

# THE Witness

10¢ A COPY

May 19, 1949



**BISHOP C. K. GILBERT**  
Will Retire in 1950 as Bishop of New York

**REPORT ON MARRIAGE CANONS**



## 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 and 11 a.m.  
Daily: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

### 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 5th Ave. and 10th St., NEW YORK

*Rev. Roscoe Thornton Foust, D.D., Rector*  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., 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  
NEW YORK CITY  
*The Rev. Grieg Taber*  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY  
*The Rev. James A. Paul, Vicar*  
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.

## 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.

### 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 NEWARK—NEW JERSEY

*The Very Rev. Frederick J. Warnecke, Dean*  
*The Rev. Richard Aselford, Canon*  
*The Rev. Benjamin F. Axelroad, Jr., Ass't.*  
Sunday Services: 8:30, 9:30, 11 a.m. and 4:30 p.m.  
Tuesday through Friday, and Holy Days: 12:10 a.m.  
The Cathedral is open daily

### 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

Meridian 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: 8:00, 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. 7:30, 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.



## STORY OF THE WEEK

# Report on Marriage Legislation Issued by Committee

***Declare that New Canons Are Improvement  
And that They Are Working Well***

★ The committee appointed at the 1946 General Convention to study how the new marriage canons are working will report to the Convention in September that "the present canons are an improvement on the former discipline in holy matrimony; that they are working well; that the pastoral approach, which is the underlying principle of the canons, to the question of marital failure is approved as more in accord with the mind of Christ than the judicial approach; that judgments are conservative but give due consideration to justice and mercy as well as to the Christian ideal of marriage."

The committee, whose report is tentative and hence subject to change before September, consists of Bishop Davis, retired of Western New York, Bishop Gardner of New Jersey and Bishop Tucker of Ohio. Their report is based largely upon copies of judgments it has received from bishops and upon answers to questionnaires submitted to them.

The report states that many bishops have requested clarification of the canons in some respects but the committee holds that it is their judgment "that the less the canons are changed at this time the better since the Church's experience with them has covered too short a time for definite and final conclusions as to details of procedure."

The report points out that through some oversight two of the resolutions passed by the House of Bishops in 1946 were not acted upon by the Deputies. One requires instruction by ministers, to both adults and children, "in the relation of the Church and the family"; the other charges ministers to "take care to make the family a basic unit and objective of his effort." The House of Deputies will be asked to pass these resolutions in San Francisco.

A number of bishops have suggested that the statement of agreement with and acceptance of the Church's doctrine of holy matrimony to be signed by the parties to a marriage, which was recommended by resolution of the last Convention, now be made a part of the canon itself. This will be recommended by the committee, first because the Lambeth Conference made such a recommendation and, second, "because its use opens the door to systematic discussion and instruction of brides and grooms." The declaration is as follows:

We, A.B. and C.D., desiring to receive the blessing of holy matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the form of solemnization of holy matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nur-

ture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.

It has been suggested that the present canons do not make it clear that a minister is not permitted to remarry a divorced person who is not an active Episcopalian. The committee will therefore recommend the addition of another section to canon 17, as follows:

No minister of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living whose marriage has been annulled or dissolved by the Civil Court, except as hereinafter in these canons provided; nor shall it be lawful for any member of this Church to enter upon a marriage when either of the contracting parties is the husband or the wife of any other person then living whose marriage has been annulled or dissolved by a Civil Court, except as hereinafter in these canons provided.

The report states that canon 18 recognizes two points of view as legitimate: (1) that if one or more of the impediments (listed in canon 17) existed before marriage, no marital bond was created; (2) that if one of the impediments arises after marriage, the marital bond is broken. "It is well known," the committee states, "that in two other branches of the Catholic Church, the one holds that only when causes have existed before marriage, which make the marriage null and void, can a second marriage be solemnized; the other that certain causes arising after marriage may dissolve the marriage bond. The Anglican Communion has heretofore held to the latter although it has recognized only one cause, namely, physical adultery, as sufficient to break the bond. Our own branch of the Anglican Com-



# EPISCOPAL CHURCH NEWS

munion in its former discipline recognized, as does the present canon, both the doctrine of nullity and of divorce. Our present canon differs from the previous one only in its recognition that the same causes which nullify a marriage can also break the marital bond if they appear after marriage, and in that it does not specify adultery. Our present discipline recognizes the spiritual nature of a marital union and recognizes causes in the field of the spirit and of personality both as impediments and also as destructive of the bond."

The report quotes resolution 94 of the Lambeth Conference as giving approval to the position of our present canons.

The committee further states that "under our present canon no bishop who holds that only nullity justifies a second marriage need do violence to his conscience; and on the other hand a bishop who holds that causes arising after marriage can dissolve the bond is permitted to give judgment accordingly within the limits of the general causes listed in the previous canon (17) as impediments.

"For those who believe that such latitude will result in 'ecclesiastical Renos' and in violence to the Christian doctrine

of holy matrimony," the committee states, "we are glad to report that the copies of judgments which we have received show a surprising unanimity in conservatism. Nor is either point of view identified with a definite type of churchmanship. It is evident that in practice procedure is much the same under both points of view. The difficulty of getting evidence of the existence of some impediments before marriage after the lapse of time, and common sense alike evidently combine to make adherents of the doctrine of nullity accept grievous faults appearing after marriage as indicative of defects of personality or lack of intention or spiritual impotence to give complete consent at the time of marriage. The canon admittedly relies upon the pastoral rather than the judicial approach and in the opinion of a majority of your committee freedom to hold either point of view works to the advantage of the discipline of the Church. In view of all this and also in view of a large majority opinion in the House of Bishops, your committee recommends that the present wording of canon 18 sec. 2 (b) dealing with these points of view should be left unchanged for the pres-

ent." (The Bishop of New Jersey dissented, affirming that only one point of view, that of the doctrine of nullity, should be in the canon.)

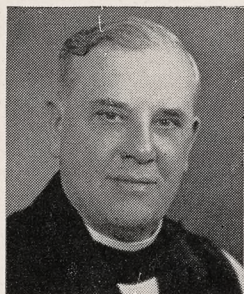
The committee will offer at San Francisco a few other amendments to the canons, mostly to clarify them, but states that the experience of the Church with the canons has been too limited to warrant further changes at this time. It will urge therefore further study by a committee, enlarged to include priests and laymen.

## NEW VISUAL AID ON MORNING PRAYER

★ First showing of a new film strip on the office of Morning Prayer was held at the Church House of Pennsylvania May 5. About 60 still pictures, with script, taking about 20 minutes to run off, give a complete description of the service explaining both the content and the logical development of the ideas of worship. The pictures are in black and white, but in a medium never before used in religious visual education. At this showing introductory talks were by the Rev. Robert C. Batchelder of Lancaster, Pa., speaking for the Evangelical Education Society which produced the film, and Miss Charlotte Tompkins of the department of Christian education of the National Council.

## WORLD RELIEF REPORT

★ Treasurer Russell E. Dill of the National Council reported on May 9 that \$764,395 had been received for the Presiding Bishop's fund for world relief. This compares with \$1,477,667 last year. He points out however that many dioceses state that their reports are incomplete. He will therefore release a second report in June.



**CHURCHMEN IN THE NEWS:** Bishop Gardner of New Jersey, who was one of the three bishops to issue the report on the marriage canons; Frederick C. Grant, Union professor and Witness Book Editor, took all the services at Holy Trinity, Brooklyn, May 8, in the absence of the Melishes; Louis W. Pitt, who was the preacher at the anniversary service at Holy Trinity, New York.



## Support Urged for India Church

★ Bishop Nash in his address at the convention of Massachusetts strongly urged support for the United Church of South India. After referring to the Anglican Congress of lay men and women, bishops and clergy that is planned for 1953, possibly in the U.S., Bishop Nash said "Let me mention one conclusion from Lambeth with which I thoroughly disagree: namely, that the autonomy and the freedom of decision and action of our own Church are to be suspended between Lambeth Conferences, unless the bishops at Lambeth have reached full agreement on some current problem, whether of doctrine, liturgy, church unity or any other sort. Lambeth is not a legislature; meeting once a decade for a few weeks it cannot possibly discuss, much less agree on, all the many live issues confronting the Churches from which its participant bishops come. It would be a disaster, for example, if the inability of Lambeth-1948 to agree about full recognition of the United Church of South India were to stand in the way of our own Church's opportunity and duty to recover from its attack of ecumenical paralysis at the General Convention at Philadelphia in 1946, and to make up its mind in San Francisco this year, or perhaps in Boston in 1952, to cease halting between two opinions, and to go forward once more as a part of the great ecumenical movement of Churches. For surely the formation of the World Council of Churches at Amsterdam last summer was, at least potentially, a far greater event than Lambeth. As the general secretary of the World Council has written: 'The birth of the World Council can only be conceived as a point of departure—not as a point of arrival'.

"The significance of the formation of the World Council is . . . that it gives the Churches a

new opportunity of entering into a living spiritual contact with each other, and of reconstituting the fellowship which has been broken. The great question, on the answer of which the divine and human judgment about Amsterdam will finally depend, is whether the Churches will really use this opportunity.

