

THE

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Witness

April 14, 1949



HUNTINGTON AND THE PRAYER BOOK

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

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11 a.m., Morning Service and Sermon.
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Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

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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 Prayer and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff 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
5th Ave. and 10th St., New York
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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

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NEW YORK CITY
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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.

The WITNESS

For Christ and His Church

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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.

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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.

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

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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
Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 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.

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—STORY OF THE WEEK—

Bishop Gilbert Authorizes Use
Of 1549 Prayer Book

Three Services Reproduced in Pamphlets
And Distributed to the Clergy

BY
CANON T. A. SPARKS

★ In celebration of the 400th anniversary of the first Book of Common Prayer, issued in 1549, Bishop Charles K. Gilbert of New York, has authorized certain portions of the original Book to be used in churches of the diocese on Whitsunday (June 5), or on some other one day during the present year of 1949. The "propers" are those for Whitsunday. These have been reproduced in pamphlet form, and sent to all the clergy. Three services are authorized: Holy Communion, Matins, and Evensong.

These services are reproduced without change with two exceptions: First, the ancient English spelling has been modernized and, second, in the body of the services the rubrics have been simplified, and then on the last page of each pamphlet the original rubrics (i.e., directions) have been set forth. This is done with a view of not interrupting the printed service with long rubrics. It is to be noted that the word "rubric" is so-called because originally printed in red, and the word for red in Latin is "ruber."

* * * * *
Service of Holy Communion

By comparing the 1549 Book with the present American Book some changes will be noted:

1549
The Supper of the Lorde
and
The Holy Communion
Commonly Called The Masse

Gloria in excelsis, near the beginning.
The Salutation:
The Lord be with you
And with thy spirit
The Benedictus Qui Venit (page 4)
immediately after the Sanctus
(Holy, holy, holy, etc.)
Commemoration of Departed, more amplified.
Exhortation, General Confession,
and Absolution, after the Con-
secration.
Words of Administration:
Only first half of the present
sentence.
Various Exhortations.

Present Book
The Order For
The Administration of the Lord's
Supper — or
Holy Communion

Gloria in excelsis, near the end
Omitted in some places

Printing of this omitted, but often
used as an anthem.
Less amplified
Before the Consecration

Full sentence

Now at end, and "occasional."

There are a number of minor verbal changes and re-arrange-
ments, but the above gives a
good general idea of what has
been changed.

The great aim of the new
book was to promote one way
of performing the services
throughout the whole of Eng-
land, for, as the Preface of
1549 (quaint spelling) states:

"And where heretofore, there hath
been great diversities in saying
and synging in churches within
this realme: some folowyng Sals-
bury use, some Herford use, some
the use of Bangor, some of Yorke,
and some of Lincolne: Now from
henceforth, all the whole realme
shall haue but one use."

Matins and Evensong

The changes here are less
than they are in the Eucharist,
the main additions being that
each of the present offices has
a general confession followed by
an absolution given by the
Priest, and the addition of more
prayers for general purposes.

In several provinces of the
Anglican Communion the Prayer
Books now in use vary in some
details from each other, but all
trace their origin to the 1549
Book, and do not differ essen-
tially from that Book, or from
each other.

Some 35,000,000 Anglicans
throughout the world, and many
non-Anglicans use the Book of
Common Prayer, for it is es-
teemed as the finest book of
Christian devotion yet produced,
enshrining as it does forms of
prayer that go back to the
earliest ages of Christianity,
and at the same time adapted
to modern needs.

So for many reasons, this
400th anniversary is of great
significance, both for religion
and for the whole of culture
itself.

EPISCOPAL CHURCH NEWS

WELLESLEY CONFERENCE ANNOUNCES PLANS

★ One of the outstanding yearly Church conferences will be held again this year on the campus of Wellesley College, Wellesley, Mass., from June 26-July 2, for a week of intensive study and prayer. The keynote course will be given by the Rev. Clifford L. Stanley of Virginia Theological School, and the chaplain of the conference will be the Rev. Theodore P. Ferris. A comprehensive roster of subjects will be presented ranging from the study of great figures in the life of the Church, through doctrine, the Bible, the Prayer Book, Christian education, the work of women in the Church, and an exceptional range of studies in Church music.

The Rev. Robert Curry, headmaster of Lenox School, will give a course in Christian doctrine and ethics. Two courses on the Bible will be offered by the Rev. Ivor I. Curtis and the Rev. Fleming James, dean-emeritus of Sewanee. The Rev. Henry McF. Ogilby, secretary of the liturgical commission of General Convention, will present a study of the Prayer Book, and the Rev. Meredith Wood, headmaster of Hoosac School, will discuss "Prayer in a Scientific Age." The place of women in the life of the Church will be described in a course given by Mrs. Henry Hill Pierce, distinguished lay leader and member of the Witness advisory board. The Church history course will be given by the Rev. Powell M. Dawley of General Seminary, and a survey of the beliefs held in the "Three Great Christian Traditions" of Roman Catholicism, Protestantism and Anglicanism will be conducted by the Rev. James A. Pike, chaplain-elect of Columbia University. The Rev. Rollin Fair-

banks, professor in pastoral theology at Episcopal Theological School, presents a course in applied religion; and in Christian education, the two leaders will be Miss Dora P. Chaplin of the National Council, and the Rev. David R. Hunter of Massachusetts.

The School of Music will be conducted by Everett Titcomb, George Faxon and Francis W. Snow, eminent Boston musicians. Their subjects will be in the fields of choral worship, plain-song and organ playing. David McK. Williams, leading organist and composer, will offer a course in "The Oratorio and Larger Choral Works."

Requests for further information about the conference should be addressed to Miss Beatrice M. Hamilton, 1 Joy Street, Boston, Mass.

MEASURING ROD FOR YOUR RELIGION

★ Bishop Fred Ingley of Colorado supplies what he terms a measuring rod for your religion: "Has your religion inspired you to accept discipline and to endure hardships? Has your religion made you kindly and sympathetic? Can you be high-minded amidst drudgery and difficulty? Can you be happy alone? Can you look out on the world and see something besides dollars and cents? Can you look up into the sky at night and see beyond the stars? Can your soul claim relationship with its maker? Can you take it?"

NEW LAY WORKERS FOR LIBERIA

★ At a noonday service in the chapel at Church Missions House, New York City, Presiding Bishop Sherrill commissioned W. Richard Hughes, Jr., and Mrs. Hughes, as mission-

aries for work in Liberia. They left for Liberia by plane on April 1. Bishop Harris intends to place Mr. and Mrs. Hughes in charge of the Julia C. Emery Hall at Bromley, and later to transfer them to teaching work at Cuttington College. Mr. Hughes is a member of St. John's Church, West Los Angeles. Upon his graduation from the University of California at Los Angeles in 1940, he joined the staff of the Church Home for Children in the diocese of Los Angeles as a resident director of recreation, and remained there until he went into the army in 1941. He served in the army for more than four years, a part of the time being spent in Europe. Upon his discharge he joined the staff of Harvard School, North Hollywood, and later re-entered the University of California as a graduate student and teaching assistant. Mrs. Hughes is also a graduate of the University of California.



Willing workers, Jay McKay and Bernard Manning, are busy helping to remodel student center. Jay is former president of Canterbury Club at the University of South Carolina.

APOSTOLIC SUCCESSION A CRITICAL ISSUE

★ "The Story of the Church of South India" was the Rev. Gardner M. Day's theme at a recent service sponsored by the Alpha club of the diocese of Newark in St. John's, Passaic, N. J.

Bishops Washburn and Ludlow took part in the service which was arranged for the men of the diocese, and is expected to become an annual event of the Alpha club whose motto is "First things first." Day gave a graphic account of the history of the new Church in India from its first beginning in 1901 down to last year's Lambeth conference. He expressed disappointment over Lambeth's failure to come out with an affirmation of complete recognition and approval, although a majority of the bishops present voted in favor of such action.

According to Day the crucial point of difficulty, whenever our Church meets with any non-Episcopal Church to discuss possible unity, centers around the orders of the ministry and, in particular, the doctrine of Apostolic succession. We repeatedly find ourselves a house divided between the Anglo-Catholic and the Evangelical points of view. The former insists that a bishop is of the "esse" or the essential being of the Church, and the logical conclusion of this position is that Churches without properly consecrated bishops do not really have valid ministries.

