those who advocate war with Russia. Speaking at a pre-Lenten meeting of Protestant clergy in New York, Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, declared that the attainment of a world community will be impossible unless greater concern is shown for Russians as individuals. "If we do not care about the ninety million Christians in Russia," he said, "we are not going to

have a world community." At a convocation of Nebraska ministers, Dr. Robert J. McCracken, Riverside Church, New York City, condemned the attitude of arrogance or hate toward the communist movement. He declared: "Short of sacrificing Christian principles, we should maintain a conciliatory attitude." (RNS)

## ATOMIC WORKERS GET CHURCHES

The Atomic Energy Commission has approved the sale of land in Oak Ridge to church groups for the construction of churches and church school buildings, the Office of Community Affairs in Oak Ridge announced. Representatives of fifteen different church groups have inspected sites made available by the Commission and each has selected the plot upon which it desires to build a church. The sites vary from a fraction of an acre to 12 acres. Additional plots will be made available to other church organizations which may later decide to build.

## PROTESTANT WORK IN PUERTO RICO

Fifty years of Protestantism in Puerto Rico was celebrated March 1 to 15 by Puerto Rican Christians, missionaries and American church leaders. Seven denominations conducted special ceremonies in various sections of the islands, climaxed by a series of interdenominational mass rallies in San Juan, March 12 and 13. More than 250 mission leaders from the U.S. joined 10,000 Puerto Ricans in the observances. Today, Protestant enterprises number more than 400 churches and 1,000 mission projects, among them being kindergartens, schools, hospitals and a chaplain service to prisons and leprosariums.



# EDITORIALS

## Sanctification

**S**AIN'T Paul never minced words! It is God's will, even our sanctification, he writes in First Thessalonians, that we abstain from sexual license. Sanctification is one of those ponderous "theologisms" which stump ordinary human beings. Obviously it has something to do with sanctity or holiness. But even the latter word has a forbidding aspect until we are reminded that holiness and wholeness are related to each other. For example, the holiness of God means, among other things, the wholeness of God, the utter perfection and completeness of God. And by the same definition a holy person is one who is being made true and perfect.

This, we affirm, is the very work of Christ. He takes sick, broken and imperfect humans and makes them whole persons and new creatures. He restores the lost image of God in human life. He shows and enables us to become what we were meant to be. If any man among us will live out his life in a vital relationship to the perfect law and the perfect love of God in Christ, on a day by day basis, something will surely happen to him. Sanctification is the word for it! That is, he will be made into a true man, a whole man, one rightly integrated and centered. This is so because we become like that which we worship. Looking unto Christ and living for the one, true end and supreme reality of life, we are transformed more and more, even though the process sometimes seems very slow and we fall from grace often.

Sanctification, of course, is not something that we achieve. It is the gift of God. It is the result of having been much in prayer and in the congregation of faithful people, of having trusted in God and honestly tried to do his will over the years. Out of this comes sanctification, wholeness and fullness of life. And all things fall into their right place and relationship. This applies even to sex with which Saint Paul is

concerned for the moment in this epistle. Sex is God-given: hence it is good. Sex is bad only when it is misused: when its rightful place and true relationships between man and woman are ignored or forgotten. In this respect as in all others, sanctification carries with it the idea of having a whole view and the true perspective of life.

## How Free Are You?

**A**BOUT a year ago a young priest in a small parish got in wrong with his vestry because

he took an active interest in a strike and because he protested deportation proceedings against a number of aliens. The vestry asked his bishop to Dissolve the Pastoral Relation, the polite title given Canon 46. The bishop was considerate, merely telling the young man that, while he had rights as a citizen and as a priest, it was probably just as well that he move since his effectiveness in the parish was considerably curtailed. The bishop offered him another parish, which the priest declined since he found a post elsewhere more to his liking. But the young man did read Canon 46 and became rather excited about it. "Do you know," he said to Witness editors, "that any bishop of any diocese can fire the rector of any parish if

requested to do so by a majority of the vestry? Where's all this freedom we have always heard so much about?" But we shrugged our collective shoulders with a "Oh, nonsense. There is no Church that gives its clergy the freedom we have. And it simply isn't true that a bishop can fire a rector."

Well, the Rev. John Howard Melish, one of the most venerated clergymen of our Church, has been fired by Bishop DeWolfe of Long Island as rector of Holy Trinity, Brooklyn, at the request of a majority of the vestry, and after off-the-record hearings before the standing committee which, according to the Bishop, gave its

## "QUOTES"

**I**T is only by fidelity in little things that the grace of true love of God can be sustained and distinguished from a passing fervor of spirit. No one can well believe that our piety is sincere when our behaviour is lax and irregular in its little details. What probability is there that we should not hesitate to make the greatest sacrifices, when we shrink from the smallest? By neglecting small matters, the soul becomes accustomed to unfaithfulness.

—Fenelon.



"unanimous advice and consent" to his action.

The facts of the case are too generally known to require much repeating. The man they are after is young Bill Melish, assistant to his father, who came to the parish in 1939 at the urgent request of the vestry and with agreement in writing that he would succeed his father. He became interested in promoting friendship between the U.S. and the U.S.S.R. and a couple of years ago was made chairman of the National Council on American-Soviet Friendship. This, as we stated in our editorial of February 10, was before the days of the cold war. Then Russia was "our great ally" whereas today, due to press and radio, even the word "friendship" is considered subversive when applied to that country. So the vestry wanted him fired. But the Rector refused on the ground of freedom, and on the further ground that, in his judgment, the vestry did not represent the will of a majority of the parish. He proposed that the issue be settled democratically at the annual parish meeting in Easter Week when all those legally entitled to vote would decide whether the Melishes or the vestry should resign.

Bishop DeWolfe however rejected this proposal, and acting as "ultimate arbiter and judge," as he has a right to do under the Canon as now constituted, dissolved the pastoral relationship effective April 4. In doing so he charged the

younger Melish with activity "among reputed atheists, Communists, agitators of world revolution, totalitarianism and almost every article which denies the Christian doctrine of man." All of which sounds a bit like a modern version of the question the pharisees asked our Lord's disciples: "How is it that he eats and drinks with publicans and sinners?"

Where, when and how this Brooklyn case will end we do not know. A large section of the parish supports the Melishes, according to the spokesman for a committee organized on their behalf. It is likely that the case will go to civil courts, to the lasting harm of the Episcopal Church and the Christian religion generally.

Whatever the final outcome, the case seems to prove our young priest of a year ago right: a bishop can fire a rector at the request of a vestry, whether or not the vestry represents a majority of the parishioners, and without bothering to find out through a parish meeting. So we of the Episcopal Church had better, for a time, stop talking about our "democratic Church." And those within the Church who prefer a democratic Church to an autocratic one will do well to see that such action is taken at the General Convention this Fall as to guarantee to our clergy those freedoms that most of us have always assumed they had.