"For several centuries they have not been on speaking terms with each other. This became manifest in that they either ignored each other or spoke against each other. In the various pioneering movements of the 19th century and, above all, in the earlier stages of the ecumenical movement, individual leaders and members of different Churches have begun to learn how to overcome this estrangement and to enter into an ecumenical conversation with each other. Yet the Churches as such have not yet participated in this conversation. The launching of the World Council means that in principle they now agree to listen and to speak to each other.

"This listening and speaking of Churches to one another must take place locally as well as world-wide; and it must include more than discussion. That is why I was delighted that the pastor of the Methodist Church in Hudson and the rector of St. Luke's Church of this diocese asked Bishop John Wesley Lord of the New England Methodist Conference and me to administer confirmation at one service in Hudson on Palm Sunday evening. Bishop Lord and I were particularly glad to do so because our two national Churches have entered on conversations looking towards closer relations, and we were in agreement that without the least violation of the laws and practices of either Church we could by such a service contribute to mutual understanding and fellowship. It is right to add that I acted after

securing the favorable judgment of the chancellor of our diocese.

"I call this ecumenicity at the grassroots: if any of you suspect it of impropriety or of heresy, let it be a subject for listening and speaking together, either here today or under less formal and limited circumstances at mutual convenience."

Other highlights of the convention was a service at Trinity Church to mark the anniversary of the Prayer Book, with a stimulating address by the Rev. Henry McF. Ogilby of Brookline, and an address by the Presiding Bishop. Mr. Ogilby reminded the congregation that the Prayer Book was a living book, with a part of it only 20 years old, and he stated that "you will live to see another revision."

Bishop Sherrill spoke of the opportunities before the Church. Japan, he said, is ready for Christianizing and he expressed the belief that the Church is so firmly established in China "that both clergy and lay people will hold firm to their faith, even to martyrdom if necessary."

A resolution was passed urging that the number of displaced persons to be admitted be extended to 400,000 and that the period of admission be extended from two to four years. Gratitude to Dr. Miriam Van Waters, superintendent of the Framington reformatory, was also expressed, commending her for courageous Christian witness and defense of an enlightened penology. The resolution also praised the governor's commission and urged positive action to remedy the present archaic laws pertaining to the woman offender. The convention also passed a resolution calling for the inclusion of lay employees of religious bodies in the social security act.

General Convention deputies: Clergy, Theodore P. Ferris, Whitney Hale, Henry Ogilby, Gardiner M. Day. Lay, Stoughton Bell, William A. Gallup, Philip H. Stafford, James Garfield.



# EPISCOPAL CHURCH NEWS

## BISHOP GILBERT TO RETIRE

★ Bishop Charles K. Gilbert announced to the convention of the diocese of New York, meeting at the Cathedral on May 10, that he would retire on his 72nd birthday, August 6, 1950. He also asked for a Coadjutor and the delegates set in motion canonical procedure to that end. In requesting a Coadjutor, Bishop Gilbert said that it was his judgment "that the work of the diocese could be greatly strengthened if some younger man were able to take over some of the responsibilities which I have tried to fulfill." Earlier in his convention address he praised the work of the present Suffragan Bishop, Horace W. B. Donegan, who will undoubtedly be one of the candidates for the office of Coadjutor.

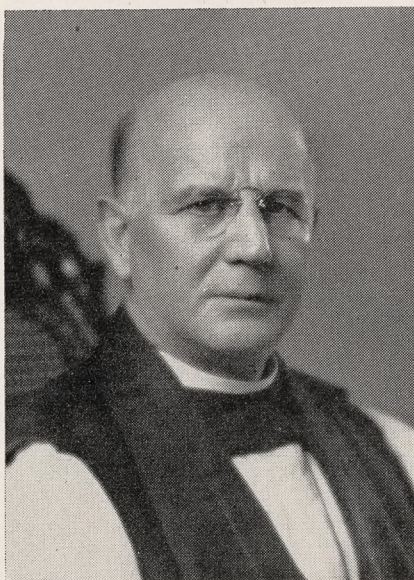
Bishop Gilbert expressed disappointment at the lack of response to a recent appeal for the construction of a number of pre-engineered churches and parish houses in needy areas of the diocese. There was also a bit of excitement when the convention turned down a resolution condemning raffles and lotteries by churches. The Bishop assured the delegates that the ban on gambling, originally promulgated by Bishop Manning, was still in effect and said that "if there is any question as to the authority of the Bishop in this matter that issue can be taken up in due time." He added that non-conforming parishes might conceivably ponder the effect of being excluded from episcopal visitations.

## PRESIDING BISHOP AT ALBANY

★ Presiding Bishop Henry K. Sherrill was the headliner at the convention of the diocese of Albany which met at the Cathedral of All Saints. He was

the preacher at a missionary service that was attended by about 800.

Bishop Oldham announced at the convention that he will resign as diocesan at the General Convention in September, to be effective at the end of 1949. During his administration, covering a 20 year period, he stressed three things: his endeavor to keep the diocese true to the basic principles of the Church; to get the diocese out of parochialism into a realization of membership in a world-



**BISHOP OLDHAM . . .**  
. . . Announces Retirement

wide Church; his effort to "always regard the diocese as a family, with the bishop not lord-ing it over his clergy or people, but striving to guide them and be guided by the Holy Spirit as manifested in our group thinking."

Bishop Oldham has for years been a worker for world peace and Church unity, and has served on scores of national and international committees working for these ends.

General Convention deputies: Clergy, Allen W. Brown of Hudson, Norman Godfrey of Mas-

sena, Schuyler Jenkins of Cohoes, Howard S. Kennedy of Albany. Laymen, Russell Carter and Walter C. Loecher of Albany, Frederic Crumb of Potsdam, Chester F. Millhouse of Troy.

## SOUTH CAROLINA ELECTS REPRESENTATIVES

★ The convention of the diocese of South Carolina elected the following as deputies to General Convention: Clergy: Henry D. Bull, Marshall E. Travers, Edward B. Guerry, C. O'Ferrall Thompson. Lay: E. Walker Duvall, B. Allston Moore, C. P. Summerall, W. Ted Gannaway. Elected delegates to the Auxiliary national meeting: Mrs. Henry D. Bull, Mrs. Charles E. Perry, Jr., Miss Ida M. Dwight, Mrs. S. Oliver Plowden, Mrs. Philip G. Porcher, Jr., and Mrs. Alexander M. Roberts to represent minority group as provided at the Philadelphia convention in 1946.

## GREEK STUDENTS RETURN HOME

★ The first two Greek Orthodox students who have been studying at the General Seminary are on their way home. John Davvetas is to return to his position as headmaster of the gymnasium at Edessa, Macedonia. He plans to enter the ministry of the Greek Church. Peter Tselepidakis likewise is to return to his former position as professor at the gymnasium of Philippi.

## WASHINGTON IRVING PLAQUE

★ Bishop Gilbert of New York dedicated a plaque to the memory of Washington Irving at Zion Church, Dobbs Ferry, N.Y., on May 8. The famous author was on the vestry of the parish from 1837 to 1843.



## ARMSTRONG ELECTED IN PENNSYLVANIA

★ J. Gillespie Armstrong 3rd was elected Suffragan Bishop of the diocese of Pennsylvania at a special convention on May 11. He is the rector of St. Mary's, Ardmore, Pa. He was elected on the 8th ballot. The vote on this ballot was Armstrong 95 clergy votes and 77 lay votes, with the Rev. Charles H. Long, secretary of the diocese, receiving 89 clergy votes and 52 lay votes. It required 95 clergy votes and 67 lay votes to elect. On the first ballot Mr. Long fell just short of election when he received 91 clergy votes and 60 lay votes. There were other candidates, including several who were nominated from the floor, but all through the six hours of balloting the contest was between Armstrong and Long.

Before the balloting began, four laymen made an anonymous contribution of \$20,000 to defray expenses of the new office for the next two years.

## KNIGHT TEMPLAR SERVICE AT ST. JOHN'S

★ The Rev. Charles D. Broughton, rector of the Ascension, Buffalo, was the preacher at the annual service for the Knights Templar on May 8 at New York's Cathedral of St. John the Divine. He is the Eminent Grand Prelate of the Grand Commandery of New York State. He praised "the heroes of peace who have contributed to the greatness of America" and said that the time has come when Americans must realize "that even more magnificent than dying for one's country is living for it."

In the history of America, he said, there have been hundreds of thousands of "unknown soldiers who, because they lived for great ideals, made a greater contribution to the real advancement of their country than all warriors of history."

His list included parents who have worked to instill Christian-

ity in their children, teachers who have helped to mould the character of America, scientists who have devoted their lives to the fight against disease, good neighbors "whose friendship we accept as a part of everyday life," and good friends.

"Our cherished freedom," he said, "cannot be preserved by force alone, nor will democracy itself survive simply by the sword." He said the noble deeds that men have done may go unrewarded and unrecognized in this life, but that they will not be forgotten by God.

## HOLY TRINITY MARKS ANNIVERSARY

★ Holy Trinity, New York City, marked its 50th anniversary on May 8 with a community service at which the Rev. Louis W. Pitt, rector of Grace Church, was the preacher. The Rev. James Paul is the vicar of the church which is a part of St. James parish.

