

THE

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# Witness

May 26, 1949



PROF. D. H. ANDREWS & RECTOR E. VICTOR KENNAN

MAN, CHURCH AND THE WORLD



## 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.

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Thurs., and Holy Days, H.C.-11:45  
Fri., Organ Recital-12:30.

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

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

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Thursday and Holy Days: 11 a.m., Holy Communion.

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### 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

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

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The Rev. Robert R. Spears, Jr., Canon  
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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  
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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

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Rev. Calvin Barkow, D.D., Rector  
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Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridian St. at 33rd St.

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

### CHRIST CHURCH NASHVILLE, TENNESSEE

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

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 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 Kroman, 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.

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Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## —STORY OF THE WEEK—

# Episcopal Missionaries Report On Conditions in China

**Bishop W. P. Roberts Reports from Shanghai  
That All There Are Well and Happy**

★ The chief problem mentioned by Episcopal missionaries in China, aside from inflation, has been the uncertainty. They are taking events as they come, prepared for the possible interruption in communications, and fully intending, most of them, to carry on as long as it can be done without compromise of Christian principles.

The unreliability of newspaper reports about China was again shown when a news agency reported that 5,000 people were killed in Wuhu when that city was shelled. Bishop Robin Chen was in the city on that day and reported to the National Council that no people were killed. The river is a mile wide at that point and the Bishop stated that the only shell that came near Wuhu landed in the river.

The consecration of the Rev. Francis Y. S. Tseng to be assistant bishop of Honan took place on March 20 as scheduled in Shanghai, with Bishop Robin Chen, acting Presiding Bishop, the consecrator. He acted in place of Lindel Tsen, Presiding Bishop, who became ill while attending the Lambeth Conference last summer and has not been able to return to his native country. He is at present in Canada.

From Peiping, Bishop Arnold Scott, Church of England, has sent word that under the Communist regime Church work has

not so far been interrupted.

Bishop William P. Roberts of Shanghai has written the National Council: "If we should be cut off and you don't hear from us, don't worry, because we are, and will be, perfectly all right



**BISHOP ROBIN CHEN**  
Found News Reports Wrong

and happy. You must be prepared for a period of silence after the turn-over. And keep away from political subjects in correspondence."

From Anking this information has been received at Church headquarters in New York: "A man who has come out from Anking says that everyone and every place there is o.k. The hospital and the schools have been told to carry on. He has no word as to what conditions may

be attached to the fact but at least we know that all are safe and well."

And from Shanghai: "Shanghai continues almost unbelievably quiet and there are no disturbances. The people are calm, no signs of panic. If it were not for the money situation life would seem reasonably normal."

Meanwhile in New York the current issue of Social Action of the Congregational - Christian Churches, features an article by Prof. Searle Bates of the University of Nanking appraising the current situation as follows: "Well-nigh half of China is already in Communist hands, if not in complete Communist organization; the dynamic of the recent and current struggle is Communist, and Communist alone; the large half of China not now in Communist hands is politically divided, disorganized, dispirited, without leadership or program. Chinese society and culture, while traditionally far from Communist, are not in a position to offer resistance which government and political leaders have failed to maintain; the Chinese Communists are totalitarian, anti-religious and anti-Western; lastly, the Christian Church is pitifully vulnerable."

## BISHOP BENNETT HITS GAMBLING

★ Bishop Bennett, addressing the convention of Rhode Island, condemned lotteries, chances and "other mild gambling devices."

General Convention deputies: Clergy: Arthur Roebuck; John B. Lyte, Harold L. Hutton, Harold C. Whitemarsh. Lay: John Nicholas Brown, Charles R. Haslam, Albert Thornley, E. L. Freeman.



# EPISCOPAL CHURCH NEWS

## SOUTHERN OHIO CONVENTION

★ Southern Ohio, meeting in convention at St. Paul's, Columbus, is to build three new churches to mark its seventy-fifth anniversary. All are in college centers: St. Stephen's on the campus of Ohio State University; the Good Shepherd, near the campus of Ohio University at Athens; Holy Trinity, Oxford, near Miami University and Western College. An outright gift of \$100,000 will also be included in the anniversary fund to aid in the restoration of "Old Kenyon," the dormitory destroyed by fire at Kenyon College in February. Estimates of the cost of the three churches, plus the Kenyon gift, total \$1,086,000. Bishop Hobson told the convention that he already has in hand pledges exceeding \$600,000. With this surprise announcement, the more than 300 delegates enthusiastically endorsed the program.

Other features of the diamond jubilee year are to be missions in Cincinnati, Dayton and Co-

lumbus; a coordinated laymen's movement and more attention to Church schools.

Bishop Hobson stated that in the last 20 years the diocese had overpaid its quotas and assessments to the work of the national Church by over a million dollars. Gifts for missions in 1949 have already reached an all-time high in diocesan annals.

General Convention deputies: Clergy, N. M. Burroughs, Francis J. Moore of Cincinnati, Robert W. Fay, Columbus, Phil Porter, Dayton. Lay, Frank G. Smith, F. O. Schoedinger, Columbus, Edward H. Miller, Springfield, Walter Rowe, Hamilton.

## MOORE REPORTS ON ATLANTA

★ Prof. Joseph G. Moore of Western-Seabury, who just completed a survey of the diocese, told the convention of Atlanta, meeting May 10-11 at All Saints, Atlanta, that "the diocese is in a key position in the tremendous movement southward and south-

eastward. The reasons for the rising industrialization of the south are the large labor pools in many communities, lower living costs, milder weather, excellent transportation and good roads. Georgia's place in this movement is that of southeastern hub with Atlanta as the manufacturing and merchandising center. The diocese of Atlanta has more opportunity today than it has ever had before in its history and is one of the key dioceses in the whole Church."