## The Prayer Book and Rural Society

By

MASSEY H. SHEPHERD, Jr.

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IT was something of a shock to me several years ago when it suddenly dawned on me, in the course of my studies of the Prayer Book, that the word "farmer" nowhere occurs in the Book. Instead we have the archaic term "husbandman," which has virtually disappeared from our common speech. This circumstance is not devoid of significance, if one considers the major place which agricultural life has had in the shaping of our American culture, not to speak of the tremendous influence which the "farm vote" has had, and still has, if the evidence of our last national election means anything, upon our political and economic course.

The Episcopal Church is today and always has been a predominantly urban Church. Its programs and policies, its attitudes and outlook have con-

sistently reflected the interests of the commercial and professional classes of our cities. The big city parish has been the norm by which we have tested our success, and it has been, with notable exceptions, to be sure, the accepted goal and reward of our ministry. Until quite recent years we have blinded ourselves to the great opportunities awaiting a vocation of Christian service in the domestic missionary field of our rural society; and we have been strangely indifferent to the fact that our neglect of the small town and country field seriously endangers the future vitality of our city churches, not to speak of the health of our nation's body politic as a whole. If we do not believe this, then we are incapable of discerning the most obvious lesson from population statistics. A hundred years ago almost



ninety per cent of our people lived on farms or in towns of less than 2,500 inhabitants. Today this is true of scarcely forty-five per cent. Yet the majority of our youth still live in rural areas. Since foreign immigration has sharply declined in the last two decades it is clear that the primary trend of population movement in the United States is that of young men and women leaving the farm for the city.

There are, however, more alarming facts about the present situation in American rural life, which should arouse us urban churchmen out of our complacency. The economic and social aspects of agricultural labor are undergoing a rapid evolution, as mechanized and impersonal techniques and forms of association take the place more and more of the older, informal and neighborly means of cooperation. Wealth becomes concentrated, and prospects of individual farm-ownership are increasingly narrowed. It has been pointed out by informed students of American agriculture that "farm laborers are coming to be a proletarian group" and that "those who are emigrant laborers become the most marginal element in our total economy." The educational and cultural differences which in the past have distinguished our rural from our urban population are fast disappearing, and the same materialistic, paganizing forces of the modern world are pressing upon the country people as they are upon our city masses. Unless the Church meets this situation boldly—and soon—with adequate resources and the very best equipped leadership we face an appalling decline of spiritual vitality and power in one of the most crucial areas of our common life.

Our Church needs to re-orient its whole traditional attitude towards the rural field, and to discover the excitement of this challenge to its divine commission. Bishop Fenner of Kansas, in his little book written in 1935, "The Episcopal Church in Town and Country," remarked all too truly, I fear, that: "It is not uncommon to hear it said of a foreign missionary that he is at work building a new China or a new Africa, and that he is not only a minister but he is also a statesman and a builder of a new civilization. But it is uncommon to hear that some minister of the Church is a statesman and a builder of a new rural civilization." We have been "too late" in following America's great frontier. Shall we be "too little" also? The fine response to the issue of *The Witness* (Dec. 2, 1948), devoted entirely to this missionary cause and opportunity, is a heartening sign, let us hope, of a Church awakening to its duty.

### Liturgy Unrealistic

TO come back to the Prayer Book—it is simply amazing to find that after two modern revisions of our liturgy it still remains so unrealistic respecting the whole field of agricultural occupation. Our Common Prayer both explains and reveals the weakness of the Episcopal Church's mission to rural society. We have, of course, always had numbered in our membership persons whose business has been largely agricultural; but it has been the plantation owner rather than the plantation worker who has exerted influence in the councils of the Church. In looking over the names of the distinguished persons, both clerical and lay, who served on the commission for the revision of the Prayer Book between 1913 and 1928, I have not noted a single member who represented the rural point of view. It is thus not surprising, though it should be disconcerting to us, to find that the formularies of the Prayer Book which speak of the "fruits of the earth" express little concern for the people who work to produce them, but emphasize rather our enjoyment of God's bounty and our comfort at the relief of our necessities. The Rogationtide and Thanksgiving Day prayers are based upon forms and expressions of the 17th and 18th centuries; and though they quite properly remind us of our ultimate dependence upon the merciful providence of God in making the earth fruitful, they do not make equally clear that we are today more readily equipped to see that "all things living are filled with plenteousness"—whatever calamities might befall local areas of farm production.

Frequently one remarks a smile or a sneer upon the faces of some city-bred, scientifically educated church people at any reference to the prayers for "seasonable weather" in the Prayer Book (see p. 40), as though these were relics of superstition and magic, absurd attempt to interfere with the orderly course of nature. Presumably the thought is that since we cannot control the weather, God, the Creator and Ruler of the universe, cannot do so either. There is really nothing more superstitious in asking our heavenly Father for the blessings of favorable weather than in asking Him to heal the sick or to feed the poor. Our Lord made it clear to us that God is interested in our material welfare no less than in our spiritual health, and that He is ever ready to "give good things to them that ask him" (Matt. 7:11; cf. the Gospel appointed for the Rogation Day, p. 262). The point is that we may legitimately ask God for any blessing provided we



do so with the intent of using it for righteous and unselfish purposes, which subserve the enlargement of His Kingdom. We have to cooperate, to be ready to do all in our power, through the intelligence and knowledge and experience which God has given us, to make His gifts serve the common good.

It would be a mockery to ask God to heal the sick and "to bless the means made use of for their cure," if we made little effort to provide for all men the very best skills and resources which modern, scientific medicine makes possible. Similarly, it would be a sin and a sham to seek deliverance from "lightning and tempest," "earthquake, fire and flood," "plague, pestilence, and famine" (p. 54), if we gave but small concern and care to the problems and needs of those whose occupation is to relieve our physical necessities, and to banish, by every means of political and economic agency of welfare, "scarcity and dearth" from the face of the earth. Every intercession for fruitful seasons and favorable weather, and every thanksgiving for the yield of our land's increase which we offer in our Common Prayer involve us with social responsibility and lay us under judgment. It demands more than a willing readiness to give of our bounty to relieve want and destitution in any immediate area of need wherever it might be in the world. It means also that we should be concerned with every measure designed to conserve and protect our natural resources and to promote an equitable and just distribution of the earth's riches by co-operative planning for production and marketing at the local, regional, national, and international levels. Furthermore, it involves our interest in the material, no less than the spiritual welfare of those who are our "stewards of the land" so that they and their families may enjoy the economic securities and cultural opportunities that we consider due to all honest and beneficial labor. We need to think about the living conditions of tenant farmers, the equipment of rural schools, the elimination of wasteful forms of working the land, the development of cooperatives, soil conservation and floor control, and all such things, when we get on our knees and recite in the Litany: "That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them." Indeed, we ought to remember these things whenever we sit down to our family table and are moved to say: "Bless, O Father, thy gifts to our use and us to thy service; for Christ's sake" (p. 600).