On the other hand, the Evangelical point of view is that bishops are of the "bene esse" or well-being of the Church. In other words bishops are extremely valuable as the history and tradition of the Church demonstrate. They are very important for the unity of the Church. It can be claimed that the episcopate has proved to be both providential and expedient. The Evangelical is thus convinced that bishops are for the "well-being" of the Church, but he refuses the further claim

that they are absolutely essential for the existence of a "true church." He sees the grace of God operating in ministries other than his own, and recognizes these too as having validity. As Day pointed out, until these divergent theories can be more or less reconciled the Episcopal Church will remain incapable of agreeing on unity of any kind with non-episcopal Christian bodies.

"CONVERTS" LISTED IN HARRISBURG

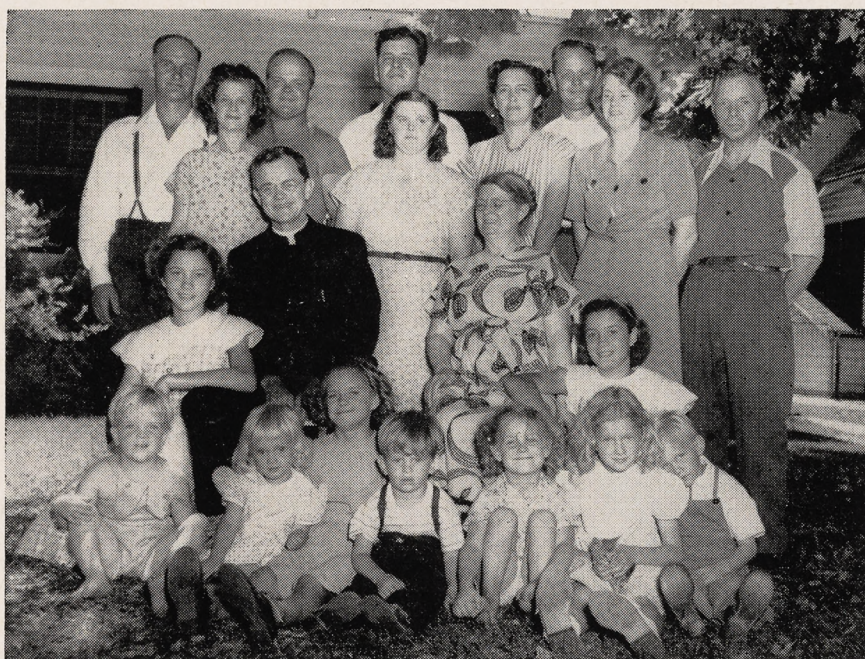
★ Of the 630 persons confirmed or received during the past year in the diocese of Harrisburg, 315 were not brought up in the Episcopal Church. Their former affiliations were as follows: Baptist 12, Brethren 2, Christian Church 3, Church of God 5, Congregational 3, Disciples 1, Eastern Orthodox 11, Evangelical 12, Evangelical and Reformed 5, Evangelical United Brethren 19, Judaism 1, Lutheran 46, Methodist 69, Moravian 1, Presbyterian 43, Reformed 14, Roman Catholic 38, Universalist 1, no former affiliation 29.

BISHOP ACCEPTS NEW DIOCESAN OFFICES

★ Bishop Phillips, diocese of Southwestern Virginia, and his special advisory committee have accepted from the contractor the building for new diocesan offices which has been erected at 1000 First Street, S. W. Roanoke, and which is to be known as "Evans Diocesan House" in honor of Mrs. Lettie Pate Evans of Hot Springs, Va., who gave the building to the diocese. The offices were moved to the new location on March 19. In the near future there will be a formal opening. The lot for Evans House is the gift of two sisters in Roanoke, Mrs. George Scott Shackelford and Mrs. Louise Fishburn Fowlkes of Roanoke.

GENEROUS RESPONSE TO RELIEF FUND

★ A preliminary report of the contribution of the diocese of Central New York to the Presiding Bishop's Fund shows an immediate response totaling 60 per cent of the yearly quota. The amount so far reported from that diocese is \$14,297.



Rector of Trinity Church, Madera, California, is the Rev. Chester C. Hill. Here he poses in a three-generation portrait, with Mrs. Hill, nine of his ten grandchildren, and the children's parents.

EPISCOPAL CHURCH NEWS

PARTICIPATES IN REDEDICATION

★ Charles P. Taft, former president of the Federal Council and prominent Episcopal layman, took part in the rededication of New York City's Central synagogue. The synagogue dates back to 1870, when its cornerstone was laid. One thousand members of the congregation and friends heard Taft say that the churches in this country have an obligation toward the "man of power" as well as "the small man." He added that it was the duty of the church to make the man of power as well as lesser individuals conscious of the common fellowship they must share. Dr. Johna B. Wise is rabbi of the congregation.

CLERGY LEADERS IN INTERCHURCH WORK

★ In San Antonio, Texas, the Council of Churches, represented by 14 denominations and supported by 62 churches, is carrying through a notable program of solid accomplishments. It



David Hartman of Belle Alliance, La., is one of many children who belong to the Sunday School by Mail.

provides a visual aid library, institutions chaplaincy service, 13 radio programs each week, information on voting, a Bible chair at a nearby junior college, distribution of devotional literature, preaching missions, and leadership training schools. Bishop Jones of West Texas is chairman of the committee on research and Church planning, and the Rev. Harold Gosnell, rector of St. Mark's Church, San Antonio, is chairman of the department of public relations.

RAYMOND S. HALL NEW DIRECTOR

★ Bishop Charles K. Gilbert of New York conducted the service of the institution of the Rev. Raymond S. Hall as director of the Seamen's Church Institute on March 24. The ceremony was attended by seamen, clergy, members of the institute's board of managers, and shipping officials, and was held in the chapel of Our Saviour at the Institute. Mr. Hall was appointed director to succeed the Rev. Harold H. Kelley, who retired after serving 14 years. Before the war, Mr. Hall was rector of St. John's Church, Lowell, Mass. He served from 1942 to 1946 as chaplain with the 101st airborne division. He became director of the Seamen's Club of Boston after the war, and in August, 1947, he came to the New York Institute as assistant to Mr. Kelley.

LAST SERVICES FOR BISHOP CREIGHTON

★ A service of interment of the ashes of the late Bishop Frank W. Creighton, sixth bishop of Michigan, was held in the crypt of St. Paul's Cathedral, Detroit, March 30. The service was conducted by Bishop Richard S. Emrich and Canon Gordon Matthews, executive secretary of the diocese. In at-

tendance at the service were officers of the diocese, members of the standing committee, and other old friends of the late bishop. Mrs. Creighton, who now lives in Washington, D. C., came on for the service, accompanied by the Rev. William F. Creighton of Bethesda, Md., one of her sons.

ATTENDANCE BETTER IN BRITISH CHURCHES

★ A survey of the "British Weekly" revealed that 20 per cent of the people of England go to Church regularly. The poll upset a widely held belief that only ten per cent of the population attended regularly.

FIRST PRAYER BOOK ON DISPLAY

An original copy of the Book of Common Prayer (1549 edition) is now being exhibited at the Huntington Library in Pasadena, Calif. The library has it on display in honor of the 400th anniversary of its publication.

CLERGYMEN IN CHINA SUPPORT THEMSELVES

★ Bishop Quentin Huang, telling of a conference he had recently with Bishop Y. Y. Tsu, writes the National Council of the condition of the churches in the communist occupied areas. He said that it has been decided that each clergyman must learn some avocation, such as farming, motor cars and bicycles, carpentry, tailoring, etc., so that he will be able to earn a living during the communist occupation when churches are not permitted to pay clergy salaries. "We should like to utilize this crisis for something valuable," Bishop Huang said. "Likely it may help the Church in China to become self-supporting earlier than we expected. At least we hope so."

JUDGE ORDERS TRIAL OF MELISH CASE

★ Bishop DeWolfe of Long Island has been enjoined by a Justice of the N. Y. Supreme Court from removing the Rev. John Howard Melish as rector of the Church of the Holy Trinity in Brooklyn. At the same time the rector was enjoined from interfering with the vestry. The court held that the status quo must be maintained in the parish until the controversy can be tried, and he set April 18 as the date for the trial. This date is the day when the regular annual meeting of the parish is scheduled when, under normal procedure, several vestrymen would be elected. Dr. Melish said that he believed the ruling of the court would have no effect on the holding of the meeting. He also expressed satisfaction with the ruling "because a trial will bring all the issues out in the open."