The convention, girding itself for the growth ahead, adopted a budget of \$78,558 as the first year's portion of the five year plan of expansion.

General Convention deputies: Clergy, J. M. Richardson, Matthew M. Warren, John B. Walthour, all of Atlanta, F. H. Harding of Milledgeville. Lay, W. W. Brooks, D. W. Durden, Atlanta, William C. Turpin, Macon, Floyd E. Baird, Marietta.

Auxiliary delegates: Mrs. T. Earl Stribling, Mrs. John Rabbe, Mrs. Phillip Bryan, Mrs. M. V. Hunt.



An off-moment picture of three notable Churchmen: the Rev. S. W. Wileox of Philadelphia; Bishop Remington of Pennsylvania, and Governor E. N. Carvel, a communicant of St. Philip's, Laurel, Delaware.

## WOMEN DEFEATED IN GEORGIA

★ A proposed amendment to canons of the diocese of Georgia which would enable women to be delegates to the diocesan convention was defeated at the convention at Savannah. An amendment to the constitution was adopted requiring wardens and vestrymen to sign assent to a statement that the Bible contains all things necessary to salvation and of assent to the doctrine, worship and discipline of the Church. Also the canons were amended providing that members of the executive committee are to be elected in rotation.

Bishop Coadjutor E. Hamilton West preached at the open-



ing service and Bishop Barnwell, in his address, stressed the need of more ministers, the advantage of parish day schools, and reviewed the progress of the diocese. He also reported that in the campaign for \$75,000 for buildings for missions about two-thirds of the sum had been



**BISHOP E. H. WEST**  
Preaches at Georgia Convention

raised at the end of the first six weeks of the campaign.

A feature of the Auxiliary meeting was a panel discussion on Christian social relations at which the provincial program was presented, the work of the Southern regional council outlined and work among prisoners described.

General Convention deputies: Clergy, F. Bland Tucker, W. C. Baxter, Allen B. Clarkson, Irwin Hulbert. Lay, Dewey Cooke, P. E. Gould, S. L. Varnedoe, and J. A. Setze.

### WEST VIRGINIA PLANS COADJUTOR

★ Bishop Strider requested a coadjutor in his address to the convention of West Virginia. He stated that he would retire on his 68th birthday in 1955. Consent was unanimously obtained; consent of the national Church will be sought at General Convention, with the bish-

op authorized to call a special convention thereafter for the election.

General Convention deputies: Clergy, C. C. Tarplee, Frederic F. Bush, Jr., J. Moulton Thomas, W. C. Thorn. Lay, R. Paul Holland, John S. Alfriend, Henry S. Schrader, Roger S. Kingsland.

### PITTSBURGH PLANS NEW CHURCHES

★ Reporting to the convention of Pittsburgh, Bishop Austin Pardue stated that the debt of the diocese had been reduced from \$200,000 to \$30,000 in the past five years. Sixteen church mortgages were burned, six new rectories purchased, built or reconstructed, two new churches were under construction and six others have been extensively repaired. He further indicated that plans are under way for the building of four new churches.

General Convention deputies: Clergy, William S. Thomas, Jr., Ralph W. Auten, Wilburn Campbell, Francis Drake. Lay, Joseph H. Bowman, Charles R. Dixon, H. Russell Stahlman, Gordon E. P. Wright.

### ANNIVERSARY MARKED BY MASS MEETING

★ One of the largest diocesan mass meetings to be held in the diocese of Chicago in many years is planned for June 3, in the Medinah Temple when 4000 Episcopalians, clergy and laymen, will gather to honor the 400th anniversary of the Book of Common Prayer.

The high point of the meeting will be a half-hour radio dramatization of incidents in American history in which the Prayer Book has played a telling role. The radio show will be presented from the stage of the Medinah Temple and will be heard throughout the mid-west over station WGN.

Orville Taylor, St. James' Church, is chairman of the sponsoring committee of whose members the following have al-

ready been named: Laurence Robbins, Ernest Ballard and Henry Scandrett. The Rev. Harold Holt, Grace Church, Oak Park, is chairman of the program committee and Frederick K. Barber, St. Luke's Church, Evanston, is in charge of promotion. The radio presentation, which will be professionally written, produced and acted, is being arranged by the diocesan department of publicity of which Clyde Joice, St. Luke's Church, Evanston, is chairman.

The entire program is designed not only as an occasion for churchmen of the diocese to honor their loved Book of Common Prayer but to direct attention to the influence the Prayer Book has had on the culture of America.

### VISITING LECTURER AT BERKELEY

★ The Rev. Alan Richardson, canon of Durham and theologian of the Church of England, will be the visiting English lecturer at Berkeley Divinity School, New Haven, for the fall term of 1949. He will lecture there on Christian apologetics, the meaning of the doctrine of the creed in the twentieth century, and give the Page and Kingsbury lectures on the "Mystery of Revelation" and "Church and Society". Dean Urban is making arrangements for him to visit university communities and parishes as far as his schedule will allow.

### INDIANAPOLIS PARISH BUILDING PROGRAM

★ The Church of the Advent, Indianapolis, Ind., has raised \$100,000 toward the cost of a new church, thus bringing the campaign to the half-way mark. The final goal is expected to be reached in a few weeks. The rector of the parish is the Rev. Laman H. Bruner, Jr., and the campaign committee consists of R. Hartley Sherwood, Willis B. Conner, Jr., and Andrew Taylor.



# EPISCOPAL CHURCH NEWS

## DISPLACED FAMILY AIDED BY PARISH

★ In the near future Edvins Ozolins, Mrs. Ozolins, a daughter aged 20 and twin daughters aged 16, will arrive in this country and take up the task of building a new home and a new life on a farm near Corning, N. Y. This event marks the completion of a lengthy and involved procedure to bring a family from a displaced persons camp in Germany to freedom and opportunity.