## Dealing with Realities

THE farmer lives and works close to the imponderable mysteries and uncertainties of our natural environment, and he is ever aware of their inescapable import for his own and his family's welfare and for the prosperity of his fellow men. He deals day after day with the material world in its basic and ultimate realities, face to face with all the forms and effects of life and death. The kind of religion offered him has all too often been an emotional escape from the anxieties and hardships of his material existence, forms of worship and devotion divorced from any relevance to his cosmic and social relationships. What he needs is a sacramental approach to natural things, made meaningful because they are instruments of a provident and redemptive purpose. The Episcopal Church can provide him with what he needs, because in its faith and in its worship it can, if it will, make the material world not only subserve but also express the spiritual. If we have the vision, and the spirit of venturesome mission, we could do much, even now at this late hour, to bring to our American rural society a religious force which, on the one hand, avoids an otherworldliness born of frustration and despair at the seeming caprices of nature, and on the other hand, attacks the selfish and anti-social materialism which presses more and more today upon the farmers, as it does many other groups, destroying the larger sense of true community both among themselves and with the nation as a whole.

There is, however, another way of looking at our opportunity in the rural field, and that is from the standpoint of the contribution which the rural parish can make to the recovery of vitality and reality in our Church's worship. With imaginative leadership it could give our city churches a wholesome example of simple dignity and corporate participation in common prayer. If I may speak out of a confessedly limited experience with rural parish worship, I should like to testify to the extraordinary power of true community which I have seen it exhibit. It knows the secret of worshipping as a family and as families (i.e., children and grown-ups together). It has not been "departmentalized." High-pressure choirs do not usurp the people's right to sing—inelegantly, perhaps, but heartily. One senses that the whole of life is brought to God, and not a part of it. For this reason I believe that the rural Church could do much to restore among us the full meaning and significance of the liturgy as a corporate act of offering, wherein the natural fruits of God's earth, the hard work of men and



women, the awareness of human need, and of the values of social interdependence, and the sense of the mysterious grace of divine providence, are all brought together in an intelligible order and dedicated in thanksgiving and remembrance to the effectual working of man's redemption.

May I suggest before concluding this brief discussion that you turn in your Prayer Book to the hymn which begins at the bottom of p. 11, the Benedicite, and, as you say it together or read it over quietly to yourself, that you meditate upon the majesty of God and His inexhaustible goodness to all creation, and in so doing to remember before Him especially those who toil to "multiply the harvests of the world" that we may be filled with good things and the needy may give thanks unto His Name.

# GARDEN RELIGION

By

LEIGH R. URBAN

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## II. GARDEN ECCLESIOLOGY

I AM interested, in an amateurish way, in the breeding of iris. The process is illuminating. The grains of pollen from one parent flower are brought into contact with the stigma of another. They find their way down through the tube, each grain of pollen from the male parent bearing the chromosomes with their burden of hereditary potentialities, until in the ovary they meet the waiting egg-cell with its chromosomes derived from the mother plant. The cell, fertilized by the pollen, now possesses the full number of the chromosomes of the iris, and needs only cellular growth and division to produce seed and eventually new iris plants. The almost incalculable possible variations inherent in the usually forty-eight chromosomes explains why there are thousands of varieties of iris and many new ones produced every year. Modern horticulturists are creating, through the cultivation of evolutionary variations, iris that is larger, finer in form and with many new shades of color.

Plant life in the garden impresses one with its rich variety and its amazing potentialities. Even more does human life, with its additional endowments of mind and spirit, impress one with its rich variety and its amazing eternal potentialities. It is through the cultivation of evolutionary variations that the potentialities of life are developed; and, where variations cease to

## QUESTIONS FOR DISCUSSION

1. Why do you think the Church has been predominantly urban?
2. What is our Church doing to correct the neglect of town and country?
3. What is meant by "Factories in the Fields"?
4. Why were there no farmers on the last commission for the revision of the Prayer Book?
5. Do you consider it proper to ask God for changes in the weather?
6. Are natural resources being wasted in the U.S.? How and where?
7. What is a tenant farmer? A sharecropper?
8. What principles govern cooperatives? Do you consider them a good thing? Is there one in your community and if so are you pleased to have it there?
9. How does worship in a country church differ from that in a city parish?

appear, stagnation comes to the species. God is a continuous and prodigal Creator. He seems to rejoice in exuberant variety. And, as far as I can see, he hates uniformity, regimentation and standardization. For that means stagnation.

But the mechanistic mind of our modern world, obsessed with the idea of standardization in machinery and method, where it is perfectly legitimate, seeks to apply it to personality and the things of the spirit, crushing out freedom and individuality, and weeding out variations from the standard. Standardization finds its most ruthless activity in Communism and Fascism, with their insistent demand for conformity to type and their deliberate attempt through persecution and blood-purges to destroy variations from the superimposed pattern of thought and life. But the same thing is evident in hundred per cent Americanism, in every kind of class consciousness, in professional and business and social groups. Alas, even in the Church where men are supposed to cherish the freedom wherewith Christ hath made them free there is a constant pressure to regiment souls into a uniformity of theological outlook, of worship and of ecclesiastical activity. A man's Christianity tends to be measured, not by the sincerity of his faith, nor by the intensity of his prayer, nor by the purity and love of his life, but by his "churchmanship," the completeness of his ecclesiastical conformity.



## Destroying Variations

THE piety of Rome, through its official manuals of teaching and devotion, exerts a constant pressure on the soul to conform, to be moulded, not to vary from the established pattern. The result is an impressive uniformity of the millions, but too often in the individual a sentimental, artificial piety accepted second-hand or just barren formalism. Rome, as an institution, has consistently persecuted minorities and destroyed variations and has hardened into a set pattern. So, too, although in a different way, with Protestantism in which souls are moulded to some non-catholic type of piety. The fact is that Rome romanizes and Protestantism protestantizes. Rome produces Christians of the Roman pattern and Protestantism produces Christians of some protestant pattern, and neither gives any welcome to piety of the other type. It is this systematic standardization of faith and piety to conform to some established pattern, together with the tendency to discourage variations from the pattern, that makes unchurched Christians of so many fine types of men and women who cannot fit into the pattern.