Bishop DeWolfe, prior to the court's order, had issued a directive under canonical law dissolving the pastorate of Dr. Melish, but this was made non-effective by the injunction of April 7th.

BISHOP MANNING HONORED

★ Bishop William T. Manning, retired, received a decoration from the Greek government last week. The award, which was Grand Commander of the Order of the Phoenix, was presented by the Greek Consul, at the request of Patriarch Athenagoras, for services Bishop Manning rendered the Greek government.

WOMEN REFUSED AS LAY DELEGATES

★ At the 61st annual convention of the diocese of Oregon, delegates recently refused to permit women to be named lay delegates to the convention. A proposal to revise the present canon which excludes women

was made by the Rev. Alexander Anderson, rector of St. David's, Portland. It was rejected by a voice vote.

UNIQUE ORDINATION IN MINNESOTA

★ Five priests and two deacons were ordained last month in the diocese of Minnesota without benefit of seminary training. A mass ordination was performed on March 11 in the Church of St. Stephen the Martyr, Edina, Minn., by Bishop Stephen E. Keeler and the ordination sermon was preached by the Rev. Glenn Lewis. The seven men began their work in the diocese as lay vicars doing missionary work and studied for an earlier ordination under the direction of the examining chaplains in the diocese. They were ordained under the canonical provision which makes it possible for men to enter the ministry without seminary training.

The Rev. Alan Humrickhouse, Little Falls, ordained priest, will continue his work as priest-in-charge of the Church of Our Savior, Little Falls, and Grace Church, Royalton.

The Rev. Reno W. Keuhnel,

Fergus Falls, ordained priest, will carry on his work as priest-in-charge at St. James', Fergus Falls, and St. Luke's, Detroit Lake.

The Rev. Glenn M. Reid, Minneapolis, ordained priest, will continue his work at St. Matthew's, Minneapolis.

The Rev. John W. Thomas, Worthington, ordained priest, will continue his work at St. John's Church, Worthington.

The Rev. Robert D. Wright, Marshall, ordained priest, will continue his work at St. James', Marshall.

Victor S. Burrows, New Ulm, was ordained to the diaconate. He will continue his work at St. Peter's Church, New Ulm, and All Souls Church, Sleepy Eye.

Paul H. LePere, Hinckley, was ordained to the diaconate. He will continue as deacon vicar in charge of missions at Hinckley, Rush City and Moose Lake.

THE PICTURE ON THE COVER

★ The Christus Victor, pictured on the cover, is in Trinity Church, Ossining, N. Y., and was designed and executed by the firm of Calvert, Herrick and Riedinger of New York City.

DEATH BE NOT PROUD

Death be not proud, though some have called thee
Mighty and dreadful, for, thou art not soe.
For those whom thou think'st thou dost overthrow,
Die not, poore death, nor yet canst thou kill mee.
From rest and sleepe, which but thy pictures bee,
Much pleasure, then from thee, much more must flow,
And soonest our best men with thee doe goe,
Rest of their bones, and soules deliverie.
Thou art slave to Fate, Chance, Kings and desparate men,
And dost with poyson, warre, and sicknesse dwell,
And poppie, or charmes can make us sleepe as well,
And better than thy stroake; why swell'st thou then?
One short sleepe past, wee wake eternally,
And death shall be no more; death thou shalt die.

—JOHN DONNE, "Holy Sonnets," No. X.

ECUMENICAL NEWS

HOLD CONFERENCE ON CHURCH AND JEWS

A week-long study conference was held this month at the Ecumenical Institute in Bossey, Switzerland, devoted to the study of "The Church and the Jews." Sponsored jointly by the World Council of Churches and the International Committee for a Christian Approach to the Jews, the conference was attended by twenty delegates from the United States, Great Britain, France, Holland, Germany, Sweden and Switzerland. While agreeing that the great task was "the evidencing of Christ as the Savior of Gentile and Jew alike," the conference also urged that anti-Semitism be combatted through educational programs in Christian Churches.

Theological aspects of the conference theme, "The Church and the Jewish people in the light of the Biblical message," were presented by Professor Rengstorff, of Germany, and Dr. James Parkes, of England, author of "Judaism and Christianity." Other speakers included Dr. Conrad Hoffman, of New York, who discussed the present status of Zionism; and the Rev. W. Simpson of London, secretary of the British council of Christians and Jews, who spoke on "Evangelism and Tolerance."

CHURCH-LABOR TIES STRENGTHENED

The National Religion and Labor Foundation held its annual conference at Cincinnati, O., recently, with an attendance of 225 delegates representing Protestant, Roman Catholic and Jewish religious groups and at least 25 labor unions. Since this attendance was twice as many as those attending last year's meeting in Pittsburgh, it is taken as a reflection of in-

creased interest among labor leaders and churchmen in establishing closer relationships between religion and labor. John Wilmot, member of the British Parliament, addressed concluding sessions. The meeting was presided over by John G. Ramsay, Atlanta, Ga., public relations official of the CIO and national chairman of the Religion and Labor Foundation. There were no resolutions.

NIEMOLLER WON'T USE TITLE OF BISHOP

At the constituting synod of the Evangelical Church in Hesse and Nassau, Germany, Martin Niemoller objected to a proposal to henceforth call him "Reichsbischof" (bishop). He said his present title, "Kirchenpräsident" (president), was more suitable, because "it safeguarded the leadership of the Church against misunderstanding in the clerical sense." He also said his renunciation of the title was a "sincere sign of repentance for the past, and also for the present." The synod deferred to his wishes.

CONFERENCE IN SIAM ON SOCIAL CHANGE

Bangkok, Siam, will be the site of a major meeting of East Asia Church leaders representing the area of Pakistan to the Philippines. It will be held in December, 1949, and the theme will be "The Christian Church in Changing Eastern Asia." Co-operative action between denominations will be discussed, and also the relationships between Christianity and the eastern religions — Hinduism, Buddhism and Mohammedanism. The delegates will seek answers to the problems of evangelism involved in the rapidly changing political and social scene of East Asia.

Sponsored by the World Coun-

cil of Churches and the International Missionary Council, the conference will be attended by representatives of the Christian Churches in China, India, Japan, Korea and other Southeast Asian countries. Other delegates will be the Rev. John Mackay, Princeton University, U.S.A., and the Rev. Charles Ranson, of the International Missionary Council, and Dr. W. A. Visser 't Hooft, World Council of Churches.

FRIENDS OPEN CENTER IN ISRAEL

The American Friends Service Committee has opened a community center in Old City, Acre, Israel, for the benefit of Arab refugees who are confined within the walled city. Clarence E. Pickett, executive secretary of the Service Committee, recently returned from a two months' visit to the Middle East, reports that the community center is providing educational motion pictures, recreational facilities and sewing classes for relief clothing projects. The Quaker team of five people, whose headquarters are in Old Acre, distribute clothing and textiles to both Arabs and Jews in five Israeli communities and carry on a program of individual services.

TO BAN WEDDINGS BY CHILD MINISTERS

In Los Angeles, Cal., a group of ministers are sponsoring a movement to get a bill before the State Assembly which would prohibit the performance of the marriage rite by "any person who had not yet attained his majority" of 21 years. The movement is a reaction to the marriage ceremony performed recently in Long Beach, Cal., by a four-year-old "ordained" minister.

EDITORIALS

Hell Today Is Vanquished

WITH unashamed enthusiasm Christians and near Christians will soon be keeping Easter and hailing the festal day by singing the familiar and long loved Easter hymns. And they will thus be behaving quite properly, for Easter is something to sing about. In the words from Arthur Sullivan's hymn, "Welcome Happy Morning,"—"Hell today is vanquished, heaven is won today." Man's ancient enemies: sin, Satan, and death, have been overcome by Christ's rising from the dead; and through him shall all be made alive. Against his Church the gates of hell shall not prevail. These are the cheerful tidings of the Christian gospel, and therefore good Christian men everywhere will sing, rejoice, and give thanks to God for his "unspeakable benefits" to us and to all mankind. We need to know that a way has been provided by God through which the power of hell which has held us captive so long may be broken. We do know it in Christ, and so we lift up our hearts and raise our voices in a grateful Alleluia.