Mr. Ozolins was advised by a friend to write to the Episcopal Church in New York, for information about resettlement requirements and methods. His letter explained that he is a skilled glass worker and an experienced farmer. He and his family are Latvian and Protestant. He speaks Latvian, English, German and Russian. Mrs. Ozolins speaks Latvian, German and Russian. The girls speak Latvian, English and German. As soon as Mr. Ozolins' letter was received, the case was cleared with the Church World Service, to make sure that no other agency was working on it. As the man is a glass worker, inquiry was made of the department of social relations of the diocese of Rochester, which suggested taking the matter up with the Rev. Roger Alling, rector of Christ Church, Corning, N. Y., a town which has an important glass industry. Mr. Alling, his vestry and members of his parish were interested, and canvassed the job situation thoroughly, finally reporting that the glass works in Corning did not have a place for Mr. Ozolins, because of the highly technical nature of the work, and the fact that he had evidently developed particular skills which they did not need at this time. It was suggested that a Corning plant in South America might use him. That avenue

was explored and was decided against, due to resettlement difficulties in that part of the world.

Christ Church people then proceeded to seek an agricultural placement, with the thought that it might serve for a while, and later perhaps Mr. Ozolins could be employed by one of the glass plants. A member of Christ Church parish who owns a large farm near Corning offered to take in the family, supplying home and job. The daughters will have part-time employment, and transportation to Corning schools will be supplied for the twins. Christ Church has authorized Mr. Alling to furnish the home with comfortable and substantial furniture and equipment. The necessary assurances have been submitted through the department of social relations, and Church World Service is doing all possible to expedite action on the papers.

Mr. Alling stated that he hopes this project in resettlement may prove a demonstration for clergy and people in surrounding areas, so that they too will become interested in settling displaced persons from Europe. "The whole parish is happy at the prospect of the Ozolins' arrival," he said.

## THE PICTURE ON THE COVER

★ Prof. Donald H. Andrews, whose article is featured this week, is here pictured with his rector, Ernest Victor Kennan of Emmanuel Church, Baltimore. Dr. Andrews is a professor of chemistry at Johns Hopkins University. Following the first use of the atomic bomb, he and his associates at the University have been active participants in the study of the effect of atomic energy on social and political affairs.

As a lay reader of the diocese

of Maryland, Dr. Andrews has had a special interest in the philosophical and religious implications of the latest scientific discoveries and has spoken on this subject from a number of pulpits. He is also a vestryman of Emmanuel Church. His article was an address given at Emmanuel at an evening service especially arranged for laymen in the Baltimore area, when the large church was practically filled.

## PRAYER BOOK THEME OF CONFERENCE

★ The Religion of the Prayer Book is the theme of the conference of the province of Washington, meeting at Sweet Briar, Va., June 12-18. One of the featured courses is by Rabbi A. L. Goldburg of Richmond who is to lecture on the Old Testament backgrounds of worship. Other lectures are by Bishop Ludlow of Newark, the Rev. Robert C. Batchelder of Lancaster, Pa., the Rev. Churchill J. Gibson of Richmond.



Mrs. Frances Crowther is the new resident supervisor of St. Barnabas Home in Los Angeles.



## BISHOP DE WOLFE SUPPORTED

★ The canons of the diocese of Long Island were amended at the convention meeting at Garden City last week so as to empower the bishop to suspend a rector from parish duties until he complies with the bishop's judgment. It also contains a provision that would deny convention seats to any church whose "vestry or trustees refuse to obey an order from the bishop dissolving a particular clergyman's connection with a specific parish." The original canon merely stipulated that both parties to a controversy "submit and abide by" the judgment of the bishop.

The amendments in effect support Bishop DeWolfe in his ouster of the Rev. John Howard Melish as rector of Holy Trinity, Brooklyn.

Bishop DeWolfe led the convention in prayer for Dr. Melish who is scheduled to undergo an operation.

## FERRIS TO GIVE MEDITATIONS

★ The Rev. Theodore P. Ferris, rector of Trinity, Boston, is to give the four meditations which are part of the program of the triennial meeting of the Auxiliary this September in San Francisco.

## PRESIDENT ATTENDS CONVENTION

★ President William V. S. Tubman of Liberia, flew to Cape Palmas with a plane-load of guests to attend the convocation of the district of Liberia. Following Bishop Harris' address, the President praised the work being done by the Bishop, not only for the Episcopal Church, but for the nation. He is himself a Methodist but has always shown great interest in the work of other Churches.

A feature of the convocation was a confirmation service when 101 persons were presented by Archdeacon S. B. Yudusie who

is also rector of St. Mark's where the meeting was held.

General Convention deputies: Rev. J. W. Pearsons and Associate Justice Himie Shannon. Mr. Pearson is secretary of public instruction and is to be sent to the U.S. this year by the government of Liberia on official business. He will remain for the Convention.

## BISHOP W. M. M. THOMAS TO RESIGN

★ Bishop William M. M. Thomas of Southern Brazil is to present his resignation at General Convention. He was 71 this month, and has been a missionary for 45 years, of which 24 years have been as a bishop.

## WESTERN NEW YORK CONVENTION

★ A warning against selfish individualism was sounded by Bishop Scaife in his address at the convention of Western New York, meeting last week at Olean. "The greatest temptation of our time," he said, "is for the individual to drift aimlessly into the easy paths of auditor and spectator, expecting to have all his leisure time filled by someone else's effort. This has resulted in a neglect of the opportunities and obligations which every Christian has to his neighborhood and community as well as to his home and his parish."