This tendency to standardize is true also of modern missionary work. Giving for missions has been standardized until love and interest and spontaneity have largely gone out of it, and the main drive of a parish is to "raise its quota." So, too, with the methods of missionary work. The missionary, wherever he goes, must conform to the systematized routine of the board, and the eagle eye of the board follows him even into the hinterland of China. I have often wondered what a modern board of missions would have done with St. Paul. The twelve Apostles had their troubles about his orthodoxy. They felt that he was a traitor to the faith of their fathers. Christians of the Jewish type, which was then orthodoxy, continually dogged his steps and tried to undo his work. I think that, with our modern missionary system, St. Paul would never have gotten off the dock unless he had gone as a free lance, which is what he actually did. He was a variation, a marked variation. Yet he was the greatest missionary of them all, a chosen vessel of the Lord. Suppose that variation from the standard had been weeded out. Both the Church and the world, humanly speaking, would have been much poorer. I think that missionary work will never make a stirring appeal until we get away from standardized methods and send men, or let them go, in the power of the spirit and in freedom to follow the guidance of the spirit. That would involve risks, as freedom always

does. Christianity, where it is vital, is always a risky business. Our Lord took an appalling risk when he entrusted the Church of all time to twelve uneducated men. But he sent them in the power of the spirit. I fear that we do not quite trust the guidance of the spirit. We feel safer if we can lay down rules and regulations as to how and where the spirit shall guide.

So the mission Churches must be given freedom to develop, under the guidance of the spirit, their own type of Christianity. To try to mould them after our western type, of which we today have scant reason to be proud, will only hamper and delay evangelization of the world. Building of a Gothic Church in China is a symbol of this westernizing process. Our western world has introduced its power politics into China and Japan with disastrous results. Let us not make the same fatal error with the Church. We can give them the wonder of Christ, the wealth of the Scriptures, the knowledge of catholic tradition and the support of our brotherly love. But, if we are wise, we will give them also full freedom to develop the type of Christianity that accords best with their own racial genius. As Jew and Gentile contributed to the understanding of Christ and the enrichment of the Church, each in ways the other could not, so occidental and oriental have each something to contribute, under the guidance of the spirit, that the other cannot. To harden and limit the meaning of Christ and his Church to some set pattern, whether primitive or mediaeval or modern, is to try to shut up the limitless wonder of Christ to the petty limits of the human mind.

## Problem of Heresy

AGAIN, the problem of heresy is a problem of how to deal with variations from prevailing standards. Heresy is not something to be feared and crushed. It is something to be carefully watched and, if perchance found valuable, to be cultivated. If it be but of men it will in time die out. If it be of God you cannot crush it. New light sometimes breaks from God's holy word. Heresy-hunting, with its persecution of minorities, its inquisitions, its excommunications, its slaughter of the heretics to the glory of God, has been one of the darkest blots on the history of the Church; and it has accomplished just nothing except to make the Church harder and more loveless. We no longer bring heretics to trial or put them to death; but still the Church tends to view with alarm any variations from the accepted pattern.

In the virgin soil of America the seed of the



word of God has produced, outside the hedges and fences of the historic Church, a wild abundance of "heresy" and "schism," taking a wide variety of forms in some two hundred and fifty sects, some of them very strange to us, besides countless numbers of the unchurched. All claim to be Christians. The sects originated as groups of intensely earnest people who could not find in the standardized ways of the Church the spiritual reality they sought. As non-conformist they were unwelcome in the Church. So they went out, or were forced out, and formed what they called new Churches. They were guilty of the sin of schism. Yet the Church itself is equally guilty. For, instead of trying to understand them and give them place within the Church which claims to be catholic, all-inclusive, believing that within the fellowship of the one Church the Holy Spirit would preserve the good for which they stood and allow the false to die, it has been the standardizing habit of the Church to cold-shoulder them out and so multiply the number of the sects and of the unchurched. Minority groups, if kept within the Church and in contact with the catholic norm, are not so likely to run wild. Also, they may contribute, instead of taking away, something vital and valuable to the life of the Church. The going-out of the sects and of the unchurched has impoverished the Church as well as those who have gone out. It has robbed the Church of many a saint who, without the grace of orders or of the sacraments, has attained a fine measure of Christlikeness.

The problem of Church unity will never be solved, I suspect, through the effort to find some fixed pattern of faith and order and worship to which all Christians must conform. Rome, with her insistence upon uniformity, can never absorb Protestantism with its love of freedom. Protestantism, with its sectarianism and provincialism, can never hope to convert the catholic mind. Yet, neither is adequate alone. Each needs something the other possesses. The solution lies, I humbly believe, in some kind of inclusive catholicity that depends for its unity upon the divine bond of the spirit rather than upon the human bond of uniformity, the kind of catholicity that marked the earliest ages of the Church.

In apostolic days all those who recognized Jesus as Lord and were baptized into the fellowship were bound together in a loose but vital unity of the spirit. There was great diversity within the inclusive and flexible catholicity of the Church. Jews, who continued to worship in the temple and in the synagogue and to conform to the requirements of the Mosaic Law, but recog-

nized Jesus as Lord, were linked in Christian fellowship with many varieties of Gentiles who had just come out of paganism and doubtless carried with them into the Church many pagan ideas. But the wide-reaching, loving arms of the brotherhood held them together; gradually this wide diversity was harmonized in a living unity; and slowly and with great difficulty the Church, under the guidance of the spirit, formulated a common faith and order and worship. Unity came first. Agreement later.

### The Essentials

THE catholic faith and sacraments, the apostolic ministry and the centrality of the Eucharist are, I believe, essential to the full life of the Church; but, it would seem, there is more likelihood that within the bonds of fellowship rather than over the walls of our separation these may be made the precious possessions of all Christians. I sometimes wonder if, in making them barriers to the unity of the Church and the full flow of fellowship in Christ, we are not setting up barriers that our Lord has not set up and requiring tests of communion which the apostles did not require. It is quite conceivable that the adoption of the apostolic way of creating unity by spiritual growth within the inclusive body rather than by setting up some pattern of faith and order to which all must conform, might bring into a truly catholic inclusiveness the many varieties of modern men and women who recognize "Jesus as Lord" and might clear the way for the holy spirit to guide the church into a richer formulation of its faith and order and worship, more adapted to the contemporary world and more fully expressive of the limitless wonder that is Christ and of the rich fellowship of his body. The dead hand of the past weighs heavily on every separate Christian organization with resulting inertia and shortening of vision. Perhaps, if we could find our way back to the fresh springs of the Christian life, if we could put our faith more directly and eagerly in Christ himself rather than in men's formulated ideas about him, if we could give our heart's loyalty to the Church as "the blessed company of all faithful people" rather than as an ecclesiastical institution, we might find a way to open the Church to the fresh winds of the spirit and to the unity of the body of Christ. I do not pretend to have mapped out the way to the solution of the complex problem of Church unity, a problem with which greater minds and holier hearts than mine are wrestling. Yet I cannot but wonder whether a bit more of humble confidence in the



continued guidance of the Holy Spirit and a bit less of the hidden assumption that our established ecclesiastical ways are right and final, a bit more of divine charity and a bit less of the "more orthodox than thou" churchmanship, might not open new avenues of hope for the healing of the wounds of the body of Christ and bring about a new and effective impact of the Church upon the world.