It comes to us as a shock, therefore, to read that the head of the Roman Catholic Church, in a pre-Easter pronouncement to his priests and people, has declared that times like these call for a renewed emphasis in preaching on hell fire and damnation. "The preaching of hell," he said, "is more than ever urgent today. . . . Desire for heaven is a more perfect motive than fear of eternal punishment, but from this it does not follow that it is the most effective motive to hold people from sin and convert them to God."

We cannot help but recall that Jesus, at the beginning of his ministry, put Satan behind him properly, scorning to use him even for his own purposes. A show of power or fear of the unknown he would not use to coerce men into the Kingdom of God. He would rather love them unto the end; and show them that only by the

power of God, which is the power of unrelenting and uncompromising love, can Satan be cast out. So, in the strength of that love he died on the Cross and rose again from the dead. Satan and death therefore have no dominion over those whose lives are hid with Christ in God.

That is the Easter message we must preach to a world in despair, — that the powers of death and hell have done the worst which is their best, but all they can do is not enough, for on Easter

"He closed the yawning gates of hell,

The bars from heaven's high portals fell;

Let hymns of praise his triumphs tell,
Alleluia."

"QUOTES"

CHRIST is arisen!
Joy to the Mortal One,
Whom the unmerited
Clinging, inherited
Needs did imprison.

Christ is ascended!
Bliss hath invested him, —
Woes that molested him,
Trials that tested him,
Gloriously ended!

Christ is arisen
Out of Corruption's womb
Burst ye the prison,
Break from your gloom!
Praising and pleading him,
Lovingly needing him,
Brotherly feeding him,
Preaching and speeding him,
Blessing, succeeding him,
Thus is the Master near, —
Thus is He here!

—GOETHE
from "Easter Chorus"
from Faust.

The Slender Thread

THE enemies of Jesus exulted when they thought they had succeeded in cornering Jesus at last. The Cross was the right place for such enemies of the established order as he had shown himself to be. They had been frightened, these proud little men, frightened that Jesus would lead the crowds away from them, and that they would lose their shiny little places in the sun. But they had smartly turned the crowds against him with grim laughter and gloated, "He saved others, Himself he cannot save." And one of the thieves, nailed to a cross close by

Jesus, took up the cry, "Art not thou the Christ? Save thyself and us."

But he could not. That was one thing that Jesus was not able to do. Because he was love, clothed in the flesh, it was not in his nature to save himself. It was his nature to save. The Almighty God, the all-loving cannot by his saving character, be a self-saver.

From this comes a truth that is sobering and startling. God in his turn can save only those who are willing to be savers themselves. Jesus therefore instructed his disciples to pray "Forgive us our trespasses, as we forgive those who trespass against us." In short, God can forgive

only those who themselves have forgiving hearts. For only forgiving people understand forgiveness. Only they can accept forgiveness.

Yet there has crept into Christianity a strange notion that a man's first duty is to attend to his own salvation, to see that his own soul is prepared to pass a sort of heavenly entrance examination. How could anyone ever have drawn that selfish little idea out of Jesus' teaching? He taught that our first duty is to obey the will of God, and that his will then sets us to work in neighborly, life-saving action for others. Self-love cuts a man off from God's grace.

There is an old legend of a man in hell who prayed earnestly to be released from torment. At last a voice said, "Rescue will come." A slender thread was let down, and he was told to grasp it. He did so, and thin though the thread seemed, it began to draw him up. But others, seeing him being released, seized hold

of his garments that they might also be drawn out of torment. The man kicked them off, crying "The thread will break." And break it did. Again the voice spoke, "The thread of the love of God was strong enough to save both you and your brothers, but it was not strong enough to save you alone!"

A Reminder

SEVERAL hundred parishes have distributed copies of *The Witness* during Lent. For many of them this will be the last number so distributed until September when the General Convention meets. We hope therefore that many of you who have been receiving your copy from your parish will now become regular subscribers. There is a statement about the magazine on page sixteen, with a form which we urge you to use.

Huntington and The Prayer Book

BY

EDWARD L. PARSONS

The Retired Bishop of California

THE Prayer Book is anonymous. Except for the authorship of the Epistles and Gospels and the little Prayer of St. Chrysostom no names of individuals appear; and in the latter case the name means only that the prayer comes from the Eastern liturgy known as St. Chrysostom's. Now and again however a special prayer is known to have been composed by a certain individual (as for example the prayer for all Conditions of Men by Bishop Gunning in 1662) and now and again an individual is known to have had a dominating influence in the adjustment of the Book to new conditions. In the last paper we were concerned with Cranmer and his influence. We noted that whatever view we might take of his theology or his uncertain course in official life his impress upon the Book is unique and lasting. The dignity, the rhythmical movement and the devotional depth of its English prose unquestionably stem from him.

As we turn to the American Prayer Book we know that although the result is anonymous, there were three men whose work counted most when the little Church found itself bound by the fact of independence to revise the English Book of 1662. They were Dr. William Smith of Maryland, later head of the Church college which is

now the University of Pennsylvania, Bishop White of Pennsylvania and Bishop Seabury of Connecticut. The first two, associated with Dr. Wharton in the preparation of a Proposed Book which appeared in 1785 and was not favorably received (its story would fill a whole article), must have been largely responsible for the changes from the English Book which were adopted in 1789. But the most important change was due to Bishop Seabury. Consecrated Bishop in Scotland in 1784 he brought with him back to America the promise to do what he could to introduce into the American Book a Prayer of Consecration like that in the Scotch book; a prayer in which the Oblation and Invocation follow the words of Institution. The Convention accepted it.

Thus the Church started off on its independent career with a Book based on the 1662 Book of the Church of England. It altered some prayers to meet its new status. It dropped a few of the best things in the English Book and it accepted a far more adequate Prayer of Consecration. Church people were satisfied and nearly seventy-five years went by before any serious attempt was made at revision. In 1853 the famous Memorial appeared. It was addressed

to the House of Bishops. It deplored the divided state of Protestant Christianity in America. It raised the question as to whether the Episcopal Church breaking down its "fixed and invariable modes of worship" and its carefully articulated form of government might not become the center of a new unity, offering Episcopal ordination and a relative freedom of worship. The Memorial stirred immense interest and much controversy. In it were the germs of the unity proposals of 1886, and of the revised Prayer Book of 1892.

The Famous Memorial

BUT things like that don't just happen. Behind the Memorial was a great creative personality, Wm. Augustus Muhlenberg, whom Dr. Shepherd rightly describes as one of the giants of our American Church history. He started the first Church School, the first free church of any importance, the first sisterhood, the first fresh air fund, and the first Church hospital in America (St. Luke's in New York). He was deeply stirred by the irreligion of the masses and the divisions in Christ's Church. He saw the results of rigidity, complacency and lack of vision in his own Church, and in the Memorial, signed by many leading Churchmen, he (or they) pleaded for a wider, a more comprehensive policy, an opening of the doors that all might come in. Nothing very immediate came of the Memorial but its meaning and its spirit lived on, took fuller possession of men's minds and hearts and opened the way for great steps forward. Twenty years later people began to hear of a young man, rector of All Saints' Church in Worcester, Massachusetts, whose sermons were breathing the very spirit of the famous Memorial, and whose Churchmanship was a type of that Evangelical Catholicism which Dr. Muhlenberg espoused. The young man was William Reed Huntington, another giant, the most creative and constructive figure in the Episcopal Church during the last quarter of the 19th century, the man who framed the Quadrilateral and who broke the tradition that the Prayer Book of 1789 was too sacred to be touched.

Huntington was born in 1838 in Lowell, Mass. He was New England to the core; graduated at Harvard, studied for the ministry under the direction of Dr. Frederick D. Huntington of Emmanuel Church, Boston (later Bishop of Central New York), served as his assistant and in 1862 on his ordination to the priesthood, became rector of All Saints' Church, Worcester. There he stayed in spite of many calls to go elsewhere until in 1883 he went to New York to be rector of Grace Church in succession to Bishop Potter.

He had declined election to be Bishop of Iowa and to permit his name to be presented in other dioceses. He continued to "decline" and was still at Grace Church when his death came in 1909.