Addressing the convention also was Presiding Bishop Henry K. Sherrill who told the delegates that "the Church has never before had such a platform for world-wide work as today."

The convention voted to invite the 1952 General Convention to meet in Buffalo.

## HOLD 1549 SERVICE IN SOUTH FLORIDA

★ A feature of the convention of South Florida, held at Key West, was a celebration of the holy communion according to the 1549 Prayer Book. In his

convention address Bishop Wing recounted the large increases in baptisms and confirmations as well as the erection of new buildings and additions. Bishop Louttit, coadjutor, announced the gift of \$50,000 as the beginning of an endowment fund for missionary work in the diocese. The missionary budget was raised from \$75,224 to \$84,668.

General Convention deputies: Clergy, Mark T. Carpenter, William F. Moses, Martin J. Bram, John H. Soper. Lay, E. A. Carpenter, D. B. Weller, S. G. Gray, Albert Roberts.

## ST. MARY'S GIRLS ENTERTAIN

★ Students at St. Mary's, diocesan school for girls at Burlington, N. J., held open house for parents, prospective students and friends on May 14. It was quite a day with the presentation of the operetta "The Pirates of Penzance," a puppet show, a modern dance exhibition, and "Little Women" presented by the dramatics club.

## NURSES' SERVICES AT ST. JOHN'S

★ Prof. Arthur Lichtenberger of the General Seminary was the preacher at the annual Florence Nightingale service for nurses, held at the Cathedral of St. John the Divine, New York, on May 16. Bishop Gilbert presided and gave the closing prayers and benediction.

## COMMENCEMENT AT GENERAL

★ Hughell E. W. Fosbroke, dean emeritus, was the preacher of the baccalaureate at the commencement at General Seminary, May 23-25. The alumni essay was on Bishop Brent and was delivered by the Rev. Whitney Hale of Boston and the commencement address was by Prof. Sedberry Marshall of the University of the South.



# ECUMENICAL NEWS

## SEES COUNCIL NEUTRAL IN WORLD CONFLICTS

The World Council doesn't intend taking sides in international conflicts, according to W. A. Visser 't Hooft, general secretary of the new ecumenical group. Speaking recently to a gathering of more than 150 church leaders in New York, the Council executive said the mounting East-West ideological conflict, along with the divisive struggles in other parts of the world, threatened the ecumenical (world church cooperation) movement even before its "hard-won" position was consolidated.

"The great misunderstanding," he said, "concerning the nature and purpose of the World Council which has arisen among the upholders of the world's most powerful ideologies demonstrate that we are moving against the main stream of secular thought. In such a situation the Churches will only be able to stand together if they are fully convinced that they belong together, and are willing to make sacrifices for the sake of their fellowship."

## REBUKE SOUTH AFRICAN RACIAL POLICIES

The Africa committee of the Foreign Missions Conference of North America has petitioned the United Nations to curb the "alarming" and "un-Christian" racial policies of the present Nationalist South African government. The committee charged that the policies pursued by the government of Dr. D. F. Malan constitute a violation of the principles of the declaration of human rights and the international covenant of the United Nations. According to the committee charges, the Malan government has adopted measures seeking to eliminate all non-European representation in parliament, including the practice

of white representation in behalf of non-Europeans. The measures, it was said, would also disfranchise all non-white citizens, and extend "strict segregation even into spheres where it does not already exist."

The committee charged that the election of Malan as premier on a platform embracing an extreme form of racial discrimination carried a threat to "the meagre rights and privileges of the large non-European population, applying to the African, Indian and colored sections of the community in varying degrees but on a common principle of racial and color discrimination. "We are strongly of the opinion," the resolution states, "that the situation developing in South Africa, contributing as it does to the growing feeling of frustration in the Africans and intensifying race tensions, is a matter of international concern."

## CATHEDRAL HOST TO LUTHERANS

The five synods of the U.S. met in convention in San Francisco with an opening service on May 4 which was held in the Episcopal Church's Grace Cathedral. More than 2,500 Lutheran delegates crowded the nave. "It was a strange experience," reports our correspondent for the diocese of California, "to witness a dignified liturgical service essentially Catholic in content and yet thoroughly fundamentalist from the viewpoint of the participants. The cathedral with its great nave and magnificent chancel lends itself well to services of this sort."

The delegates were urged to unite the five synods under one president, with delegates announcing that they will carry the plea for unification to their own Churches for approval.

## NEW VITALITY IN RURAL CHURCH

The rural church can no longer be regarded as "the poor relation" among the American churches, according to the Rev. Deane Edwards, secretary of the commission on worship of the Federal Council of Churches. He told the group's spring meeting in New York that reports from all over the country reflected a new vitality in rural church life. This vitality, Mr. Edwards thinks, "is probably related to a back-to-the-land movement, but even more may be attributed to a recognition of the contribution rural America makes to the nation's stability."

## MISSIONS CONGRESS WILL CONVENE

Preliminary plans to hold a Home Missions Congress in Columbus, O., January 24 to 27 of next year, have been announced by the Home Missions Council of North America. The event is the first of its kind in twenty years. Leaders of 23 major Protestant denominations, in affiliation with the council, issued a statement of purpose calling on mission forces to utilize the coming Congress as a means of attack on "the economic despair and spiritual futility" of modern life. The theme of the congress will be "Home Missions for a Christian World."

## RELIGIONS COURT FOR BERLIN

An inter-credal arbitration committee has been organized in Berlin to "adjust any tension in religious matters without bringing them before the civil courts." The committee represents Buddhist, Christian, Jewish and Moslem communities in Berlin.