The glorious enrichment of our modern gardens is due to horticulturists who eagerly watch for variations; for evolution, in wild nature or as guided by man, comes through variations. All variations are not valuable. Many are no better than the parent flowers. Some are reversions. But the few choice ones that show improvement in form or color are the carriers of the progress of the species.

So in the Church, which is the garden of God, we must learn to watch for and test variations, learn to prove all and hold fast that which is good, if the life of the Church is to be continually enriched and to develop in spiritual beauty. The overworked "once for all delivered to the saints" applies, of course, to the core of the faith, to the incarnate Lord who embodies all that we can ever know of God and man. But the way our ecclesiastical standpatters apply it to every detail of faith and practice, setting a limited and inflexible pattern, ruling out all variation and change, must make those same saints

weep. The catholic faith, in its full meaning, is far more than any standardized form of it. It is a faith of fullness, of inclusiveness, far beyond anything we have yet imagined, in contrast with a sectarian faith which is limited and therefore divisive. Centered in the incarnate Lord, the same yesterday, today, and forever, yet whose fullness is never compassed by the mind of any age, the circumference of catholic inclusiveness should widen as our appreciation of the wonder of Christ grows.

As my garden has room for many varieties of flowers, each touched with something of the beauty of God, each contributing something to the enrichment of the whole, so I dream of a holy catholic Church whose ample boundaries will make room for many varieties of spiritual culture centered in Christ, and whose growth and enrichment will come through the inclusive fellowship of many types of human personality infused with the Holy Spirit of God.

(Mr. Urban's third article will appear in an early issue — watch for it)

## A Word With You

By HUGH D. McCANDLESS  
Rector of the Epiphany, New York

### SOME IMPROPER NAMES

- Anglican: A Catholic who votes Republican.
- Bigot: One who looks at the Roman Catholic Church the way a Roman Catholic has been looking at his.
- Christian: One who feels himself excluded by the words "Christian clientele."
- Lutheran: One who thinks what you believe is more important than what you do.
- Methodist: One who thinks that what you do is more important than what you believe.
- Protestant Episcopalian: One who thinks that it doesn't much matter what you believe or do as long as you are an Episcopalian.
- Unitarian: One who believes in the Fatherhood of God, the Brotherhood of Man, and the Neighborhood of Boston.



**ARTHUR LICHTENBERGER** is another Witness editor on whom Artist Sy Wallack did a quick job. He was for two years the chairman of the editorial board, succeeding Prof. Frederick C. Grant when he became Book Review Editor. He was Dean of Trinity Cathedral, Newark, until recently when he became a member of the faculty at General Theological Seminary.




# THE PRESS

Selected by  
GEORGE MACMURRAY

**THE FACTS OF LIFE:** Finally we ought to take a look at our clergy. In the business world they'd be known as district managers. However, most of us laymen seem to expect that in addition to being district manager, a clergyman also should be the office boy, the delivery man, the clerk behind the counter, and the outside salesman, who is supposed to cover the entire territory single-handed. Isn't it time we took off our rose-colored glasses and faced the facts of life? There is a way to change the trend of the Episcopal Church and that lies with you and me as laymen. We've got to be the office boys, and we've got to get behind the counters; we've got to do some sales solicitation and help cover the territory, and brother, we've got to deliver the goods. Never have laymen had as great an opportunity to prove their true discipleship of our Lord Jesus Christ as now!—Living Church (P.E.)

**"GROW OLD ALONG WITH ME!":** The evening of life should be the best, the happiest, the most carefree—the fulfillment of dreams made in youth: a modest but adequate income, perhaps a little home in the country, an occasional trip! Every man hopes to reach the sunset of years of life and enjoy them to the full, but that enjoyment is impossible without reasonable economic security. Every denomination today endeavors to care in some measure for the servants of God who have given so much to so many and often received so little. This care is needed now in larger measure than ever before. "They that preach the gospel should live of the gospel," not only in the time of activity, but also in the period of retirement. The United Presbyterian Church has made provision for most of the ministers of the denomination by establishing a pension plan, and others who have special needs. For these, we plead for an increased budget to fulfill the obligation of the Church to them.—United Presbyterian.



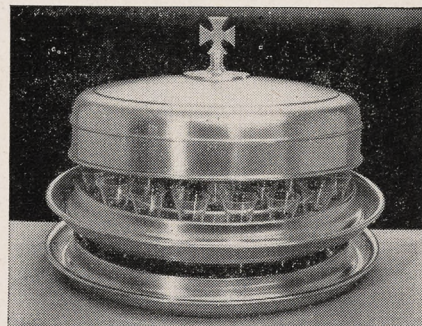
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**TWO TOTALITARIAN GROUPS:** Ostensibly, this agency (ACTU) exists to educate members of labor unions concerning the bearing of social encyclicals of Leo XIII, Pius XI and other popes on modern industrial problems. Actually, it is a tightly controlled device by which the Roman Catholic Church enlists its members who are also members of labor unions to fight Communism in the unions by the use of Communist methods. In cooperation with Catholic labor schools, it engages in the bitter struggle for power within unions and it often succeeds in beating the Communists at their own game. Does it meekly abdicate, demobilize its fighting forces and permit the unions to return to the status quo? The answer to that question is not clear. When Kermit Eby, formerly educational director of the CIO and now on the faculty of the University of Chicago, pointed out in an address at the Foreign Missions Assembly held in Columbus that labor does not like the position in which it is placed by two totalitarian groups fighting for a control which they proceed to use for their own ends, he became the target for Catholic critics all over the country. The controversy is one which will bear study.—Christian Century (Uden.)

**WELL CARED FOR:** Cardinal Mindszenty has a portable altar in his cell and says mass every day, with a young Catholic warden acting as his server. He is well cared for and he can smoke his usual Dutch cigars. Most of his requests to the police are granted.—L'Unita, daily of Rome.

**SAVING ITS LIFE:** The Roman Catholic Church, to save its temporal power and to humiliate the Orthodox Church, makes use of various union organizations, the whole gamut of

sects and Orthodox satellites, in whom they see an important force. The Russian Orthodox Church, discovering in 1947 the deplorable action of the Catholics and Protestants, made known to the world the scope and purpose of the ecumenical movement and those who instigate a new war.—Universul, daily of Bucharest.