His outward life was unadventurous, steady, characteristic of his time. But inwardly his Christian faith was enriched and directed by a great sense of mission. Muhlenberg's conviction that America was destined to vast expansion and that the Episcopal Church had a vast opportunity was his. The spirit of the Memorial of 1853 and its dominating purpose were his. It has been pointed out that in his letters and writings there is little reference to Muhlenberg's influence. But it was very real. If a personal experience may be pardoned, I had the privilege of serving the first year of my ministry with him at Grace Church. He often spoke of the Memorial Movement and I am sure considered his own work for unity and for Prayer Book revision as its continuance.

Concern for Unity

ALTHOUGH we are concerned here with what he contributed to the Prayer Book, it is important to realize that his concern for its enrichment and flexibility most certainly grew out of his concern for the unity of the Church. Here is a quotation from a Worcester sermon: "There is no rallying cry so contagious, so effective as unity when once men take it up in earnest. A Church elastic in its methods of work, reverent in its worship, not ambiguous or double-tongued in its message, but firm in its grasp upon essentials while allowing the greatest play of opinion as to all matters not of the essence of the faith; such is the Church for which the Republic waits, nay towards which she moves." (And we may add still waits.) It was with this spirit that in the early 70's he preached a sermon in which he outlined the basis for unity which he called the Quadrilateral. It was the source of the Bishops' declaration in 1886 at Chicago, and it was because he conceived that one factor in this unity movement or one contribution to it must be the enrichment of worship that he undertook to launch the Church on a revision of the Book of 1789.

The Church was getting restless about its worship. There was dissatisfaction with the lectionary. There was agitation for more freedom. A commission had been appointed in 1877 to consider the lectionary and some other suggestions. Then in 1880 Huntington presented a resolution calling for a commission to "Consider and report what changes if any" in rubrics, etc., were needed. We were, he reminded the

convention, approaching the centennial of the Church's organized life in America. The result was a report in 1883 asking for many changes and carrying with it what was called the Book Annexed, i.e. the Prayer Book as it would look if those changes were accepted. Huntington was secretary of the commission. The inspiration of the work and the execution of it were primarily his. His too was the compelling leadership which carried the report through the House of Deputies. The final vote was almost unanimous.

But, alas there was still abroad that feeling that somehow the Book was too sacred to be touched, and there were of course many individuals who were opposed to one or another proposal. The action of 1883 came up for ratification in 1886. The opposition succeeded in getting the whole matter referred back to a new commission, on which with rare understanding of the best parliamentary tactics Huntington declined to serve. There was much debate in 1889, but a large part of what the Book Annexed proposed was accepted and in 1892 the work was completed. It was Huntington who had done it. His sound liturgical taste, his command of noble English, his wide vision of what was needed, all based upon solid scholarship and devoted and exacting work, were coupled with extraordinary power of debate and understanding of parliamentary tactics. In General Convention he never lost his head. He always went to the root of the matter.

Enriched Book

OF what that revision brought us there can be but brief mention here. The Book was enriched. For example the Gospel Canticles, Magnificat and Nunc Dimittis were brought back into Evening Prayer as were the versicles so familiar in the English Book. There were no changes in the Communion Office, but provision was made for a first Communion on Christmas and Whitsunday. How we would miss St. Luke's story of the Nativity if it could not be read on that great feast! The Transfiguration was added to the list of holy days with a superb collect of which Huntington was the author. There were additional special prayers, a lesson in the Confirmation Service and other additions. Equally important was the greatly added flexibility; the recognition that choir offices and the Eucharist are each and all separate; the admitted shortening of Morning and Evening Prayer and the Litany.

Those Church people whose memories go back of 1892 will remember the newness of the book and the way in which gradually it came to be familiar, to be thought of as having always been

that way. Some will realize how even the few changes vastly enriched worship. But perhaps the most important thing that had happened was the recognition that worship is a growing, changing function of the Church and that as was made clear by Cranmer back in 1549 no order of worship is a fixed and absolute thing. The way was opened for the Episcopal Church to alter and adapt its worship as new conditions arose. It undertook further revision only twenty-one years later; the book of 1928 being the fruit of that effort. The standing liturgical commission is the witness to this new attitude towards worship. But that 1928 Book too owed much directly to Huntington and the Book Annexed and indirectly to him as his leadership inspired younger men.

"And what shall I say more?" Huntington's leadership in the unity movement; his dominating influence in all constitutional and canonical revision, his preeminence as a debater, his balanced judgment, his concentration upon the great purposes to which he had committed himself put him for a generation in the first rank of Churchmen. One could write on indefinitely of his touch upon this or that aspect of Church life, always creative, always imaginative and always real; but it is enough to repeat that from him came the formulation of what has become the key to Anglicanism's approach to unity and to him we in America owe much of the richness and flexibility of our Book of Common Prayer and our determination to keep it always adjusted to the changing needs of changing times.

Talking It Over

BY W. B. SPOFFORD

LIFE magazine recently blasted the Cultural and Scientific Conference for World Peace by printing pictures of fifty Americans charging that they were either "Fellow-Travelers" or "Dupes." Among those so castigated were several winners of the Nobel prize; distinguished poets, playwrights, philosophers, professors, and two of the most respected and best loved Episcopalians of this generation—Professor Vida D. Scudder and Bishop Edward L. Parsons. Certainly one's I. Q. does not have to be very high to reason that there must be some merit in the opinions held by these fifty on the matter of world peace and how to attain it.

A man is known by the company he keeps, so the saying goes, so all I can say in answer to the numerous inquiries I have received, is that any time Life or any other sheet wants to put me in such distinguished company it is OK with me.

In Sure and Certain Hope

By

LEIGH R. URBAN

Retired Clergyman of Western Massachusetts

MORE ESCHATOLOGY

Let me carry your thoughts back to the garden. The garden goes into the winter of seeming death all prepared for the next spring. The leaves wither and fall. Yes. But it is because the forming of next year's buds is shutting off the flow of sap from the old leaves. Dig into the ground about the ferns in the fall and you will find next year's fronds already formed and ready to unroll and expand with the expected spring. Bulbs, like the tulips, have next year's leaves and flowers already formed in miniature within them. The iris, after the exhausting effort to produce its gorgeous bloom in the spring, goes into a period of rest; then, in late summer, it awakes and begins to prepare for the next year. Next year's leaves are formed at the base of the old ones which will soon die; and in the heart of the rhizome is next year's flower. Winter is still to come; but the plants accept the winter of death in sure and certain hope of the resurrection.

All this is a parable of vital significance. Its application to the individual is familiar enough. Within the framework of this earthly body there is now being formed, St. Paul tells us, the "spiritual body," the mode of expression fitted to the spiritual environment of the life of the world to come. And though this body be destroyed, though this earthly complex of flesh and blood disintegrate in death, the spirit has a fitting body prepared for the resurrection.

But it applies also to social groups. Within the body of our disintegrating society there are forming the beginnings of a new social order. Within our disintegrating Christendom there are forming the beginnings of a new life for the Church. There are many signs for him who has the eye to see. As one significant sign note the troubled conscience of the Church, disturbing its complacency and bringing spiritual awakening. "The sacrifices of God are a troubled spirit." The conscience of the Church is troubled about the social order with its deep-rooted evils which the Church has so long quietly accepted, and by which it has sometimes profited. Out of this troubling is coming a deeper conviction of the responsibility of the Church not only for in-

dividual salvation but for the moral and spiritual health of society. The conscience of the Church is troubled about the sin of war, in which the Church has too long acquiesced; and out of this troubling the gospel ethic of sacrificial love, of forgiveness and reconciliation, is coming to life again. The Church is troubled about its own divisions and disorder, and out of this troubling is coming a longing for unity and for a broader conception of catholicity. The conscience of the Church is troubled about its own dullness and ineffectiveness and failure to reach the hearts of the masses; and out of this troubling is coming the sense of need for a new and more vital evangelism. This troubling of conscience, with its spiritual awakening, is so far limited to a minority, mostly our spiritually-minded leaders. And we remember that between the thought of the leaders and the thought of the masses there is always a cultural lag. It takes time for new concepts and new ideals to filter into and influence the minds of the masses. Our twentieth century practical materialism, whether boastfully proclaimed as in Russia or practiced though unavowed as in our western world, is the product of the "scientific materialism" of the nineteenth century, which has slowly filtered into the minds of the masses and dominates our civilization, although it is now discredited by foremost scientists and philosophers. There is always a cultural lag between the thought of the leaders and that of the masses. So there will be a long lag between the spiritual awakening of today and the awakening of the Church as a whole. A new springtime of the spirit will come; but before it comes we may have to go through the winter of the death of our materialistic civilization, and perhaps through a disintegration of our present forms of Church life for a reintegration into more adequate forms. We recall the words of Robert Browning about Christ:

That one face, far from vanish, rather grows,
Or decomposes but to recompose.