## WASHINGTON CATHEDRAL TO MARK ANNIVERSARY

★ Washington Cathedral will have a two day observance marking the 400th anniversary of the Book of Common Prayer, June 5-6. Prof. Powel M. Dawley of General Seminary will preach at the morning service. Dean John Wallace Suter, custodian of the Standard Book, will read parts of the service from that book, used only once before when Bishop Sherrill was installed as Presiding Bishop. In the afternoon of the 5th Bishop Dun will dedicate a new stained glass window which portrays symbolically the meaning and history of the Prayer Book. The preacher at this service will be the Rev. Roscoe T. Foust, Witness editor who is the rector of the Ascension, New York.

On the 6th the clergy of the diocese will have a luncheon after which they will attend a conference led by Prof. Dawley.



John Jacob Niles, singer of ballads old and new, is a member of the cathedral chapter of the diocese of Lexington. He is the composer of "The Silent Stars" which many will recall was the song Gladys Swarthout sang on the Episcopal Church broadcast at Christmas.



# EPISCOPAL CHURCH NEWS

## MISSOURI MAY HAVE COADJUTOR

★ The convention of Missouri granted Bishop Scarlett permission to ask for a coadjutor, if he so desires, at the next convention or at a special convention. The Bishop stated that he plans definitely to retire at the 1952 General Convention and that he would spare the diocese the expense of a coadjutor as long as possible.

In his address Bishop Scarlett said that the present world crisis "cannot be met by military might alone. It cannot be met without military might, and for that reason I earnestly hope the Atlantic Pact is adopted and carried through. . . . The American people have given clear evidence that they intend to use their great power not for themselves alone but for all men in all lands that a brighter day may dawn in history."

In the course of his address the Bishop asked for the establishment of a cathedral foundation to raise funds for the cathedral; he urged that the diocese undertake work in the resettlement of displaced persons and that the human rights program of U.N. be endorsed. On matters to come before General Convention he stated that the Church Pension Fund system should be modified to provide greater protection for widows and children of clergymen, and he gave the opinion that nothing should be done about the present marriage canon until after another triennium.

General Convention deputies: Clergy, Sidney E. Sweet, J. Francis Sant, Roger W. Blanchard, Charles D. Kean. Lay, Ethan H. Shepley, Edward G. Lasar, John H. Leach and Mrs. E. V. Cowdery.

This is the second time that the diocese has elected a woman as deputy to General Conven-

tion. Through such action in 1946 the issue was raised, and never settled, as to whether or not women could serve as deputies. By this 1949 election the diocese of Missouri assures that the issue will again be faced at the San Francisco convention.

## BISHOP STERRETT FOR PACT

★ Bishop Frank W. Sterrett told the convention of the diocese of Bethlehem, meeting at the Cathedral on May 11, that Christians may differ but still are able "to settle disputes by democratic process of a free people."

"Although Christians differ as to the right means of dealing with international crisis," he told the delegates, "the majority agree that the national policy of maintaining armed strength would further, not hinder, world peace."

## CHICAGO TO ELECT A SUFFRAGAN

★ The convention of the diocese of Chicago voted to elect a suffragan. No time was set for the election since standing committees first have to give permission. The convention also heartily endorsed Bishop Conkling's proposal for a three year expansion program of \$600,000 with \$200,000 to be raised each year for new work in the diocese; for strengthening social service work; for an education program, which will include college work and added support for Seabury-Western Seminary. The action came after Bishop Conkling's report of parochial improvements made during the past year, which totalled \$1,250,000.

Four missions were made parishes, bringing the total of new parishes admitted during the past five years to 17. Those ad-

mitted this year were St. Elizabeth's and St. Matthias', Chicago, St. Philip's, Palatine and St. Andrew's, Evanston.

The convention approved a budget item to provide hospitalization for mission clergy, city mission employees and lay employees. A fund is also to be set up through assessments to provide emergency aid to clergy with inadequate pensions.

A resolution was passed memorializing General Convention to establish a national theological education fund.

Bishop Conkling, in addressing more than 1,000 at an evening meeting held in connection with the convention, stated that "in the face of modern evils the Church appears powerless. It does not often lift a voice and when it does it is given little heed. We see a world drifting fast into war and self-destruction. Only a strong spiritual force can stop it and turn our life into higher channels and with stronger moralities. Yet this seems to be lacking." The basic weakness, he said, lies in the fact that churchmen of all Churches take their Christianity too much for granted.

Lack of a sufficient number of clergy; billions spent recklessly by government while Church programs starve; vast sums for secular school systems but a pittance for religious education, and poor attendance at worship services were listed as basic weaknesses by the Bishop. As a means of stemming the surge of secularism and of reorientating the Church toward spiritual objectives he outlined a five-point program of personal daily living. This includes at least one-half hour a day of private prayer; two hours a week of study of the Church's faith and practice; regular attendance at Sunday worship and acceptance of the discipline of the

*(Continued on Page Seventeen)*



# EDITORIALS

## The Lord Reigneth

**A**T Ascension-tide we remember that ours is a creed of action. God is the maker of heaven and earth. Christ comes down, is made man, rises again, and ascends into heaven. At Ascension we are especially conscious of the last action.

The creed says that God entered human history and came into the world decisively and uniquely in Christ. It says that this world and this life have been and are acted upon by another world. Christ's coming down and ascending certainly carry the idea of an invasion of this realm of time and space.

This creed is sharply at variance with the average man's point of view in this latter day. Modern man has at least a strong suspicion that life is a closed circle. Nothing ever interrupts the process. Everything happens according to the inexorable and inscrutable laws of nature. It was set in motion once upon a time and now pursues its fixed course according to a relentless schedule of cause and effect. This is the only world and this is the only life. And man is a creature whose instincts, climate and economics determine his destiny. Life is a closed circle!

This is the way many of our contemporaries feel in their hearts. An implacable, iron-clad, impersonal law reigns over nature. There is no room here for a personal God to work out his purpose. Even history is subject to the same materialistic laws governing the rise and fall of civilization, and man is helpless before them.

These ideas represent the half-truths of decades past. They are indicative of the lag which exists between the mind of the specialist and expert and the popular mind. They are out of date on top scientific and philosophical levels. Moreover they have always been contradicted by the articles of the Christian faith which are based on the mighty acts of God in the New Testament.

It is against this background that we celebrate the ascension of Christ. We say our creed

of trust in one who visits mankind with salvation and eternally represents the invincible love which made us. This creed denies that life is a closed circle which rules God out and leaves man a victim of blind fate. It remembers him whose coming broke the circle so wide open that even the calendar was divided into B.C. and A.D., who overcame man's worst enemies, sin and death, and gives us the victory too. This Jesus was not the result of human evolution. To the contrary he cut across it at every juncture and stands at the end of history with the manhood we were meant to have. He is the gift of God and man's redemption.

In other words, this world is not a prison house from which there is no escape, where everything is determined by dark forces over which we have no control. We declare our faith that the Lord God Omnipotent reigneth over the universe in righteousness and in love. His coming down and ascending are the creed's way of saying that the gates of life are open and God still enters in through his spirit to judge and to redeem. With him all things are possible! This is the faith which overcomes the world.

## Is War Inevitable?

**I**T is noteworthy that several Protestant Church bodies have come out recently

with pronouncements urging an attitude which would continue to seek peace and understanding with Russia.

To read the newspapers and hear some people talk it has often seemed of late that all hope of a peaceful settlement with Russia had been abandoned. There has been a rising tide of fear and name-calling and certainly excessive self-righteousness about our own virtue. The Roman Church has contributed to this with its constant preachment against Communism. Cardinal Mindszenty is still hailed as a Christian martyr, and yet the other side of the case has been played down altogether: his reputed anti-semitic record

## "QUOTES"

**I**T is the glory of Christ that he has set the imagination and the love of men to look beyond the needs of their own race and time to the needs of outcasts in India, of Chinese farmers in remote villages, and of brown men in the hills of the Philippines. It is the glory of the Church that with all its failures it had the vitality to be a light to the Gentiles and to those who sit in darkness, and that it discovered one world before that was a popular discovery.

—ANGUS DUN  
Bishop of Washington



and his Church's tie-up with reactionary economics and politics.

Christians disagree with many of the tenets of Communism, but it does not follow that here and now we must declare a holy war on the Russian state. We of the Church must insist that judgment begin at home, that in reviewing the faults of others we consider our own as well, that we be not lacking in self-criticism. We must not give up all hope of working out a solution with Russia other than that of a third world war. This would mean an utter lack of faith in any means except those of brute force and violence. We are

not for peace at any price, but we are for taking every moral step to save mankind from catastrophe. We must not be swept off our feet by ultra-patriotic spokesmen and certain ecclesiastics as well whose every word on the subject implies the immediate destruction of Russia as the desired end. We are not for wishful thinking, but we believe that agreement and cooperation with Russia are not impossible, that much depends on our own willingness to live at peace with her. Therefore our believing in and working for such a possibility is of extreme importance. The opposite is fatal.