# EDITORIALS

## The Age of Desks

**T**HERE is a widespread trend, in all forms of activity, to withdraw money and workers from productive front lines and put them back in departments for publicity, research, public relations, referrals, consumer education, and many other such widely overlapping functions. This is true in government—under any administration. It is true in business, where the tax situation makes such unproductive profitless endeavors less of an extravagance than they otherwise might be. It is also true in altruistic enterprise; each university seems to have six clerks for every teacher. One gets the impression in some hospitals that there are many more employees whose duty it is to ask your police record and grandmother's maiden name than there are of those ready and able to pick you up if you faint.

This trend is permeating the churches. Missionaries are being withdrawn from rapidly growing missionary districts ("lack of money") while in slow growing dioceses any amount of money is allocated to impersonal devices to impress those who are hard to get. ("People will give, if the cause is presented properly.")

We know a small church, belonging to an up-and-coming denomination, which has a very large and admirable department of education. This department produces a whole curriculum of Sunday School material—non-commercially, which means at a loss. This small church pays such a large quota to help support the large department and its large-minded non-commercialism, that it cannot afford the books. The consequent extra deficit incurred from the non-sale of the non-commercial books will no doubt come out of the missionary fields. They are helpless, that is, unless the people at home insist that something be done about it.

The Church has pioneered before. We wish it would pioneer the reversal of this particular trend.

## Visualizing the Prayer Book

**T**HE great potentialities of visual aids in religious education is everywhere acknowledged but so far little has been done that is completely satisfying. We are therefore glad to commend enthusiastically the new film strip, "We Go to Church—Morning Prayer" which has been produced as a service to the Church by the Evangelical Education Society. The film strip consists of seventy-two "frames" or pictures which, with the commentary, takes about twenty minutes to show. The pictures are clear and in excellent

taste; the commentary is admirably done; simple, lucid and informative. Half the pictures are concerned with the history of the Prayer Book; the latter half with an explanation of the service itself. It is suitable both for children and adults. This anniversary year of the Prayer Book is a fine time to see a part of what we have been studying. The film strip, together with commentary, costs \$3.50. It may be obtained from the audio-visual education department of the National Council, 281 Fourth Avenue, New York. We trust it is the forerunner of similar efforts for the field is limitless. It is perhaps the intention of the Evangelical Education Society to produce other visual aids. We hope so for it had done an excellent job in this first effort.

### ★ "QUOTES"

**W**E need to enlarge our idea of the meaning of evangelization of the soul in the perfect society. Since the soul, the man himself, cannot be fully saved, or made whole and strong, as long as the soul's environment, its conditions of life, are unfavorable, all social work, all educational work, all medical work, all industrial work, is done for the soul and is a part of its salvation.

—T. E. SLATER

## ★ "Don't Be Fooled by Bishops"

**W**E were dismayed to read that in a recent sermon preached in Canton, New York, Bishop Frederick L. Barry, coadjutor of Albany, castigated The Churchman, since 1804 a respected organ of the Protestant Episcopal Church, as "a communist-front publication." It is a sad thing to see a member of the episcopate, in whom we expect both moral and intellectual integrity, descend to the level of the yellow press and the unscrupulous smearers of anything that is liberal. When hysteria begins to invade the ranks of the



clergy it would be small wonder if a disgusted laity began to look elsewhere for guidance. Unless Bishop Barry can forthwith and publicly submit evidence for this charge he owes an apology both to the Church and The Churchman. If he does neither then he will properly be adjudged

a "hit-and-run driver," a calculated tactic that is employed too frequently in the secular world but which can only bring discredit on the Church. In the course of his sermon the preacher made the following pertinent statement: "Don't be fooled by bishops, they can be wrong too." With that we agree.

# Man, Church and the World

BY

DONALD H. ANDREWS

Professor at Johns Hopkins University

**T**HERE are many sound reasons for believing that this world of ours today is entering one of the most dangerous periods of all history. Most of us are convinced of that, without any argument. But there are many of us who reflect that there have been many times in the past when men felt their world was about to come to an end; and that life still went on; and reflecting thus, we are tempted to conclude that the gloomy predictions about the perils of our time have a considerable element of exaggeration in them.

Now, though we may not be sure about the degree of danger in the world situation today, we can be sure about its novelty. Our generation is facing a kind of challenge which is new and different from any challenge ever faced before by any previous generation. This new quality in our world problem arises from the increased physical power which we possess.

The outstanding feature of our 20th century world is its reservoir of available force. Our great grandfathers and grandfathers for hundreds of generations before them got along comfortably on their own muscles plus a little help from windmills, water wheels and draft animals, roughly a total of some hundred thousand horsepower. Only three generations later, with steam, petroleum and electricity, we today command well over a thousand million horsepower. That jump in physical power by a factor of some ten thousand, is the most radical break which has ever occurred in the heretofore smooth line of historical progression. In terms of potential energy, it is as if mankind plodding slowly along for hundreds of centuries on an almost flat plain had been lifted suddenly on a funicular railway to the top of the Alps.

One can get an even more vivid idea of this

increase in power by translating it into terms of money. Suppose a poor family down on a farm in west Texas had been eking out a meagre living for a long time on the equivalent of a few hundred dollars a year. Then one day oil is found on their property, and almost overnight, they find that they have every year a hundred thousand dollars to spend. We know what unfortunate things happen so many times when wealth like this is suddenly acquired.

Now, proportionately in terms of power, that is exactly what has happened to you and to me, to America and to western Europe in the last hundred years. We have had placed at our command within less than a century power and technical skill which, translated into terms of material goods can provide absolutely every family in our major western nations with a standard of living equivalent to tens of thousands of dollars. You may ask why is it, then, that the average income today is actually only a few per cent of this figure.

The answer is clear. This physical power has come to a society of human beings lacking the social wisdom and the spiritual insight to know how to use it. Like so many poor families that have acquired sudden riches, we have gone on the worst kind of an undisciplined spree with our new power wealth. Instead of employing it to achieve stability, peace, and plenty for all, we have used it to blow a large part of our world to pieces.