That might also be said of the Church, the Body of Christ; for all through history its forms of thought and worship and organization have been decomposing but to recompose.

Ecumenical Spirit

BUT the most promising sign of a new springtime for the Church is the growth of the ecumenical spirit, to which the Church bears witness in the conferences culminating in Amsterdam. The sectarian pattern of the Church is decomposing. The Church will recompose in a new pattern. Some current Protestant unions may be but strategic retreats because of the heavy overhead and spiritual ineffectiveness of denominationalism. But the ecumenical movement is far greater than this. The Church is slowly but definitely feeling its way to some pattern of inclusive catholicity. It may be a long time before the Anglican Communion realizes its genius for a rich, vital catholicity capable of growth and adaptation and learns to make its inner tensions between Catholic and Protestant elements fruitful instead of disruptive. It may be a long time before Protestantism learns to disentangle its gift of spiritual freedom from the license of individualism and divisive sectarianism in which it has been so long enmeshed. It may be a long time before the Orthodox Churches of the East awake from their sleep of ancient isolation and contribute their rich treasures to the whole Church. It may be a still longer time before the Church of Rome cleanses its vast potential of spiritual power from the poison of ecclesiastical pride (the deadliest form of the seven deadly sins) and modifies its iron formula for reunion, unconditional surrender to the papacy. The times and the seasons are in the hand of God. But the ecumenical movement has begun. A new springtime of the spirit will come. God's time-schedule is in operation. The succession of the seasons of the spirit is in his hand. And the seasons do not fail. Life, death, new life. Through integration, disintegration, reintegration, the life of the spirit takes new and higher forms. Christ lived, and died, and rose again. His Church, "far from vanish, rather grows; or decomposes but to recompose."

The Christian, like a good gardener, must learn to work with patience for an end which he but dimly discerns and which he cannot hasten, but which he knows is the sure will of God. He must accept the divine rhythm of the seasons, of life and death, of growth and decay. But he must learn to free himself from the tyranny of time and from the sin of measuring success by temporal, visible results where and when he thinks they should appear. The times are in the hand of God. And the results are his. "For thine is the kingdom, the power and the glory."

Let us hear the conclusion of the whole matter. The garden, with its mystery of ceaseless

creativity, its processes of growth, its lavish wealth of variety and of beauty and its appointed seasons of death and new life, would teach us to rely more utterly upon God and to approach our work for him with a serener faith and less anxiety. Therefore I say unto you, be not anxious. Consider the lilies. Be not anxious, therefore, how much money is raised, how many guilds are formed or committees organized, how much printed matter you get out or what favorable statistics you present. Is not the life more than statistics? And are not the souls of the children of God more than dollars? But seek above all else the Kingdom of God and his righteousness, the dominance of God in every life and in every relationship of life, and other things will take care of themselves.

Failure and Triumph

BY

GEORGE I. HILLER

Rector of Trinity, Miami

IT is a familiar idea with us that Good Friday is the symbol of failure and Easter of triumph. That in his death and the end of their earthly dreams, the disciples were conscious of the failure of their hopes, while on the morn of the Resurrection those hopes revived and they took to themselves a new lease on life.

The greatest failure of Good Friday was the desertion of the disciples. Hopeless because things had not worked out their way; tired physically, they could not watch for one hour; the opposition was so strong that to remain faithful to him would cost too much. Peter trusting and boasting his loyalty, was but a fair example of the inability of that group to stand the adversity which seemingly over-took their Master and his cause.

John says the disciples were scattered—they literally had deserted—deserted a cause which was not going their way; tired and unwilling to face the opposition which the cause had aroused.

The triumph of Easter was not so much in the Master's conquering of death, as it was in the message of the angels which summoned those men again to the lost and deserted cause. It is a wonderful source of joy and hope that Christ should conquer death and "man is free"; but the lasting triumph of the day is that on that rock, those disciples rallied to carry on and make the story of a Resurrected Christ ring through all the centuries and throughout all the world.

The Need for Risen Lives

BY

NORMAN B. NASH

The Bishop of Massachusetts

WE have all just participated in the greatest drama of our faith—the tragic drama of the passion, death and resurrection of our Saviour. How moving it has been, beginning with the thrilling shouts of the pilgrims on Palm Sunday, who hailed with their Hosannas the prophet of “the kingdom of our father, David,” as the Passover celebration of the ancient deliverance from their enemies the Egyptians stirred their eager hope for a similar deliverance from their oppressors, the Romans.

The disciples at least knew better than to see in their master a political Messiah, but evidently they anticipated success and not disaster, looking forward to places of high authority in the righteous reign for which they hoped. But Jesus, who had “steadfastly set his face to go up to Jerusalem,” knew that the hopes of the disciples, like those of the patriots, were doomed to disappointment. The nation was nearing the disaster which rebellion would bring upon it, and the disciples were to know the disillusionment of failure as, aghast, they were observers of their Messiah’s crucifixion, not of his acceptance by the nation.

The tragedy which opened on Palm Sunday unrolled its doom as controversy became conspiracy, and the authorities’ hostility to Jesus became a legal prosecution on a capital charge, first in the Jewish court and then before the Roman procurator. Just before his arrest, Jesus gave his death an unforgettable interpretation as a sacrifice, when he broke the bread and poured the wine at his last supper with his followers. The brash overconfidence of Peter and the mean treachery of Judas are in dramatic contrast to his own agony at Gethsemane, his ignominy at the hands of the soldier-buffoons, and his cruel death on a criminal’s cross on a Friday as truly bad as good.

Then, in further dramatic contrast, the still quiet of Easter Even gave him rest in the tomb before the tragedy became a triumph. Satan and death confounded, his enemies conquered, the incredulous disciples convinced, he rose to his new life, victor over all and Lord of his Church, which began the proclamation of the good news of life eternal that every year from then till now Easter has repeated. “The Lord is risen—He is risen indeed.”

Were we just spectators of this tremendous

drama? Or have we been true participants, sharing his passion, his death, his resurrection? The test of that is less our feelings as we have taken part in the services of the Church, no matter how much they may have moved us. The test is rather if now we seek the things which are above, having died to sin and risen to the new life of righteousness. Is the cross of Christ so real to us that our lives are cruciform, lives of sacrifice and utter devotion to God? We have probably all sung: “In the cross of Christ I glory.” But do our transformed lives testify that we have shared those sufferings and that wonderful resurrection? The lives we live after Easter are the proof or the disproof of our having been with Christ during the great days just ended. The Lord is risen indeed. But are we?

The state of the world underlines the need for such risen lives. Jesus saw that his own nation knew not the things pertaining to peace, nor the time of their visitation. Shall his sad words be the epitaph of our civilization, or are there enough risen lives, filled with God’s peace and given to peace-making, to lead the world toward a peace that, because it is just, can endure? The Prince of Peace is risen indeed: let us labor to spread his peace among men.

Culture and Civilization

BY

ROBERT S. WATSON

Dean of St. Mark’s, Seattle

ALICE put her hands over her ears. “My!” she shouted, “what’s all the noise?”

The White Rabbit polished his spectacles with a piece of gun cotton and sat down on an empty shell.

“That noise,” he explained carefully, “is one of two things. It is either the preface to civilization and culture—or—it is the end of civilization. I’m not quite certain at this point which it is. Those boom-booms you hear are great cannons. Those zoom-zooms are 700 mile per hour aircraft. That huge mushroom you see is miles distant, and it isn’t a mushroom at all—it’s an atom bomb.”

Alice shook her head. “What,” she asked curiously, “is culture, and what is civilization?”

The White Rabbit lit a cigar and made himself comfortable.

“Those are the 64 dollar questions, my dear,” he said. “I’m a mite confused.”

He puffed out a great cloud of smoke which immediately became a huge clipper transport

and took off at once for Australia with full crew and passenger list.