# The School of Three Rooms

BY

CLEMENT J. WELSH

Professor at Bexley Hall

AS he came into the school, he let the Guide precede him, and they came in silence to the door of the first room.

Now on the door of the first room was marked the one word, Truth, and for a moment he stood before it, his mind arrested by the speculations such a word can bring. Then the Guide opened the door, and they went in.

He had not formed a clear expectation of what he would see, yet his first impression of the room was nearly one of disappointment, for the room was only distinguished by a certain normality. It had been furnished as anyone might furnish a library in a home; books lined the walls and a few were grouped on the table beside a leather chair. Over the fireplace, where logs burned, had been hung a painting in rather quiet tones; there were flowers on the mantel. He looked at these things without surprise, yet he remembered the word upon the door, and as he stood before the fireplace he troubled his memory for a meaning half-lost, an idea not yet clear. What, he asked himself, can be the significance of such unoriginal and stylized things, and where, in all this, is truth to be found?

Then, as he looked down thoughtfully at the fire, he heard, at first faintly, then with greater clearness, the sound of music, and as he turned he was impressed again with the incongruity of hearing an orchestra of a hundred men within a little room.

He turned in time to see that the Guide had opened the front of the books upon the table, re-

vealing a radio concealed in them, and he felt an uprising of disgust at the cheap and tasteless device, one he had always disliked, and he began to understand the uneasiness that had troubled him as he had first inspected the room. He looked about him again, and now he could see that the place, which to a superficial glance had seemed to represent a degree of culture, was a collection of deceptions. Books that were not books,—even those on the shelves around the room were, he now noticed, only the false backs of books; the flowers, he could see, were artificial, and only a reproduction of a painting hung over the fireplace where gas burned in iron logs. He stepped closer to the table, and saw that the chair beside it was not of real leather.

Just as one might hear for the first time an unusual name, and having now the mind attuned to it, begin to hear frequently what before had not been noticed, so, as he stood there, he seemed to have become in a moment sensitive to anything false. Moreover the room itself was, he decided, designed to foster just such an awareness, yet by no strange or unusual way; it was the essence of the disturbing quality of the place that it could make one look with distrust at normal things. It offered, after all, nothing but a somewhat more consistent collection of the falsities a man might encounter anywhere. This is our world, he told himself, and saw on the table the record of it: the magazine "TIDE, The Ebb and Flow of Opinion for the Man too Busy to Think."

Seeing the Guide watching him, he remem-



bered the word upon the door. This, then, was the first lesson of the school: that Truth is rare, and that things are not what they seem. To learn this is to learn the pain of the first wisdom,—to see beneath appearances, and to search out truth with subtlety and penetration. And more than this,—that an important function of falsity is to please. If a man would enter into the truth, it must be by the depth of his seeing, and by his courage to doubt the obvious.

Now, as he thought of these things, he saw the Guide open the door into the second room . . .

### Beauty

**O**N the door of the second room was the one word, Beauty. As he came in, he saw at once that it was a room for craftsmen. In the center of it was a large table, with men working about it. Scattered about the table were many small pieces of glass of several colors, and the men were at work arranging these in a frame. At one side, a large window flooded the room with a glare of light, and it was for this that the frame was being prepared.

As he stood watching this, he found that the attitude of distrust was still vivid within him, as he had come to feel it in the first room, and he therefore began to examine with some care the work that was being done. The glass, he could see, was of odd shapes, not many of them of any significance that he could see, and the colors, he was surprised to find, were in general too bright or too dull, and seemed often to clash with one another, so that he became more and more doubtful of the skill of the workmen. One piece of glass was of such poor color, and of such unlikely shape, that he could not resist the temptation to lay it aside. Yet it was soon taken up with the rest, and in a short time the frame was completed, and the whole raised and set into the window.

Then, as he stood before the window, he saw a change so complete that it seemed impossible. Where before there had been chaos, a riot of color and shape, now there was harmony, color merged with color, the light diffused and controlled; no one piece, no one color, could be seen,—even the piece he had laid aside. And the realization came to him that the lesson of the second room had now been demonstrated,—that beauty is not in the fragments, nor to be found by dissection, but that it is a quality of the whole, a proportion and order that is to be found by the eye that sees many things as one. For as the first wisdom concerns the meaning of the thing, the second wisdom concerns the relations between many things. Indeed, he told himself, this is the

greater wisdom, for which the first wisdom may sometimes unfit a man. For what shall be the use of the clarity of the perceptions of a man if they never become for him a patterned vision of the world's meaning? And looking about him, he saw the Guide open the door of the third room . . .

### Goodness

**O**N the door of the third room was the one word Goodness. As he went in, he saw at once that the room was empty; from the ceiling hung a bright light, and along one wall extended a large mirror; there was nothing else. He could see himself reflected clearly in the mirror, and there being nothing in the room to catch his eye, he stood so for a moment, until the meaning of the room became clear to him. It is obvious, he said to himself, that the example of Goodness is Man, embodied however poorly in myself, and that if a man would learn the meaning of the good, he must study himself. For, after all, he had learned the two wisdoms. Through whatever world he should walk, he would look with care for the truth that lies deep, being suspicious of the surfaces of things, and inquiring minutely into them. And this first wisdom he would temper by the second: to consider how thing may stand by thing, and how, finally, the truth is formed into beauty. So standing, seeing himself, the conviction came over him that of all things nothing in the world is as important as a wise man, and even as this seemed most clear to him, the Guide came into the room and turned off the light.

Now he stood in darkness, and he became aware of just one thing: that what had seemed to be a mirror on the wall was in reality a window, which by the effect of the bright light above him had reflected to him his own image, concealing until now what lay beyond. Now he could see through the window to the world outside, and he could see, more clearly than ever before, the world as it is. Gathered before him were people in poverty and pain, ignorance and need, yet with a steady strength and often with brilliant courage, matching every evil with a great capacity for good, confronting every failure with a new effort. And this, he knew, was the Goodness which his own person in its wisdom lacked: this, the work done by men together, hand in hand, arm aiding arm, each needing the other. He perceived that there is no virtue in wisdom that is not shared, and little enough good in a life lived alone,—that whosoever would give worth to his life shall use it in the service of others, else, being conserved, it is lost. And as he knew the wisdom of this, with a new humility, the Guide opened the door that led from the school into the



world, and through it he went forth to his own people.

As he went down the hill to where the others were, there went with him the wisdom shown him in the three rooms: to look deeply for truth,

to look widely for beauty, and to look to others for the good. And moved by a sense of thankfulness for what he had seen, turning, he saw the Guide standing in the doorway of the school, his arms spread wide in farewell, almost as if they were held there by a cross.

# The Religious Press

BY

GEORGE MAC MURRAY

Rector of St. Philip's, Brooklyn

RECENTLY a clergyman of our Church was asked to take a bundle subscription to *The Witness*. His reply was emphatic. "No. *The Witness* is just a trade journal." To one interested in the religious press the stigma, trade journal, hurt a little. As the thought lay in the subconscious the *Christian Century* published a feature entitled "A National Religious Daily." This gave account of attempts at national religious dailies and demonstrated their impracticability. But the *Century* made this general statement, "by and large Church people are bored with their papers and the unchurched are not reached by them."

The mind of man can be stubborn. Perhaps the *Christian Century* is wrong. Perhaps the clergyman was wrong. Then there appeared two articles on the subject of the religious press. The *Record* (Church of England) raised the question, "Can a religious journal be both Christian and interesting?" The author proceeded to show what a Christian weekly ought to be. Following this, *The Commonweal* (Roman Catholic) presented a very scholarly article on "The functions of a Catholic Periodical." Although this dealt primarily with the problem of Germany, the application was general.

Concern for the religious press is not just local. It is not limited to the criticism of one clergyman. The problem of the religious press is of concern in various communions and in various countries. What then is the purpose of the religious press?

## Importance of News

PEOPLE want to know what is happening. In the daily press, the popular paper is the one which presents the sensational news. We do not agree with the accent on the sensational, but this news does satisfy a desire on the part of people to know what is going on in the world. People

read a daily paper to get the news. Even a parish or diocesan paper is read for news—to find out what is going on. There is something basic in the desire of people to know what is going on. The elder brother, in a parable of the prodigal son, returned from the field and heard music in the house, and immediately he wanted to know what these things meant.

The religious press should present news. A thorough presentation of the news has reader appeal. News of other denominations is important because it helps both clergy and laymen to be informed as to what other communions are doing. This is simple but it is practical. Reading the news in his religious paper, Mr. Busy Layman knows what is going on. He can talk to his friends of things in his friend's Church which are of interest to him. This Church news need not be dull or uninteresting in content or presentation. The news of the Church can and should be vital.

Writing in "The Record" Bishop Stephen Neill makes this point well. "Our Christian paper must tell us what the Church is doing on its frontiers, in its hair-brained adventures, in its lonely outposts, in its places of desperate conflict and defeat. It must be up to date in its news of the ecumenical movement and its developments. It must help the insular Anglican to see his own Church in the larger framework of its witness and its ministry to the growing world-church movement. . . ."