Now the time has come when this spree of a world, drunk with power, has got to come to an end, or it will be the end of practically all of us. The time has come when we must apply some cold sober logic in finding out how to control our new power. No matter how much comfort we extract from the continuity of the past, we cannot



deny both the novelty and the gravity of this new challenge to man, and the necessity of meeting it successfully if we are to survive.

### Self Preservation

**F**OR first of all and most directly, this is a challenge to our natural instinct of self-preservation. There is a reasonable certainty that, if we have another war and this billion odd horsepower plus a rapidly increasing amount of atomic energy is turned on us again in a new wave of destruction, the result will be literally the end of existence for practically every one of us.

Again, it is a still greater challenge to the responsibility which is ours to try to save the world not only for ourselves but for the future generations to come. For we of this 20th century are now taking our turn as the trustees of civilization. There has been handed down to us the treasure of the wisdom, art, skill and insight of the past. It is our responsibility to see that this heritage is transmitted intact to the future.

Finally, above and beyond all this, it is a special challenge to us who have dedicated our lives as Christians to the supreme cause revealed by him who gave his life for us. It is the challenge to assert the supremacy of the spirit. Wealth is a blessing only in so far as it is controlled; uncontrolled, it is destruction and death.

If we were a race of robots with mechanical brains, then intelligence alone might be enough to provide our world with some kind of purely intellectual network which could control the physical force of the world today. But we are not robots. We are human beings governed far more by our hearts than by our heads. As long as human hearts are cold, selfish and evil, atomic bombs will be made and used to destroy men and women. Only when hearts are filled with faith, love and the intense desire for the good, can we hope to use the atom not to destroy men and women, but to destroy poverty, disease and ignorance.

The chain of control from physical power to spiritual power is plain. It starts at the uranium mine, runs through the plutonium pile through the bomb assembly plant, through the superfortress with its deadly load, through the finger on the trigger of the bomb release, through the minds that give the orders that direct the bomb to its destination, ending finally in the hearts which dominate those minds. At the beginning of the chain, physical power; at the end, the power of the spirit; if impotent, releasing uncontrolled destruction; if dominant, creating peace on earth.

Today the balance between these two kinds

of power is being struck. They are being weighed one against the other. The power of matter is on one pan of the scales and is rapidly tilting the beam. Can we supply the power on the other side to restore the balance, the power of the spirit? That is the question put squarely up to each of us today.

It is easy to accede to a negative answer. The aspects of physical power are tangible, impressive, awe-inspiring. An armada of battleships, a fleet of superfortress planes, the crater of an atomic bomb, all spell physical force in such gigantic letters that there are many who cannot conceive of the tangible force of the spirit as anything but infinitesimal in comparison. They say physical force alone can control physical force. If it cannot, then our only chance is to try to turn back the clock, bury the uranium, shut the laboratories, and shoot the scientists. Fortunately, they admit that is a pretty forlorn hope.

### Spiritual Power

**I**T is harder to follow the logic which says that we can achieve the height of spiritual power to make us in the years to come, not masters of death, but masters of life. Yet the logic is sound. The same science which gave us the atomic bomb, takes us inside the atom and reveals to us there a vision of order and harmony in which matter disappears and in its place we see incarnate the wonder of divine law and spirit. The same science shows us in the physical world all around us the mystery of the unseen forces through which we move, the network of gravity, the pulses of radio, the photons of infra-red, x-rays and cosmic rays. It leads us there also inevitably to the invisible forces of the spirit. It tells us that the pattern of matter and the pattern of life are both one with the pattern of the spirit, revealed to us by our Lord himself. We see the reality of the spirit far transcending the reality of matter. We see the power of the spirit, real, tangible, right at hand, ours for the asking, ready to serve us in this ultimate test which we as men and women face today.

This being so, what is our special responsibility as Christians and churchmen in these critical days to come? How can we best play our part in giving the world the faith it needs to survive?

Individually, it is clear that we must each go to the very limit of our effort to keep our own individual faith intense and vital, to be in our own individual lives witnesses before the world. But to be individual Christians is not enough. Where individually we can hardly move stones, working together we can move mountains.

The lesson is plain for us in the material side



of life. This billion odd horsepower of physical energy in the world was created not by individual men working alone but by thousands of men working cooperatively in intelligently and skillfully organized groups. By the same token, the challenge which this organized physical power presents can be met in turn only by an equally intelligent and skillful organization of the power of the spirit.

Now it is the Church which is the bone and sinew of the organization of the spirit. And now is the time to organize the Church militant against the organized forces of material power which are so clearly advancing against all of us. So we ask what are the special responsibilities which each of us must discharge in the new Church militant which must arise today if civilization is to be saved.

Suppose we start with the most tangible aspect of the Church in our world, the church building itself. The church edifice is the symbol before men's eyes of our Church's existence. It contains in its architecture, its beauty, its symbolism, the visible evidence of our devotion to our invisible faith. And as such, it exerts a tangible power on the hundreds who see it daily from without and weekly or oftener from within. But though it is visible and tangible, let us never forget it is in deepest truth not stone, and mortar and wood. When we see it, we are not really seeing matter, nor even symbols. Through the eye of vision, we are in truth seeing before us an aspect of that living force, born of the spirit, nourished by the devotion and sacrifice of generations of believers, vibrant in its power on all who respond to its presence. These walls are not an inanimate pile; they are an animate being. It is our responsibility, through our loving care, to keep them vital and articulate.