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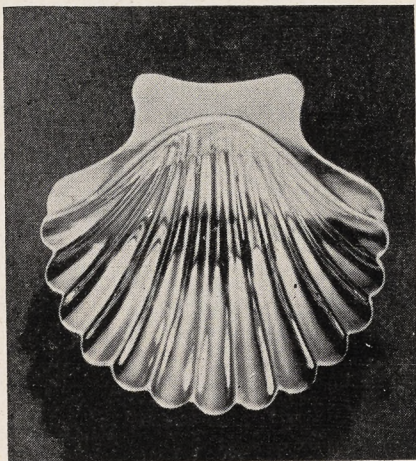


## GOOD IDEA

**ST. JAMES, Houston,** tried something new this year in the way of an annual parish meeting that proved a great success. Instead of the usual evening meeting a covered dish luncheon was served immediately after the service on Sunday morning. Results: large church attendance, a fine parish meeting, a good time had by all.

**ST. ALBAN'S, McCook, Nebraska,** has a committee of laymen at work on evangelism, headed by the senior warden. Cards are mailed to all members, requesting the names and addresses of possible prospects for the church. Present members are asked to pledge that they will bring the persons whose names they supply to confirmation classes. The first result of the campaign was the largest confirmation class ever presented in the parish.

**GET-TOGETHER:** It is surprising, to us at any rate, the number of



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young clergymen who are keen to do two or three years of graduate work. We have five on our list now who are anxious to study in New York, either at Union or General, and would like half-time parish work—either a small parish where they could put in about three days a week and Sunday, or as assistants in a larger parish. These five men have good records and ought to fit in in grand shape somewhere in the metropolitan area. No telephone calls on these please, or calls at the office—we're too busy—just write if you are interested. We make no promises, either to clergymen looking for new work or parishes looking for rectors or assistants. We merely do the best we can and have in a considerable number of instances brought about successful "get-togethers."

**LEND-LEASE:** A midwestern parish has five cap style cottas in good condition except for color. They need to be bleached. If there is a parish or mission that can use them let us

know. Also an eastern parish has 13 copies of the 1924 Parish Choir Hymnal, purple cover, and later on will have an additional 12 of the 1936 edition, red cover. These may be had for a parish that will pay the express charge. That call for junor choir vestments, recently printed here, has been filled—well filled too by a rector's wife in Delaware who shipped them off all nicely laundered, packed and ready for use. The priest in charge of an Ohio mission writes: "Let me add my sincere thanks for the Lend-Lease department. It is most far-reaching in its helpfulness and actual brotherhood." He is in need of a lectern Bible since the church is now using his personal copy. He also has a marble font in good condition that he will give away. So if any of you need a font or have a lectern Bible write The Witness, 135 Liberty Street, New York, 6, N. Y.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Old Testament, Newly Translated from the Vulgate Latin.** By Ronald Knox. Vol. I, Genesis to Esther. Sheed and Ward. \$7.

This is an excellent translation, in clear idiomatic English, extremely interesting, and a delight to read. Even such an unlikely passage as the notice regarding Enoch (Gen. 5:21-24) comes alive under Msgr. Knox's skillful rendering of the sequence of co-ordinate sentences, characteristic of Hebrew style, and preserved in the standard English translations. Where the Vulgate differs from the Hebrew the fact is carefully indicated in a footnote. The forms of proper names are those of the Latin tradition, and so are strange to readers brought up on the King James and Revised Versions.

There are occasional infelicities: "swallow" is scarcely as good as "lick" in III (I) Kings 18:39, nor is it demanded by the Latin "lambens"; and "the whisper of a gentle breeze," though a literal translation of the Vulgate of III (I) Kings 19:12, is less graceful than "a still, small voice"

and no more adequate as a rendering of the thought of the original Hebrew.

But Msgr. Knox, far from claiming finality, has asked for criticisms, and such minor blemishes will doubtless be eliminated in a future edition, certain to be demanded, of this admirable work.

The publishers are to be congratulated on the appearance of the book. The second volume is already in their hands.—Cuthbert A. Simpson.

**Quakers in the Modern World.** By William W. Comfort. Macmillan. \$2.50.

The first half of most sermons agree in the presentation of the problem concerning the religious life of men today. It is only in the solution that preachers differ. After an opening chapter which might have been written by a minister of any Christian Church, Dr. Comfort, president emeritus of Haverford College, gives us a lucid and humble presentation of the answer which is offered by modern Quakers. Whether one

agrees with this answer or not, he will learn much from the exposition which tells the story of the "fraternity" from the days of George Fox, through the triumphant times of William Penn to the trying days of the Great Separation of 1827. Dr. Comfort's work is a far cry from Robert Barclay's "Apology" of 1678, and one which will help men of the modern world to understand a faith which has turned from an emphasis on sin to a search for truth, from a body of prisoners to a fellowship of philosophers.—S. A. T. Jr.

**The Church School Teacher's Job.** By Mildred Moody Eakin and Frank Eakin. Macmillan. \$2.75.

This is another volume in the tradition of Ernest M. Ligon's experiments in character education in the Church School. The greatest contribution which has been made to religious education by this approach is

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summarized in the sentence, "The best teacher, it now appears, is not he who best tells but he who best shows, guides, inspires" (p. 17). All religious teachers may learn much from the methods that have been developed. Yet there is danger that the members of this school of thought will so emphasize method as to lose the content of the Christian gospel. It is urged, for instance, that the Church Schools be "instruments for the building of integrated personalities, strong and idealistic characters, Christians, true children of God . . . using the adjective Christian in a sense that is never doctrinal, proprietary or exclusive" (pp. 139-140, 153). Can there be an honest use of Christian which is not doctrinal?

Perhaps the trouble with the whole approach is that a most modern technique is combined with outmoded theology. They are building on the pre-war faith in "the natural goodness of man," the discarded tenets of "modernism." "Why should we not," the authors ask, "appeal directly to a child's sympathy and sense of fairness? Why should we make it a matter of major importance that the divine name or names be to the fore in such appeal? . . . The example of Jesus directly presented, and a deep undercurrent of other-fellowness and sensitivity to need which—due in part, no doubt, to the fact that Jesus lived—is ever available" (p. 220). This is bootstrap theology which allows that Christ's life hasn't done much harm. For all its oneness and overemphasis on a single theme, the neo-orthodox theology of current protestantism does recognize that man is not sufficient unto himself, that an acquaintance with and dependence upon God is absolutely essential to life. The educators need to read some theology. We must hope that the time will come when progressive methods of religious education will be dissociated from old fashioned ethical theories.—Sidney A. Temple, Jr.