## Combating Secularism

THE daily press is definitely secular. To succeed in the world it must be necessarily so. The *Christian Science Monitor* with possibly one other exception, is the only daily owned and operated by a Church. The *Monitor* could not compete with the daily press if it were not subsidized by the *Christian Science Church*. The Churches have dif-



difficulty in financing their weeklies. It is impossible for a religious daily to compete with the secular daily. The religious weekly must, therefore, combat the influence of secularism. It must confront this secularism not only as it is found in the daily press but in the periodical press. It must present and show its readers that there are national and international movements for understanding and cooperation which are based on eternal spiritual truths. It must present and where necessary interpret such movements as the World Council, the Lambeth Conference, and other movements. The secular press is not too accurate in reporting this type of movement. Even the reporting of religious news has its limitations.

In this day of hysteria there is a loose use of words. The words "Communism" and "Liberal" are examples. The religious press must make clear to its readers the use of these words apart from their secular emotional content.

Further the religious press must present accurate news and intelligent interpretations of the rising tension between Church and state. It is obvious that the secular papers are not doing this. The task therefore falls directly in the field of religious journalism. This tension between Church and state, of which there are already so many indications, will be one of the great problems of the second half of the 20th century.

The religious press should be truly catholic. It should be catholic in no limited sense of the word, but in its broad sense. It should present the problem of our age in the light of God's eternal truth. In this light the reader will be able to see contemporary problems in perspective and in proportion. First, it should help the reader see the current problems. Second, it should help the reader see himself in relation to the problem. This is truly catholic.

### Features

**T**HE religious periodical should have book reviews, features, and instruction. Book reviews help the busy reader select that which is best suited for his necessarily limited reading. "The Record" makes this point clear. "No one who has not lived, as I have for many years, on the Christian frontier, thirty miles from the nearest bookshop, and four hundred miles from the nearest theological library, can hope to estimate the service rendered by book reviewers who do their job well."

In addition to book reviews there should be features which acquaint readers with the work and problems of the various agencies of the Church. These agencies include the Church Army, the Episcopal Evangelical Fellowship, the

Episcopal League for Social Action, the Episcopal Pacifist Fellowship, etc. Further features by specialists in various fields are a part of the function of the religious paper. For example on the occasion of the anniversary of the Prayer Book there should be feature articles by authorities. As problems come before the Church for discussion at General Convention the religious press should present informative articles on these subjects.

Obviously there should be those features, or departments, which appeal to those interested in some specialized field of Church work. These should include youth work, religious education, liturgies, church music, clergy changes. These are in a sense articles of "the trade," and must obviously be part of a religious periodical. Nevertheless, they are not the sole purpose or function of the Church press. The purpose is, as we have tried to show, far greater and more significant than that. There is a great deal more to religious journalism than being an agency to help a clergyman get a supply or exchange a mimeograph machine for an addressograph. Religious journalism has a far greater heritage than that. It has a far greater responsibility in the days that lie ahead.

### What Can We Do

**T**HE religious press has a definite purpose and function. Our confused and critical age needs the stabilizing influence which good religious journalism can give. A real religious journal is more than a trade journal. True, its influence is limited. There is truth in the statement that the average religious journal is a bore and that the unchurched are not reached by it, but there is not any reason why it should be a bore or that its influence cannot be extended to the unchurched.

### Extend Its Influence

**H**OW can the influence of the press be extended? Clergy can help by urging the reading of one of our Church papers. They can help parishioners get in the habit. People will read their Church papers when they realize what a Church paper really is. Individual readers can help by passing on copies after they have read them. This is an excellent way of increasing interest on the part of the unchurched. A further help lies in interested clergy and laymen consulting with library boards to make arrangements that copies of religious weeklies are placed in magazine racks. One of our retired bishops has taken this task upon himself in his community. He is meeting



with success. People have contributed generously to the cause. The religious press has a purpose. It is a necessary, vital part of our life as informed churchmen. It is more than a trade journal if our interest in Christianity extends beyond the limits of our own parish and personal needs.

The problem confronting the religious press is not confined to our own communion. It is not even confined to our own country. It is a concern affecting all communions and all countries. The printed word, through the centuries, has exerted tremendous power and influence. It is not trite to say "The pen is mightier than the sword."

Perhaps the problem that confronts the religious press is a shadow of things to come. Perhaps in the not too far distant future there will be no religious press as we know it. It is interesting to consider that in the city of New York there are four fewer dailies than there were twenty-five years ago although the population has increased about two million.

Our concern is obviously for *The Witness*. We of the editorial board are trying to do our part to make and keep the paper vital. We count on the continued cooperation of our readers to help extend its influence.

## The Pharisaism of the Publican

BY

FREDERICK A. SCHILLING

Professor at the Pacific Divinity School

THE story of the Pharisee and the Publican at prayer (Luke 18:9-14) is one of the better known parables of Jesus. The common imagination dwells with interest upon the picture of the Pharisee standing erect, at ease, and self-confident in the presence of God in the temple and upon the Publican standing well to the rear of the inner court of the temple with bowed head. The Pharisee in his prayer enumerates especially those virtues which set him off from the common Jews of his day and thanks God that he is different from "other men." The Publican with penitential spirit simply admits his sinful state and seeks God's forgiveness. Upon the latter Jesus pronounced words of divine approval, whereas regarding the Pharisee he implied that his attitude was not acceptable.

On the scales of orthodox Judaism, the Pharisee actually represented a higher religious value than the Publican. The Pharisee could with good reason give thanks for being better. He was. The Publican, by the same token, was right in confessing himself a sinner. The facts given by each concerning himself were not disputed by Jesus. But it was not upon these facts that Jesus based his judgment. His was God's viewpoint, and seen thus they were both sinners in need of forgiveness: the Publican who knew it and confessed it, the Pharisee even though he did not confess it because he did not know it. The Publican received the grace of God's forgiveness; the Pharisee could not obtain it in such a frame of mind.

The Pharisee standing, as it were, above and

apart from other men has remained ever since the type of self-exaltism. But no one among "the other men" really has the right to point the finger of condemnation at him. It was God through Jesus who gave that sober exposure of the hidden defect because he loved the Pharisee for the fine qualities which he did exemplify and wished to have him perfected for leadership in his new society. Was it not the Pharisee, Paul of Tarsus, who became the greatest of the Apostles and taught that we are justified by our penitent faith in God rather than by our own works?

The Pharisee stands not under the judgment of men, but of God. Yet the many, today, perhaps more than ever—and certainly as the Publican of Jesus' time did not—speak scornfully of the hypocrisy of the Pharisee so that a remarkable reversal of the scene would today be the subject of a parable of Jesus on Pharisaism. For much more common now is that besetting sin which the late Archbishop William Temple spoke about in his little book, "Basic Convictions". He called it the "Pharisaism of the Publican". It is the disposition to thank God not that we are not as other men but that we are as other men.

You have heard that sort of thing expressed. A speaker tells of some moral escapade of his and quickly adds: "We have all done that at some time or other". Or there is the expression: "We've all got our weaknesses"; or, "Well, if we don't do it one way we will do it another". "We're all alike". "Oh well, if I do land up in Hell, I'll have lots of good company there". The bulletin



of a church in New York City recently bore the following hospitable message: "United in Sin. A Hearty Welcome Awaits You". How the crowd is delighted with the wrong meaning of the announcement which the misplacement of the quotation mark at the end caused!

### Self Justification

**N**OW the most insidious thing about this is the fact that these generalizations about the sins of society are not indications of a charitable attitude—as some would like to make themselves believe—but they are efforts to justify one's self in sin; to find comfort and refuge in an environment which is congenial because it is like ourselves. Actually this Pharisaism of the Publican is a viciously intolerant attitude because it treats with contempt and cynicism what is actually superior and better and disturbs by even its silent presence the notion that everybody else is low in sin like ourselves. The better man, today, though he assume no airs of Pharisaical self-righteousness is nevertheless disliked by the Pharisaical Publicans. He is either ostracized from their society because he does not fit into their pattern of life, or hands are laid upon him to cut him down, smooth him down, polish him down to where he can be accepted as a "regular fellow". And, of course, when that is accomplished mediocre society has robbed itself of another chance to profit from one who has learned to live on higher levels and to catch from him the far vision which is needed to advance toward the realization of the divine destiny of man, the things that make for his peace and refinement.

But so, sad to say, our generation slays the prophet and blinds the seer and rejects those who would be our saviour.

In that interesting and thought provoking novel, "The World, the Flesh, and Father Smith" by Bruce Marshall, there is a conversation between a Protestant minister and a Catholic priest concerning the disappointing moral reactions to world war I. The minister said, "like you, Father, I was hoping for great things, but it seems that they are just not to be".

"I wonder if it is because people have lived too much in crowds these last few years. I have often noticed that the intelligence of any gathering of people is always in inverse ratio to the numbers present. . . . In any case it is certain that when great crowds of people are gathered together, Christ is not in the midst of them, or if he is, the crowd pay no attention to him. But that is when they are not gathered together in his name", the minister said.