The same thought applies to all that transpires within them. For in our services of worship and of sacrament, there is even more of the invisible but real power. In our morning prayer, in our communion, we are not hearing merely the repetition of ancient words. We are beholding the incarnation of the living power of the spirit. The voices of the blessed company of the faithful down through the ages are calling to us, man to man and face to face. And through the mysterious transmutation of time and space, compressing centuries into a moment, we are in the presence of our Lord, his accents speak and we are brushed by the hem of his garment. So let us ever be fully awake to our sacred trusteeship to keep each part of our worship and sacrament vital, vivid, beautiful and devout.

## Faith With Works

THESE are the first responsibilities we face in our task of carrying forward the banners of the army of the spirit. And they are an example of the necessity of coupling faith with works; or to put it even more bluntly,—faith with work. To get this work done today, we face a double difficulty, for life in our world has become highly technical and is being lived at a constantly increasing tempo and intensity. Thus, it is clear to every one of us without half a thought that this change in our mode of living is having two adverse effects on the operation of the parish. In the first place there is more to do to keep the parish going; in the second place there seems to be less time to do it in because of the increasing demands from all other directions. The result, if these tendencies are allowed to operate, is also clear. The double burden ends up right where we want it least—in the lap of the man who sits behind the desk in the rectory study.

Now, if there were ever a time when the man charged with the spiritual leadership of the parish ought to be given less material duties rather than more, it is today. As the state of our world makes plain, the primary need right now is for more spiritual leadership; and how can we expect to get more if we throw more and more material burdens on the men who must be our spiritual leaders? It is plainly up to all of us as laymen and in particular to those of us who serve on committees, on councils and on vestries to study all the ways to give our rectors more free time; and see that they really get it.

If these principles apply in the parish, they apply even more in the diocese and in the activities of the national Church organization. In the work of the whole Church structure,—missions and evangelism and all the rest,—a vital effectively functioning organization is essential for spreading the influence of the Church, for bringing people to the Church, and, through that mysterious transmutation which is one of the laws of the spirit, for transforming dedicated material efforts into spiritual power.

It is this union of the material and the spiritual, of works and faith, which must be constantly kept in mind. Just as our problem of devising a livable world pattern in this atomic age is not one of eliminating material power but of controlling it, of directing it by fusing it with, and having it dominated by spiritual power; in the same way we must achieve within the Church the fusion of the material with the spiritual, by which the material is transmuted into spiritual values. That brings us right down to the very practical ques-



tion, the most material of all considerations, the budget. Paraphrasing a remark made recently about saving Europe, dollars won't create spiritual power but spiritual power cannot be made effective in saving the world today without dollars.

Granted that, what priority does the Church get among the demands on our personal budgets?

Before answering that question, think what each of us is paying this year in taxes to support overwhelming armaments. Think what we may very well keep paying in much larger amounts in the 1950's if the present trend continues. We pay taxes for armaments because we think it necessary to preserve our existence. Yet we admit in the last analysis that it is the power of the spirit and that alone which will make it possible to preserve our existence. So, does not that rate a top priority as against other demands on our income?

What should we do about it, then? Right now the budget of most parishes is not falling too short in maintaining basic material necessities for the operation of the parish. At least we are keeping a roof over our heads in most of our churches, even if the roofs do leak occasionally. A small percentage increase could take care of our immediate needs.

Then, let us make a bold proposition. Suppose as a start, in our campaign to achieve peace in a world of atomic power, we double the budget for every parish, for every diocese, and for the national Church. Those extra funds can then go almost entirely to provide increased spiritual leadership, in the parish, in the diocese, in the national Church and through them into the world.

The channels through which this leadership can be provided are quite evident. First of all, more men can be attracted into the ministry, especially men who possess both the ability to think through the complicated problems of material relationships in this complex world of ours, and the faith to accept no compromise answers, and to persuade their fellow human beings to live by the right solutions. There are many men who have this ability, but who select a more practical career because they fear the restrictions imposed by the Church's lack of material resources.

### Religious Education

**A** GAIN, with increased support our schools for religious training and studies can be expanded so that a start can be made in thinking through in practical terms how spiritual leadership operates in a power world. Our ministers in training can get a broader grasp of what they will have to face in day-to-day wrestling with this problem. The scholars who train them can have the resources to start a really basic attack on un-

derstanding the pattern of political economic and social organization which will be required to achieve stability and peace based on the good in men's hearts.

The religious education of the youth in our Church can be intensified, from kindergarten and Sunday school to the young men and young women first coming to grips with living. They can be made to see that the life of the spirit doesn't metabolize in a water-tight cell but that it's a part of all of life.

Thus in the broadest sense we can hope to begin to achieve a universal awareness of this great problem of our time, the fusion of the spirit into this worldly life to create peace on earth and good will among men.

Considering what is at stake does such a program seem impractical? Think what doubling the budget in our churches would do in starting a wave of invigoration of spiritual power. Now, think on the other hand, what a relatively small sacrifice that would mean for most of us compared with what we give to meet the material demands of life.

Why can't we double our Church budgets? The answer is we had better do it or something like it very quickly or the need for any kind of budget for any of us soon will be over. Our personal budget in 1960 may well consist of a few potatoes cooked over a tiny fire in the remote depth of some cave. We won't have to worry about parish budgets then either, or church roofs leaking; there won't be any roofs or any churches.

This isn't a fancy for the future, but a reality we are facing right now. When I was in England three years ago, on my way from the airport into London I started counting the number of roofless churches that I passed until I should come to one that had a whole roof. I passed twelve churches completely bombed out after leaving the airport before I came to a single one that was whole.

The sum of all this is that we must face up as men and women to the realities of this world in which we are living today and to the essential role which our Church has to play in it; on this our future existence depends. And we must meet this challenge both with faith and with works. We must meet it with our hearts; we must meet it with our minds; we must meet it with our pocket-books.