"Modern efficiency," he said casually, as Alice gasped, "Can't waste a dime in '49."

"But culture and civilization," Alice prodded timidly.

"Culture's not so hard," said the White Rabbit. "Culture is going to sufficient movies so that you can know who played who in what. Then you can win \$5,923 and Break the Bank on a quizz program and live happily ever after. That's culture!"

He flicked the ash off his cigar with a neat disdain.

"That sounds silly," said Alice. "We learned

in school that culture came from reading good books, listening to good music, knowing how to talk interestingly and intelligently."

"That's old stuff," snorted the White Rabbit. "Don't waste time like that. Listen to the radio. Buy a Magazine Digest once a month. Go to all the movies your eyes can stand—then you'll be cultured."

Alice thought for a moment and then said: "My uncle Elmer married a lady from Boston who used to say that there was more culture in a Massachusetts codfish than in all the rest of the United States. But then I never liked codfish . . ."

The White Rabbit interrupted her with an impatient flop of his right ear.

"More rubbish," he said. "There are only two ways of bringing about culture and civilization. One is by bribes and prizes and artificial bait. You'd be surprised how many human fish bite on that sort of thing. The other way is by force—political, by pacts; economic, stringent boycott; or military, by bombs and planes."

"Gee whizz," said Alice, "culture with movies and quiz programs—civilization with boycott and bombs. Have you ever seen such a tangled mess?"

"Yes," said the White Rabbit. "But not since I left Wonderland."

The WITNESS

News Magazine of the Episcopal Church

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GEORGE H. MacMURRAY is a man of 38 years who is the rector of St. Phillip's, Brooklyn. Prior to that he was assistant rector of St. Thomas', Brooklyn. He was born in Brooklyn, went to prep school in Brooklyn, went to college in Brooklyn, but as there is no seminary in Brooklyn he moved over to New York. He roots for—guess who? He married Marie Hellers, we assume of Brooklyn, in 1946, who knows how to cook fish on Friday without giving hurt to either Catholic or Protestant. Papa George MacMurray is a big shot in the newspaper game and helps out Son-George with his weekly task of selecting the high-lights of "The Press."

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor


The Seven Storey Mountain. By Thomas Merton. Harcourt, Brace. \$3.00.

The first key to an understanding of this autobiography of a young man who at the age of twenty-six decides to join the Trappist monks at Gethsemani, Ky., is the prevailing presence of the emotion of fear under its many forms, hesitation, inadequacy, weakness, a frustrating sense of failure and a consequent craving for support from the outside, for a chance to board some well equipped bandwagon, and thereon find a refuge as well as a means for vindication. To lean on some one is the great need of the young man: does he meet Maritain, he must be included in the prayers of that godly man; he pines for a certain baroness' letters, for transfusions of mental energy; he craves the help of someone who may make decisions for him; he even surrenders to the Little Flower in exchange for her leadership: "I shall be your monk, show me what to do"; he asks his favourite saints to bring about the realizations of his desires, and that, "by hook or by crook." The not unnatural result of all this helplessness is a flight from society, and our hero finally hastens out of the world of responsibilities as out of a desert and enters a Cistercian monastery in order there to taste "the sweet savour of liberty."

However, frustration cannot be easily forgotten: it leaves in the soul a hunger which calls for a compensation in self-assertion, either directly or vicariously. That is why, suddenly propped and buttressed by his incorporation into a strong organization, the author revels in throwing around a quiverful of critical darts at people whose very existence is a denial of his present stand. And this gives us a second key to the book: throughout the story there is an obvious "reading back into the past" of a present new preoccupation. It is really a re-interpretation, and it is quite visible. In fact, many interpretative passages are plugged into the narrative very artlessly. This added material could even be considered apart from the story: collected, it would form a small anthology of the humdrum boasts and complaints of the Roman Catholic Church. The story is only a vehicle of propaganda. As for the biographical material itself, restored to its primitive condition, it appears in its rather sophomoric banality and falls short of the jacket advertisement which heralds,

with a touch of alluring modernity, the story of a "full and worldly life." Whether freely or under "spiritual direction" (for Rome has not unfrequently welcomed the writing of a book of propaganda by its literate converts) the author indulges in outbursts of emotion and sarcasm which evince more hatred than Christian interest. For example: within less than two pages the following words are used to describe the non-Roman schools of France: viciousness, obscenity, blasphemy, mockery, fierce cruelty, uninhibited filthiness, cynicism, sophistry, self display, disgusting fleshly concupiscence, civilization of hyenas, etc. . . . but within the same pages the boys who go to the Marist Fathers' School (a school that is big and clean and white) are described as "exceptionally nice fellows, very pleasant and good." The book is studded with similar gems which often sparkle with sneering and mockery, intended to ridicule what is non-Roman: it may be Holy Baptism ad-

ministered by a non-Roman minister with waters of "not much power," or a Quakeress in meeting who "thought the Holy Ghost was after her to get up and talk" (the author's mother was a Quakeress), or a French school chaplain, "a little fat Protestant minister" who could explain the parables because "there was nothing to prevent him from showing obvious moral lessons." Also, conveniently forgetting that the Roman hierarchy has sided, to this day, with king, nobleman, and dictator against the people and has countenanced democracy only when it was too late to do otherwise, the author informs us that the Church of England is actually based upon "social injustice and class oppression," "not in anything supernatural" and that the English cling to it as to their "roast beef" and other things. For full measure we are told on the same page that "the English are just as



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brutal as the French" anyway.

The book is thoroughly to the taste of the Roman hierarchs since it is copiously nihil-obstated and imprimated. Moreover, Clare Luce recommends it to next century readers, and Fulton Sheen to all the ages to come since he equates Thomas Morton with Saint Augustine. Romanists may be divided in their appreciation of the book. Some will relish it and beg for more, others will resent the presumptuousness displayed throughout and will be on the way to discover where catholicism ends and romanism begins. Non-Romanists are likely to look at the book with curiosity and, recognizing the old lines, to close it quietly and go right ahead with their occupations (perhaps mourning their three dollars). Of course the book is providential, coming as it does in days of ecumenical fervour and reminding every thoughtful reader of Rome's arrogance, self-defined unity, and self-appointed supremacy.

But, O lovable Citeaux of France, once champion of humility against Cluniac pride, mother of self-effacement in anonymous penitence and prayer, are they genuinely thine, who self-righteous and complacent, blame and deride their brethren? Would that saints from the land of thy

birth, versed in thy humble ways, might guide the men called to thy cloisters and fields, in the sober ways of Robert, Stephen and Aubri! Dom Vital, spiritual director of the author, has the right idea about the impropriety of Cistercian strutting in literature. He knows that the devil is no fool, and that the writer of The Seven Storey Mountain and those who rejoice at the book have already climbed pretty high on the many-storeyed Mountain of Pride.

—THE REV. RENE VAILLANT
Professor at College of the City
of New York

Medieval Panorama. By G. G. Coulton. Camb. Univ. Press; Macmillan. \$6.50.

The late Dr. Coulton was one of the most learned medievalists in the world. He loved the Middle Ages, and knew everything about them; but he did not idolize or idealize them—as many ecclesiastics are prone to do. This book, in 52 chapters, covers just about every phase of medieval life,

and is a priceless guide to the student. It will also be a fascinating book for the non-academic reader, who wishes to know what kind of life men lived in those centuries when the foundation of much of our modern way of life were being laid: a fact just as real as that of the changes that have come to pass since they ended.

Such Is the Kingdom. By Lord Elton. Macmillan. \$1.50.

A charming meditation on childhood and on childlikeness, and on the basic and most other-worldly quality in childlikeness, as commended by our Lord, viz. humility. "The devil is doubtless perfectly content to see us becoming brave, chaste, or generous, or good-tempered, provided that we remain proud. Certainly no man that is proud can begin to know God" (p. 28). There is a great contrast between Wilberforce and Napoleon in chapter 5, which is memorable and worth quoting.

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OTHER CHURCHES

ATLANTIC PACT CRITICIZED

The service commission that represents 200,000 members of the Church of the Brethren has condemned the Atlantic Pact. The 25-member commission expressed concern over "the increasing control of American foreign policy by the army and navy acting through the President's security council" and "the frequent by-passing crippling of the United Nations by many nations including our own." It declared that the proposed pact is an example of such "by-passing."