"If we are really Christians there should be

no occasion on which we are not gathered together in his name", the priest replied. . . . "But we are afraid to be ourselves in crowds, because we are afraid not to be like what we think our neighbors are and our neighbors are afraid not to be like what they think we are. And so everybody pretends to be less pious, less virtuous, less honorable than he really is. . . . It's what I call the new hypocrisy. . . . In the old days people pretended to be better than they were, but now they pretend to be worse. In the old days a man said that he went to church on Sundays even if he didn't, but now he says he plays golf and would be very distressed if his men friends found out that he really went to church. In other words, hypocrisy used to be what a French writer called the tribute vice paid to virtue, but now it's the tribute virtue pays to vice; and that, I think, is a very much worse state of affairs, because it means that our standards have declined and that we no longer dare to be private honest people, but are instead, out of motives of human respect, becoming inside the facades we pretend to be outside."

What we think the single Pharisee was, the many Publicans have now become and that is a worse state than the former.

We are all under God's judgment. We cannot hide in the crowd. Before God each of us stands alone—as stood the Publican—as stood the Pharisee. And the prayer of each God heard separately. And the prayer of each exposed the man. It is not very relevant in our society to use the labels Pharisee and Publican. What is distinctive is the prayer of each.

There are two prayers only: the prayer of blamelessness and the prayer of penitence. The question is, which is the right prayer, and Jesus answers the question with his parable and says: "The prayer of penitence". All men without exception are taught to pray, "Forgive us our trespasses". Neither the rare prayer to thank God that we are not as other men, nor the common prayer that thanks God that we are as other men is any good. The Lord's prayer says, "Forgive us our trespasses", and that implies today especially, "Forgive us ordinary people the Pharisaism of the common crowd."

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# Missing the Mark

BY

WILLIAM PAUL BARND'S

Rector of St. Matthew's, Lincoln, Nebraska

(The Greek word for "sin" means "missing the mark".)

## HOME

"A haven of blessing and of peace,"  
The Prayer Book says.

But—

When it is confusion, tenseness, restlessness,  
Hasn't someone missed the mark?

## MARRIED LOVE

"To love and to cherish, till death us do part,"  
So read the marriage vows.

But—often—

Selfishness, unkindness, harsh words:  
Divorce.

Someone has missed the mark!

## CHURCH

"To worship God every Sunday in his Church."  
The Churchman's "bounden duty."

But—

Sunday morning home in bed, lazy, just  
don't care.

Too bad some miss the mark!

## WORK

"To learn and labor truly to get mine own  
living."

Thus answers the Catechism.

But—

Jobs half done, shirking, clock-watching?  
Some workers miss the mark!

## PLAY

"Rejoice" the Bible says.

Yet in the old days—

"All work and no play."

And so some miss the mark!

## NEIGHBOR

"The Golden Rule" the Master said.

But—

Not my neighbor, near or far,

But me, myself, and I

And so I miss the mark!

## GOD

"None other gods but me" God said,

And when we put self, money, or aught else  
first to him,

Sadly we miss the mark.

## PRAYER

O Lamb of God, who takest away the sins  
of the world!

Help us who sin

To learn of Thee,

And hit the mark!

# A Sunday Traffic Jam

ONCE upon a time there was a thoughtful, devoted father whose love for his children was beyond question. To the extent that his judgment and circumstances permitted he planned for their welfare and development and was glad, even at real cost to himself, to seek for them the best that life has to offer.

Frequently this resulted in real inconvenience but the father was patient and long suffering. Especially was this patience needed each Sunday morning as the father joined the traffic jam in front of the parish church to pick up his children after Sunday school. There, sitting at the wheel, double-parked and jammed in with other similarly patient fathers, he sat thinking with resignation about the futility of trying to meet the unpredictable dismissal-time of Church school.

At 10:40 the doors opened and parishioners started out. The 9:30 parish family service was over and parents and children were leaving together—older children who had attended worship with their family coming out of church, younger ones who had been in Sunday school while their parents worshipped, meeting the family at the guild hall doors. At last his own children appeared and piled into the car.

On the way home, feeling his duty as a father, he asked, "What did you study this morning?"

His fourth grade son replied, "We studied the Fourth Commandment . . . do you know it?"

Hastily searching his mind the father saved himself by saying, "I hope you know it by heart!"

"Remember that thou keep holy the Sabbath Day," promptly replied the boy, "It means that we are to worship God every Sunday in church."

"That's right," replied the father.

Silence reigned for a few minutes. Finally the voice of the younger son spoke up with a question, "Daddy, why don't you want to worship God on Sunday in his church? Isn't it important after all?"

(Wasn't it Aesop who said, "Actions speak louder than words"?)

—The Chimes of Grace Church, Madison, Wisc.



## EPISCOPAL CHURCH NEWS

### CHICAGO TO ELECT—

(Continued from Page Eight)

Prayer Book, and tithing. To carry out this program the Bishop recommended the development of parish cells for prayer, study and discipline, and he called attention to the effectiveness of the weekly class meetings of early Methodism under John Wesley. The Church has too long used the wrong yardstick, that of numbers, he said. Small cells of a few persons in every parish and mission could prove a counteracting agent to the secular spirit which is active in many parishes.

General Convention deputies elected: clergy, Bernard Iddings Bell, R. Everett Carr, James M. Duncan, G. Carleton Story. Laymen: John Diggs, Stewart Cushman, Joseph Hubbell, Walter Underwood.

### CONVOCATION OF SALINA

★ Announcement of parish status for St. Thomas', Garden City, Kansas, highlighted the convocation of the district of Salina, meeting at Ellsworth, Kansas. The Church is now in the process of completing a new parish house and a new chancel. The parish is to celebrate the event with a week of festivities in June which will include instituting their vicar, Joseph Young, as rector.

The initiating of a campaign for \$150,000 for St. John's School, diocesan school for boys, was also announced.

A discussion of the timid attitude on the part of the Church on the matter of tithing was implemented by a majority vote of laymen and clergy to stress the importance of tithing as an objective of the district for the coming year. Informal addresses by Jesse Scott, Jr., of Garden City and Nathan Jones, Sr., of Salina highlighted the discus-

sion. "The clergy have failed to push tithing, laymen want it," said Mr. Jones. "We should spread the gospel of tithing." Mr. Jones, who once was Kansas' wealthiest man, has three sons in college who are looking forward to priesthood. One of them, Scott Jones, is a member of the national youth commission.

"In my business I want to be assured of my partner," said Mr. Scott. "I can count on such a partner in Christ."

The Rev. R. H. Mize, head of social relations in the district, reported the growing institutional work among youth. "In a day when there is one divorce to every three marriages it is significant that the four Church children's institutions in Kansas, all in the district of Salina, are dealing primarily with children from broken homes." He pointed out that none of them are endowed and that all depend on the support of individuals and secular agencies.

Mr. Mize also reported on the state's juvenile code commission, headed by Benjamin Hegler, an Episcopalian. He stated that the recommendations were largely passed up by the legislature. "Children were looked upon as secondary to good roads," declared the clergyman. "They were looked upon as important as long as they didn't cost too much money. The fault is not so much in the legislature as in the lack of understanding as citizens. The legislature only reflects public interest or public apathy, and in regard to the needs of children it has been apathy." He urged a careful study of the findings of the commission.

The Rev. R. W. Treder of Dodge City, in the discussion about increasing clergy pensions, said that "clergy ought to pay a part of the premiums just as in social security. I can't see why my layman friend has

to pay into his pension and mine too."

General Convention deputies elected: the Rev. Joseph Young of Garden City and Mr. Wayne Johnson, senior warden of the same parish.

### PEABODY DEPLORES LACK OF MEN

★ Bishop Malcolm Peabody, in his address to the convention of Central New York, meeting May 10-11, expressed his concern over the dearth of candidates for the ministry. He stated that there are 7 vacancies at the present time in the diocese and added, "Were they available we could fruitfully put 17 new clergy to work. Parents should be encouraged to think of this work as the very highest to which a young man can be called. Clergy should learn to evaluate their ministry by the number of worthy men who, through their influence, are presented for ordination."

A new feature of the convention was a special broadcast by Bishop Peabody and a priest and a layman on the second day in which they reported action taken at the sessions. It is the first time a bishop has reported to his people before delegates returned home.

### EVANGELICAL REPORT CALLED FOR

★ Bishop Walters of San Joaquin, speaking at the synod of the province of the Pacific, meeting at Seattle, called for a

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Subject—"History of the Prayer Book."  
Third Hour—The Rev. Nelson W. Rightmyer, D. Ed.

Philadelphia Divinity School  
Subject—"Biographies of Great Christian Characters."



sustained evangelistic effort to combat the five weaknesses of institutional religion: mass ignorance from the lack of adult education; lack of fellowship; an inarticulate laity; a lag in faith due to a lack of first-hand experience of God; stagnation from the lack of new blood.

He also declared that "there must be greater emphasis on increasing social welfare and economic well-being throughout the country. The Church's contributions should be that of torch bearer as well as ambulance driver. We must not be afraid of name-calling and ridicule."

He rejected the idea that war is inevitable. "Our people should combat both hysteria and blind hatred. Christian people should not rely primarily on military strategy to meet Communist aggression. Such reliance is more apt to bring war than prevent it."