**A Catholic Dictionary.** Edited by Donald Attwater. Second Edition. Macmillan. \$5.00.

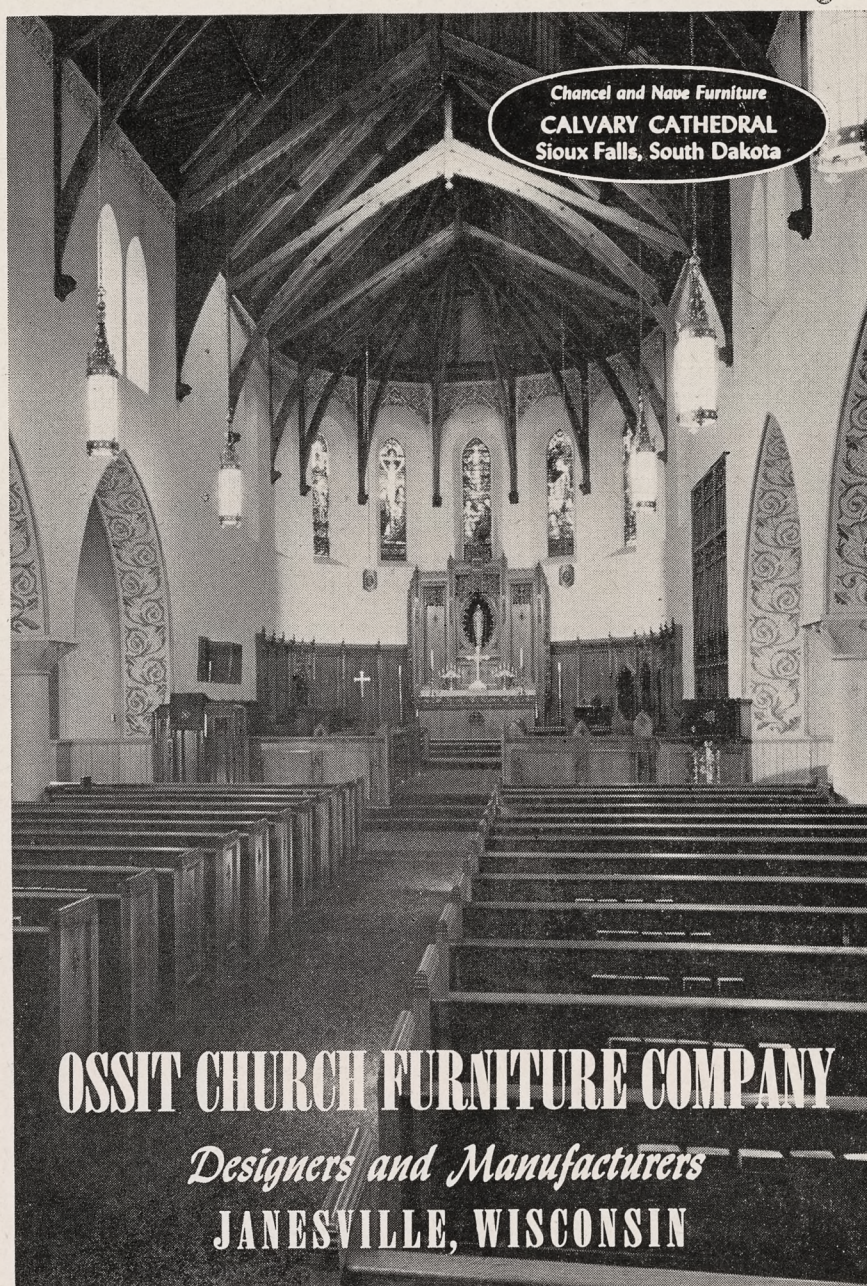
This is a very useful single volume dictionary of Roman Catholic history, literature, theology and usage. The articles are very carefully and accurately written—for example, the one on Inquisition. In fact there are four articles on this subject, and they betray no effort to cover up the horrors of that institution. At the opposite extreme, the article on Anglicanism is perfectly objective. As a handy volume for ready reference, in the interest of accuracy in writing or speaking of the Roman Catholic Church, this volume ought to be indispensable to many persons.

**Doctors of Infamy.** By Alexander Mitscherich and Fred Mielke. Schuman. \$3.00.

This is the story of the Nazi medical crimes as related in the Nuremberg trials and extracted from authentic records and documents. The data were horrifying enough as reported during the trials; now at this longer distance they are positively sickening. And yet the record should be preserved, lest other men emulate the diabolical practices of Hitler and his gangsters. That reputable surgeons and physicians could sink this low is inconceivable. Gangsters sometimes have their "docs," but these Nazis with their diseased minds could think up hellish treatments that ordinary gangsters would never dream of.

**One Increasing Purpose: the Life of Henry Winters Luce.** By B. A. Garside. Revell. \$3.75.

This is the biography of the man who raised the money for Shantung Union College, the first international university in China, and later for Yenching University in Peking. An educator of perspicacity and force, a leader of indubitable charm, a counsellor to thousands of young men, a father, grandfather and friend of infinite patience and understanding, his death—even in his 70's—must leave a yawning gap in many lives. The volume leaves one eager to read his journals—if he had the time to keep them!—and more of his kindly letters, and to know his impressions of life in China and of the surging complications of the Orient.—H.M.G.



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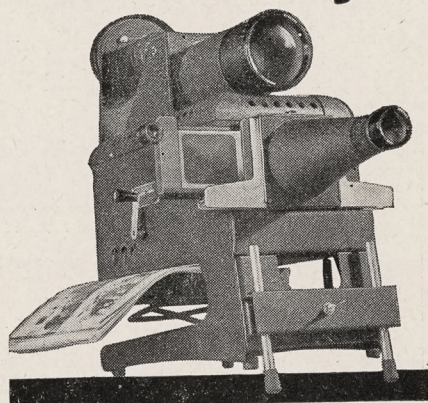
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## PEOPLE

### APPOINTED BISHOP:

**Richard Ambrose Reeves**, canon in the diocese of Liverpool, England, has been appointed Bishop of Johannesburg. He has long been noted for his interracial goodwill and understanding. It is recalled that in 1946 Canon Reeves named an African clergyman to be in charge of a white congregation in Liverpool. He subsequently told the Church Assembly that "I long for the day when a constant stream of African and Asiatic priests will come to minister for a time in the provinces of Canterbury and York." As Bishop of Johannesburg, Canon Reeves will exercise spiritual authority in territory with an estimated population of 1,600,000. He was once a student in the General Theological Seminary in New York.

### LAY WORKERS:

**Muriel Fisher** is now the organist and choir director at the Good Shepherd, Norwood, Cincinnati, Ohio., a position formerly held by her father, **J. C. Fisher**, who now holds the same position at St. Michael and All Angels, Cincinnati.

**Margaret Booz**, Deaconess, formerly in charge of the Deaconess House in Los Angeles, is now on the staff of the Advent, Los Angeles.

### VISITORS:

**Stephen C. Clark**, bishop of Utah, was the preacher last Sunday at St. Thomas' Church, New York.

**Charles C. J. Carpenter**, bishop of Alabama, was the noonday preacher last week at St. Thomas', New York.

**Theodore P. Ferris**, rector of Trinity, Boston, was the noonday preacher last week at St. Bartholomew's, New York, and at St. James' each afternoon at 5:15.