Other evidences of domination by the military, the pronouncement said, were "increasing control of public thought through a military propaganda force of 2,000 men spending annually more than \$15,000,000 of public funds, and increasing control over America's scientists through military domination of university research projects."

Warning that military power is war power, the pronouncement called upon church people to pledge their allegiance to peace power.

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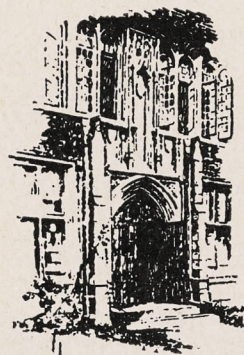
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WHEN THE DOCTOR SAYS IT'S NERVES

By The Rev. Henry J. Simpson

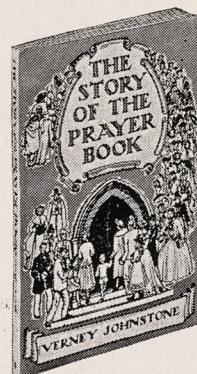
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Probable price, \$1.25

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By Canon Verney Johnstone

Honoring the 400th Anniversary of the Book of Common Prayer, this is a special American edition of an English publication devoted to that great document's origin, history, and contents. Before his death in 1948, the Rev. Verney Johnstone completed the first eight chapters dealing with three centuries of worship and the Prayer Book in the Church of England. He shows the conditions that in 1549 led to the publication of the Prayer Book in English, and describes the changes throughout the successive years, particularly 1612, and the vicissitudes of the Prayer Book since that time. The following two chapters are by Canon Ernest Evans; and the final chapter, by the Rev. Leicester C. Lewis, of St. Luke's Chapel, New York City, gives the story of the American Prayer Book, up to and including the 1928 revision. Probable price, \$2.00



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QUAKERS ALSO HIT PACT

Quakers attending the 268th Yearly Meeting of the Race Street Friends, held in Philadelphia, were generally agreed that the Atlantic Pact would prove an influence for war rather than peace.

METHODIST COLLEGE ADMITS NEGROES

West Virginia Wesleyan, Methodist college located at Buckhannon, is to admit Negroes on an equal basis with whites commencing this fall. It is the first college in the state to adopt such a policy. The constitution of

the state provides that "white and colored persons shall not be taught in the same school" but it is believed the law applies only to state-supported institutions.

SEMINARIANS SERVE AT NIGHTCLUB

All the waiters at the Club Lido, nightclub at Atlanta, Ga., are studying for the ministry and use their tips to help with their expenses at Gammon Theological Seminary, a Negro institution. The owner of the club said they made excellent waiters since "they are conscientious and don't drink."

FIRST INTERRACIAL MONASTERY

The first interracial monastery initiated by the R. C. Benedictines in the U. S. is planned at St. Dennis, Ky., by two priests, one white and one Negro. They are assisted by two lay brothers, one white and one Negro.

PRESBYTERIANS GET A BARGAIN

The Presbyterians of New Jersey have purchased a 13-acre camp from the Wanamaker estate which will be used for conferences and camps. The property, assessed at \$229,650, was

reported to have been bought for \$25,000. It has a 540-foot frontage at the mouth of the Toms River and Barnegat Bay.

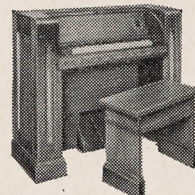
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Members of the Methodist Church at Fillmore, Minn., are literally paying for the remodelling of their church with their blood. They ran out of money so the young pastor, the Rev. John Dillon, proposed that members of the congregation join him in selling a pint of blood every three months to the Mayo Clinic at \$25 a pint. Twenty-two took him up on it so that \$2,300 in cash is added to the building fund in a year.

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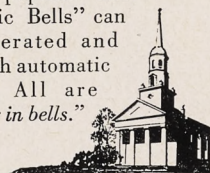
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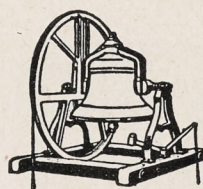
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The Revised Standard Version of the New Testament is now in its third year (the Old Testament will be released next year). It is working miracles in making the Scriptures comprehensible to this generation. But it needs to be used far more widely, in preaching, in teaching, and in private devotions.—Union Herald

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BACKFIRE

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

MRS. HAROLD ADYE PRICHARD
Churchwoman of New York.

I was glad for what you said in your editorial "Vestries Need Help," but you almost did not say enough. There is another angle for that poor soul, "the victim," as vitally important. Could not his new congregation give the man they have called a chance? They rarely do. It is almost cruel. He cannot be the same man he is replacing (nowhere in life should we compare one man with another) but they judge him as though he could be the same. He may be better if given the chance and given kind words or help from sympathetic souls of his new charge. How much more often he must learn of criticism. Lately I heard a sermon preached on "biting words and sarcasm." A new rector has to face just those things, and more, and start on his new work of love and teaching under the discouragement of a congregation, where he has looked for just the opposite in his high hopes and aims in his work for God. I have seen this happen often.

CHARLES MARTIN
Rector of St. Paul's, Burlington, Vt.
Congratulations on the excellent Lenten articles by Dr. Shepherd and Mr. Urban! I thoroughly enjoyed them. It was a bit startling to realize how inadequately our Prayerbook meets the needs of rural people. It just never occurred to me. In Vermont our parish has been aiding in the establishment of a rural parish. Recently I have been taking the services there. Certainly, as Dr. Shepherd comments, the people have a sense of worship which the ordinary urban congregation does not approach. One feels it in the every attitude and in every aspect of the service.

CHARLES S. NEVILLE
Rector of Good Samaritan,
Corvallis, Ore.

I would like to use your columns to warn the Church against a certain Norman Mills. Mr. Mills' usual story is that he is a recently discharged

member of the merchant marine. He claims to be a communicant of this parish. He usually asks for work. He does the work with zeal. By the time he leaves a job he usually has not only his wages but also several gifts, loans, or money entrusted to him to purchase items on his next trip at sea. He seems to work the churches in the west. I know him to have been in California, Arizona, Oregon and Idaho within the last two years.

CONSTANCE TRAVAGLINI
Churchwoman of Arlington, Va.

In the lead story of the Witness (Feb. 24) I read that the radio program Great Scenes is going off the air because of financial difficulties. On Sunday last I happened to hear the opening of the Catholic Hour and noticed that the announcer said the program was being presented "as a public service of the National Broadcasting Company." I take this to mean that the program is given free air time and I am wondering whether the same privilege is given to our own Church.

Answer: Free time is available only on Sunday during the day. Those responsible for the Great Scenes program wanted weekday evening time when the audience is much larger. This time has to be bought. The audience rating of our program is said to have gone up steadily, whereas the Catholic Hour, with an audience about one-third as great as ours, has gone down.

O. HERBERT AANESTAD
Rector of the Incarnation,
San Francisco

The article on Spain by Homer Bigart and the one on Mindszenty by Spofford are "musts" for our parish discussion group. Send me 25 copies of each number. More power to you.

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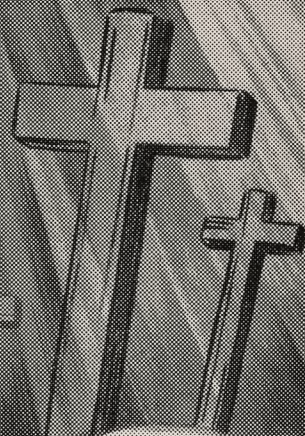
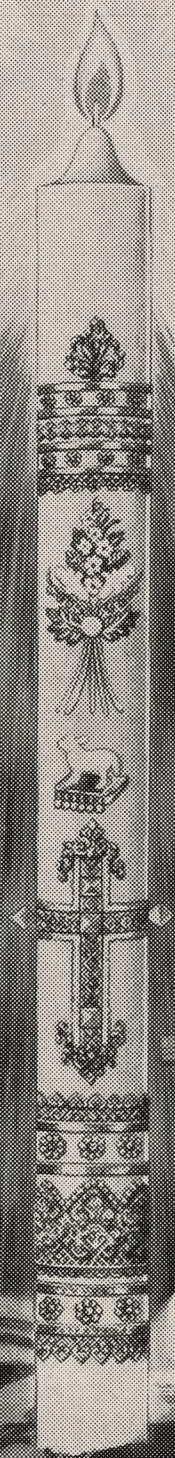
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