The only woman delegate to the synod, Mrs. E. C. Bader of Utah, caused a stir by walking

out of a session when a resolution to amend a canon to change the word "layman" to "lay person" was defeated. Her credentials had been accepted without challenge earlier, despite the wording of the canon. Later, at a joint session with the Auxiliary, the men were upbraided by Mrs. Robert Vickery of Berkeley, Calif., for their refusal to admit women delegates. "The action taken," she said, "indicates that the Episcopal Church does not believe in democracy for its own members. Women are expected to balance parish budgets and take leading roles in other Church activities, yet women are denied the privilege and the right to have a voice in making decisions for the Church."

Bishop Stephen C. Clark of Utah, who introduced the resolution to admit women delegates, said: "Women are taking part in organizations of all kinds these days. They have a right to places of responsibility in the

Church. This question is going to keep coming up until it is settled."

It undoubtedly will come before the General Convention in San Francisco since the diocese of Missouri has again elected a woman as a deputy.

The synod passed unanimously a resolution requesting General Convention "to determine the minimum income required today by married men, by widows and unmarried men, by older widows and by younger widows, in order to maintain life in simple comfort." The resolution further requests the Convention "to raise the present assessment on clerical salaries by a percentage sufficient to maintain a supplementary fund from which the trustees of the Church Pension Fund are instructed to pay the allowance necessary to raise each sub-standard pension to the income level determined by the Church as appropriate to the class of the beneficiary in question." It also "commends to

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General Convention for study and possible action the proposal that the trustees of the Pension Fund shall be asked to inaugurate a voluntary contributory pension system."

## NEWARK TO STUDY COMMUNISM

★ A committee to study Communism, as recommended by the Lambeth Conference last summer, was voted by the convention of the diocese of Newark. The committee is to be appointed by Bishop Washburn and is asked to report to the whole diocese within 90 days. The committee is also directed to offer proposals to "guide Christians in their understanding of the relation of the two ideologies."

Opposing the resolution setting up such a committee was the Rev. F. W. Cooper of East Orange who insisted that "there is no relation between Christianity and Communism." Taking the opposite position was Prof. Gould Harris of Teaneck who said that such a position was "purely sophistry." He added: "It is high time we became a little more vocal, not only on the matter of Communism, but on social issues."

Bishop Ludlow, suffragan, hit the present "hysteria" which he declared to be responsible "for Communist witch-hunting" and called the present a "time of public hysteria when otherwise stable citizens think they see a Communist behind every door and under every desk. We are afraid of the situation in which we find ourselves and think it easier to condemn the disease rather than work to remove the cause of it. The remedy for Communism does not lie in flag waving, oaths, anti-Communist groups or denunciations, but in living up to what we profess as Christians in the way of justice and equality for all."

A unique feature of the convention was an opening proces-

sion in which clergymen of other denominations, including Jewish rabbis, joined with their brethren of the Episcopal Church.

## CHURCH ARMY ELECTS NEW DIRECTOR

★ William C. Johnson, who finished his training and became a Church Army captain in 1947, has been named the new national executive director of the Church Army. A native of Asbury Park, N. J., he worked for a time as a salesman and was a laboratory technician during the war. As a Church Army worker he served for a time with the Wayside Chapel in Southern Ohio and later was a staff member of the national town-country institute at Roanridge, Parkville, Mo.

## WATERLOO SERVICES ON THE AIR

★ The morning services each Sunday in May are broadcast from St. Mark's, Waterloo, Iowa, over KAYX. In announcing this to his congregation the rector, Perry M. Gilfillan, said that "On the Air" in a radio studio means "Silence" but that in a church it means "Everybody sing." "We hope therefore that the Sundays in May will find this church well filled for we will be 'On the Air' and we certainly want our listeners to know there are both congregation and choir present."

## BETHLEHEM ELECTS DEPUTIES

★ The convention of the diocese of Bethlehem elected the following deputies to General Convention: Clergy, Burke Rivers of Wilkes-Barre, Richard White of Scranton, M. M. Moore of Bethlehem, Thomas Smithe of Birdsboro. Laymen, Stanley Wood of Wilkes-Barre, Aldred Darte of Kingston, E. W. Warren of Scranton, Byron Miller of Honesdale.

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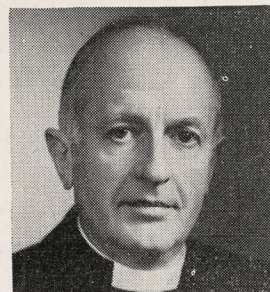
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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**A Popular History of the Catholic Church.** By Philip Hughes. Macmillan, \$3.50.

**The Teachings of the Catholic Church.** Edited by George D. Smith. Two volumes. Macmillan, \$12.50.

Two new offerings by members of the Roman Catholic Church in England are of particular interest to members of other branches of the Christian Church. The volume from the pen of Philip Hughes is especially appealing. Father Hughes has an interesting style, always seems to have the right adjective at hand and is never pedantic in his presentation of the material. One who is not particularly sympathetic with our sister Church will find himself intrigued with this thorough and sometimes amazingly frank review of Roman Catholic Church history. The volume is really popular in its presentation and should be widely read.

The two volumes edited by George D. Smith lack this popular appeal but will be of great value to anyone who is interested to know the present theological position of the Roman Church. Here, as in Father Hughes' volume, the approach is an appealing one. The editor admits that certain differences in point of view are included, remarking that "such divergencies of theological opinion within the unity of the faith are a mark of the true liberty of the children of God." The American scholar will be sympathetic to such an approach and will, therefore, find the essays included in this compendium from the Roman Church in England both interesting and valuable for reference work. —S.A.T., Jr.

**How Religion Helps.** By Albert W. Palmer. Macmillan. \$1.50.

The President Emeritus of Chicago Theological Seminary has prepared this little book for convalescents. It is written with insight and sympathy and will do much good. At the end are prayers and even an Order of Worship for small groups or for individuals alone.—F.C.G.

**The Protestant Era.** By Paul Tillich. University of Chicago Press. \$4.00

No philosopher or theologian of our times has meditated more profoundly upon the tragic tale of modern history, or upon the chequered career of modern Protestantism, in its relation to political and economic history, than has Professor Paul Tillich of Union Theological Seminary. This, his latest book, is a compilation of articles and papers, some of them published in

Germany before the war and some of them here in America. The German papers have been translated by Professor James Luther Adams of Chicago. The whole collection is prefaced by an Author's Introduction, in which Professor Tillich shows the unity of thought embracing the series, and gives us an outline of his own intellectual biography. At the end, Professor Adams sums up and evaluates "Tillich's Concept of the Protestant Era."

In his great constructive approach to a system of theology, Professor Tillich shares common ground with Anglicanism at many points. For example, his deep understanding and appreciation of sacraments and sacramental life; or his insistence that the church's view is of Christ as the "New Being" rather than as a mere historical personality; or his mediating proposal for Christian reunion, viz. a combination of Protestant principle with Catholic substance—at all these points, Tillich is very close to the Anglican viewpoint and, indeed, shares it. It is highly important, therefore, that Anglicans should take the trouble to master his terminology and acquaint themselves with his system of thought. Some of us would

even go the length of saying that this is the direction in which modern theology as a whole is destined to move, is indeed already moving. Any church, and any clergyman taking theology seriously must therefore come to grips with Tillich's thought.—F.C.G.

**France Pagan? The Mission of Abbe Godin.** By Maisie Ward. Sheed and Ward. \$3.00.

Roman Catholics in France today are making organized efforts to convert industrial workers. Typical of this movement is the ministry of Henri Godin (1906-1944), a sincere and honest priest, who was troubled by the apparent necessity of moral compromise with paganism for the sake of numerical success. Protestant readers will not readily accept such a cheapening of the gospel, but this book will make them aware of the need for evangelization among the working masses at home as well as abroad. It will also offer a concrete basis for discussing proper missionary approaches to proletarian secularism. —S. F. T.

**How to Live Effectively.** By J. Richard Sneed. Revell. \$1.50.

Seven sermons preached at the First Methodist Church in Los Angeles and over Station KFAC. They were, no doubt, effective sermons, but like most good sermons, they do not read too well.

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## THE WITNESS

TUNKHANNOCK

PENNSYLVANIA



## OTHER CHURCHES

### ATLANTIC PACT OPPOSED

The Methodists' commission on world peace has issued a statement opposing the Atlantic Pact. It states that there is grave danger that it "may actually serve to precipitate rather than to avert war." It lists five objections: (1) it will weaken the U.N. (2) the Truman Doctrine, which the Pact parallels on a larger scale, has failed in Greece and has not brought peace to that country. (3) the cost will be overwhelming and might bring U.S. economic collapse. (4) there is no guarantee that American arms furnished to implement the pact will not be used to suppress people's movements in Indonesia and Indo-China "and thus become a support of Western imperialism." (5) the psychological effect will increase Russian fear of imperialistic aggression.

The commission asked for full and free discussion by the American people of the pact before it is acted upon. It also urged the government to use every effort to terminate the cold war and "to refrain from threats and vituperative language in all public statements." In another section it expressed "grave apprehension" over "growing militarism" in the U.S.