### DEATHS:

**Stephen R. Dunbar**, 72, leading layman of Springfield, Ohio, and a leader in civic activities, died recently. He was active in interracial affairs and was a vestryman of Christ Church.

**James A. Montgomery**, 82, priest, for many years professor at the Philadelphia Divinity School and the University of Pennsylvania, died February 6 in Philadelphia.

**Charles T. Warner**, 72, rector of St. Alban's, Washington, D. C., for 36 years, died January 17th.

**Richard Cary Horner**, 71, formerly senior warden of Emmanuel Church, Bristol, Va., died on January 30th.

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BY

**G. A. STUDDERT-KENNEDY**

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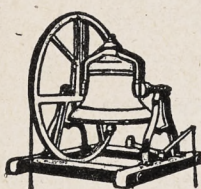
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## PEOPLE

### CLERGY CHANGES:

O. Worth May, rector of Johns Memorial Church, Farmville, Va., becomes rector of St. Stephen's, Beckley, W. Va., April 1.

Gordon T. Jones, rector of St. Mary's, Haledon, N. J., has accepted the rectorship of the Good Shepherd, Scranton, Pa., May 15th.

Frederick G. Hicks, formerly rector of Trinity, Cranston, R. I., is now rector of the Redeemer, Lorain, Ohio.

James F. Root, formerly in charge of churches at Windsor and Harpursville, N. Y., is now in charge of the Epiphany, Trumansburg, N. Y., and Christ Church, Willard, N. Y. Address, Trumansburg.

Raymond Smith, formerly rector of Trinity, St. Stephen's, New Brunswick, Canada, is now rector of St. Paul's, Fort Fairfield, Me.

Frederick Q. Shafer, formerly rector of St. John's, Barrytown, N. Y., and chaplain of Bard College, is now rector of St. Mary's, Cold Spring, N. Y., and assistant professor of religion, part time, at Bard.

### ORDINATIONS:

Robert M. Baur, assistant at Christ Church, Philadelphia, was ordained priest by Bishop Hart on February 25.

### BIRTHS:

Christopher Neil Gray is the name of the boy born to the Rev. and Mrs. Francis Campbell Gray of Cincinnati.

Captain and Mrs. Eric Kast, in charge of the Church Army Training Center in Cincinnati, are the parents of a son.

### UP TO THE MINUTE!

THE WITNESS makes every effort to present all of the important news of the Episcopal Church as soon after it happens as possible. Therefore in order to eliminate the time lost in forwarding news copy from our New York office to our office of publication, we ask correspondents henceforth to please send all news to:

News Editor, THE WITNESS,  
Tunkhannock, Pennsylvania

We are also always glad to receive news items from others beside our regular diocesan correspondents, so whenever you have anything about your parish, church people, etc., that you consider news worthy we will be grateful if you will send it to the address above. Likewise we appreciate timely pictures, particularly of the off-moment candid variety.

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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.

**WILLIAM L. BLAKER**  
Rector at Roseburg, Oregon

Whoever wrote the editorial "Rector versus Vestry" which appeared in the February 10th issue of The Witness surely needs to take serious thought of the results to the Church of such vindictive and pugnacious writing when it appears in Church papers.

For some years I subscribed to The Witness, and found it to be a real Witness for the Church. Then, a few years ago, there was a change in editorial policy, and it was because of just such editorials as this "Rector versus Vestry" that I no longer cared to have the paper either in my home or my parish. What a pity it is that a paper which began with such fine service to the Church now seems to take delight in stirring up strife.

Too, just what is it the writer of this editorial advocates? He mentions an editorial in which he is to offer suggestions to vestries on how to go about "hiring" a new rector. Does this make of the rector the "hired man" of the vestry, and, if they can hire him, why can't they fire him?

Later on this writer states, "We are not concerned particularly with 'jobs' (what a high ideal of the work of the ministry) since we believe, as Dr. Melish has publicly stated, that no man wants to remain as rector of a parish unless the majority of its members want him to do so." After all just what are the clergy of the Episcopal Church? Are they the hirelings of vestry and congregation, or are they rather the servants of the Church? Are they to hold their "jobs" only so long as they please vestry and/or congregation, or are they bound to what they shall teach by their ordination vows of obedience to canon and rubric?

With the approach of Lent we are again asked to take "Bundles" of church papers, but, if they are to contain such writing as this "Rector versus Vestry" editorial — writing which spreads discord and tends to destroy the confidence of our people in the good judgment of their Bishops, we might, perhaps better discourage our people from taking such papers.

**Answer:** The point of the editorial was that rectors are not hirelings and should have greater protection under the canons than at present. As for "hiring" it is a fact of course that a clergyman does not become the rector of a parish without the consent of the vestry, whether you express it with the word "hire," "engage," "call" or what-not.

**KENNETH M. SILLS**  
President of Bowdoin College

I should like to congratulate The Witness warmly on the excellence of its number of February 17th dealing with the shortage of clergy in the Church. I have read with very great interest Mr. Kahle's article on the subject and believe his suggestion that the National Church must do more to finance our theological seminaries is most appropriate. The ordinary laymen should recognize the fact that the seminaries can never get aid of any sort from the state or nation, and that naturally their graduates cannot contribute sums either for yearly maintenance or for endowment. It seems to me that the support of the seminaries should be put on the budget of the National Church and that sums should be allotted to the different seminaries in accordance with their needs by some central committee. Certainly the need to supply adequate manpower for the ministry is one of our most vital missionary enterprises. We cannot expend large sums for the extension of the work of the Church throughout the nation and abroad if we do not have men to send.

**ROBERT McC. MARSH**  
Layman of New York City

May I have my turn to congratulate The Witness on an excellent performance, namely, the issue of February 17th. The improvement in form and substance which has characterized the paper during the past few months has reached a new high. Pithy news items of importance from all parts of Christianity and all parts of the world; the amusing, sensitive and moral-bearing tale of the Tyler memorial window; the business like challenge of business men for seminary financing; Chaplain Barrett's masterful and constructive diagnosis of religious education; last but not least, the complete absence of the personal idiosyncrasies and ill-tempered side-swiping which has so often marred The Witness and other religious journals. May you continue still further on the upward course!

**ROBERT O. REDDISH**  
Staff of St. Stephen's, Sewickley, Pa.

I much enjoyed the February 17 Witness with its much-needed effort for the Seminaries. Also the delightful bit about the refectory window at Episcopal Theological School.

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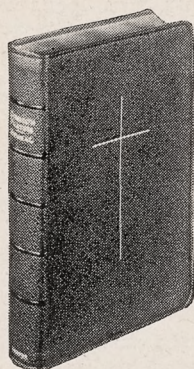
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