### QUAKER INSTRUCTOR SENTENCED

A Quaker who taught at Mennonite sponsored Bluffton College in Ohio has been sentenced by a district court to 18 months in federal prison for knowingly having advised a former student to refuse to register for the peacetime draft. He is 27-year-old Larry Gara who served four years in prison during the war for refusing himself to register.

In a statement following his sentencing, Gara asserted: "Like most Americans I fondly cherish the long tradition of religious freedom and freedom of speech which we as a nation proudly claim, and it is disheartening to see those freedoms abridged. I know that I have not violated any moral law, and am proud to be identified with those men who are refusing to register for conscription because of their conscientious beliefs. If these men feel that it is un-Christian and immoral to support war and preparation for war, I feel it is my right as an American and my duty as a Christian to lend moral support to them. People everywhere feel a helpless fear in the face of another war more terrible than any of us can imagine; if some did not cry out against this impending doom the very stones in the street would take up the cause. It is my sincere belief that

only the Christian way of love and non-violence can provide the answer to this frightening situation. In substitute for fear and hate we must offer love, kindness, good will and courageous non-violence. I must do all in my power to make this Christian dream of peace on earth a historical reality rather than an impossible ideal. If, in so doing, I am counted a criminal by my government, I am deeply sorry. However, I cannot but believe that obedience to the law of God will receive a favorable verdict in the judgment of history."

### METHODISTS MARK ANNIVERSARY

Ten years ago in Kansas City the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church became the Methodist Church. The anniversary was marked by a statement issued from the New York headquarters which quoted the newly elected president of the Council of Bishops, Ivan Lee Holt of St. Louis, as follows: "All Protestants share in the achievements of that historic uniting conference because it brought together into one Church the largest groups ever to form a union in the history of the Protestant movement. Through this eventful decade in which the world has been divided by war union has held together the minds and hearts of Methodists. We have had problems, but no desertions or disaffections. Many disagreements have been over the way to do our common task. Our serious rivalries have been rivalries of love for one another."

Other gains listed during the decade: An increase in church property from \$704,117,000 to \$1,077,449,142; in benevolent giving of \$11,552,411 in 1940 to \$28,125,305; in amounts raised annually for all purposes, from \$80,543,997 in 1939 to \$139,435,168 in 1948. Church schools have increased from 32,772 to 37,908 since union and total average attendance has risen 18 per cent in the past four years. The number of churches dropped from 46,255 to 40,397 largely due to local mergers.

### PRESBYTERIANS HAVE DIFFICULTIES

A Presbyterian ministerial exchange plan in Washington, delayed because

only two of 12 white churches consulted agreed to accept Negro ministers for a day, has been tentatively set for June 5. Ralph K. Merker, general presbyter of the Presbytery of Washington, announced that a third church has signified its acceptance of a Negro minister. He said that Western Presbyterian Church, of which the Rev. Stewart McKenzie is pastor, had agreed to accept a Negro minister for the day. Previously, only Metropolitan and Chevy Chase Presbyterian Churches had assented.

The Presbytery of Washington, made up of representatives of 42 churches in the area, three of them Negro, and four missions, unanimously approved the exchange plan at its March meeting. It was to have taken place May 1. Action was delayed when it was revealed that a canvass of 12 churches showed only two of them would accept the Negro ministers.



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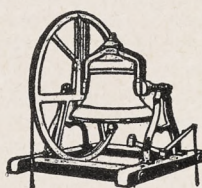


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## PEOPLE

### CLERGY CHANGES:

A. MALCOLM MACMILLAN, rector of Holy Trinity, Memphis, Tenn., becomes rector of the Ascension, St. Louis, Mo., on June 5th.

HENRY L. EWAN, formerly rector of St. Barnabas, Omaha, Nebr., is now rector of St. James', Paso Robles, Calif.

ROBERT E. TERWILLIGER, assistant at the Heavenly Rest, New York, and a member of the faculty at the General Seminary, has been elected rector of Christ Church, Poughkeepsie, N. Y.

ROY T. STRANGE, JR., formerly curate at Holy Trinity, West Palm Beach, Fla., is now curate at the Church of St. Mary the Virgin, New York.

J. GARDNER HODDER, formerly rector of St. George's, Campbellville, Canada, is now on the staff of St. James, Fordham, New York City, and chaplain of St. Barnabas Hospital, New York.

ROBERT SHEERAN has been appointed a missionary to Honolulu.

RALPH E. FALL, rector of St. Matthew's, Cleveland, Ohio, will become associate rector of St. Paul's, Richmond, Va., June 15.

### ORDINATIONS:

JOHN S. DuBOSE, ELLSWORTH D. STONE, WILLIAM E. STOTT were ordained deacons and ROY T. STRANGE, JR., was ordained priest by Bishop Gardner on May 14 at Trinity Cathedral, Trenton, N. J.

PAUL C. KINTZING, JR., was ordained deacon on April 20 by Bishop Heistand at Christ Church, Williamsport, Pa. He is vicar of St. James', Bedford, Pa.

TOD E. EWALD was ordained priest on April 9 by Bishop Block at Holy Innocents, Corte Madera, Calif., where he is vicar.

ALFRED R. MALONE, formerly a Methodist minister, was ordained deacon on April 20 by Bishop Scarlett at Christ Church Cathedral, St. Louis. He is in charge of St. James', Macon, Missouri.

BENJAMIN F. PETERS was ordained priest by Bishop Gordon on April 28 at All Saints', Anchorage, Alaska. He is in charge of Christ Church, Anvik, and out-stations at Hologochaket and Shageluk.

### DEATHS:

WILLIAM J. WILKIE, 92, died in Philadelphia on May 5. His last parish was Emmanuel, Quakertown, Pa.

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**THE WITNESS**

Tunkhannock - Pennsylvania



# 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.

WALTER MITCHELL  
Retired Bishop of Arizona

All the talk about plans and methods of getting religious education going in a better way in the Church raises some questions. It is disheartening, how the Church spends a great deal of time and money on a matter, finally crystallizes the results, puts out appropriate literature and then, after a few years, it all seems to come to nothing and we start all over again. Why do we?

Years ago, "when you and I were young," under the devoted and statesmanlike leadership of the then secretary of religious education, the Rev. Wm. E. Gardner, we did just that. Tentative courses were prepared, competent clergy in all sorts of parishes, big, medium and little—as to size—in cities, towns, and country, were selected and they tried these courses out in their Church schools. They reported as to the results. There were a lot of conferences, new experiments, more conferences and, finally, we had the Christian Nurture Series which many of us felt was the best we had ever had. True, there were criticisms—they were too difficult; they required teachers having more training than was apt to be available (but who could have been developed, given the determination to do it) and the like. But it was a grand series and largely used.

Then something happened. It was charged that the National Council was in competition with publishing houses putting out other courses and, after awhile, the Christian Nurture Series disappeared. We have been sort of floundering around ever since, as we had before, and now we are starting all over again, having to spend a lot of money on winning the new crop of clergymen over to the idea; getting out, I suppose, new sets of lessons—spending a lot of money which it should not have been necessary to spend.

We are doing a like thing with respect to securing the money for the General Church Program. Still earlier than the program outline above which led to the Christian Nurture Series, the redoubtable "Bob" Patton—one of the most useful men this Church has ever produced—began to win the Church over to what he so rightly called "the science of spiritual enterprise." Gradually the Church became interested and money was spent to win the whole Church to that way of educating our people. As in the case of prohibition, it would

seem that action was taken by General Convention too soon—before the General Church, more particularly, the large dioceses and parishes had been sold on the plan and the Nationwide Every Member Canvass was established.

Here again, as the older leaders passed out of the picture, we failed to win over the on-coming clergy and others, with the result that what was originally a year around program of education not only as to stewardship but even more as to the kind of life on the part of the general run of communicants which would make them good stewards—all that was gone. All we have left is an annual drive for so much hard cash and it fails and, I think, it deserves to fail.

No doubt, at the forthcoming General Convention or otherwise, we shall adopt some other plan and begin to spend a whole lot of money to put it over. Had we carried on the "science of spiritual enterprise" not only would that not have been necessary but the Church would be out of debt and doing more work than it ever has done.

All of which is for the purpose of expressing the hope that as to whatever is to be adopted as to religious education and general moral and spiritual education, let us hang onto it and work it, improving if necessary as time goes on, but not having these gaps.

MORGAN C. LARKIN  
Layman of Bay Village, Ohio

Thank you for the complete and thoughtful treatment given my letter in your May 5th issue. I feel that my primary question has been well answered and it is both gratifying and comforting to know that The Witness is indeed an open and sincere forum.

I too am sorry not to have been present at your discussions but obviously my thesis was vigorously and ably supported by the "mild dissenters" and undoubtedly far better than I could have done as I am quite helpless in oral debate.

As to the issue, I hold with the dissenters that there is a question as to facts and motive. Let us hope that we someday have accurate reporting from behind the iron curtain, and know what our facts are. The motives of the Soviet rulers are more difficult to learn. For these we can only look into our own hearts to see what we might do in a similar situation without the grace of Jesus Christ. Perhaps this is what is really frightening!

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