We are told in the first and great commandment: "Thou shalt love thy God with all thy heart and with all thy soul and with all thy mind." If enough of us can do that in true completeness, there is hope that we may achieve a world of peace where we will truly love our neighbors as ourselves.



# The North Atlantic Pact

BY  
JAMES READ

THE North Atlantic Pact cannot be treated as an isolated agreement; it must be taken in conjunction with the arms that are to be sent to Europe as a result of the implicit promises made in the pact. This is no mere friendship league, but a full-fledged military alliance. Indeed, the state department is to be commended for its forthrightness with the Senate foreign relations committee. No attempt was made in the hearings before that committee to divorce the pact from the arms implementation that must follow the treaty.

Modern history would be hard pressed to produce an instance where security has resulted from a system of military alliances. Revived in modern times as a "security" device by Bismarck, the "Triple Alliance" evoked a Triple Entente; we all know that the competition between these two power blocs inflamed rather than becalmed the international atmosphere. World War I followed.

Let me mention only three of the reasons why the pact and its military implementation should give us pause. In the first place, we will be initiating an arms race which, if not soon checked, leads straight to conflict. "A war deferred may be a war averted," one spokesman for the pact said. With that one can certainly not quarrel. Nor do I believe that the designers of the pact are "warmongers" or intentionally setting out

to ensure the success of military aggression against Russia. But there are other ways of deferring war that do not at the same time sow seeds of distrust, fear and resentment.

## Two Worlds

IN the second place, the pact threatens to divide the world in two parts; almost certainly Russia will feel impelled to seek countermeasures of a similar nature. The Cleveland Conference under the leadership of John Foster Dulles saw this clearly: "No defensive alliance should be entered into which might validly appear as aggressive to Russia as a Russian alliance with Latin America would undoubtedly appear to us." For the universal and conciliatory methods of the United Nations, this pact substitutes regional alliances whose competition may bring about the death of the United Nations.

In the third place, the pact threatens to divert the Marshall Plan away from its constructive goals to the sterile paths of arms production. I do not hold with those who believe that the Marshall Plan has been militarized; disconcerting as the expensive military establishments of France and Holland in Indo-China and Indonesia may be, I believe the assertion of the deputy administrator of ECA that so far not one nickel of its funds has gone for military purposes. I realize also that the expenditures for the first year are to be only \$1,130,000,000 for the arms program to Europe. The fact that this is as much as our total military forces cost annually before World War II is irrelevant, I concede. Equally irrelevant, it seems to me, is the fact that \$450,000,000 of this will go forward as surplus material, figured at ten cents on the dollar, so that our allies will actually be receiving munitions and supplies that cost originally four and a half billion dollars. The dollar sign is not the total expense; I believe our economy can share billions of dollars more with less fortunate lands to its own advantage and without jeopardizing in the least our own financial stability. But this small beginning is only a beginning and obviously made very small so the first dose will not be hard to swallow. Many more will follow. They will become progressively larger. Europe will be encouraged to make more and more arms by itself and add to the total. As the years go by, all these nations will find themselves

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Managing Editor's Note: The Witness requested an article on the Pact from Clarence Pickett, the executive secretary of the American Friends Service Committee. Because he has not yet resumed his regular duties following an illness, he requested James Read, secretary of the foreign service section of the Friends Committee, to write the article. Mr. Pickett has read the article and, with the exception of minor emphases, approves of it. However it sets forth the personal viewpoint of the author and is not to be considered a statement of the American Friends Service Committee. Neither has the article, as such, been considered by the editorial board of the Witness. The board has considered the Pact and believes it to be "an instrument of war" rather than "an instrument of peace" but it is likely that we would disagree with Mr. Read in some details while supporting his general thesis.



depending more and more on the kind of artificial industrial stimulation by arms manufacture that Hitler resorted to. The stimulation of peace-time industry envisaged by the Marshall Plan will be effectively undercut.

### Three Proposals

**I**N contrast with these cautions I would like to see three actions taken. In the first place, for the arms race I would substitute a race for disarmament. We have a great opportunity, backed by the industrial and moral strength that is ours by right and by history, to outbid the Russians in this race. They have proposed a reduction of one-third. We should propose a cut of at least two-thirds. The huge Russian land armies are universally feared, we are told, and make security arrangements necessary: why not take the Russians at their word and get these forces reduced? We have everything to gain and nothing to lose by overtrumping in the game of appealing to the innate longing for peace and aversion to the piling up of instruments of war to be found in all people everywhere. A real attempt at universal disarmament may be just the pause needed to break the vicious circle of fear and suspicion in which the world is presently caught.

Secondly, we could have a universal security agreement through the United Nations. Clark Eichelberger and Hamilton Fish Armstrong have both proposed such an agreement, open to all nations, and referring security questions arising out of it to a two-thirds vote of the U. N. Assembly. To do this we would have to exhibit a greater faith in the U. N. than we have so far shown. Proponents of the pact have mentioned certain articles of the charter which the pact does not violate. It is a fairly hopeless task; the very idea is a circumvention of the basic concept of the charter. And yet the U. N. as a peace body has done well in many of the jobs that we have given it: Iran, Kashmir, Palestine. After all, it was Philip Jessup and Mr. Malik, U. N. representatives, who brought about the agreement on the Berlin blockade. We can't expect the U. N. to keep the peace unless we give it the job of keeping the peace. The Armstrong-Eichelberger plan points in this direction.

Finally, we should make certain that the Marshall Plan is not vitiated by military diversion, and that instead, it is broadened and extended into the world-wide dimensions foreshadowed by the President's "bold new program." This would take it into Asia. I can put the idea no better than it has been put by a leading Oriental statesman, Gulam Mohammed, the foreign minister of Pakistan. His sentiments were reported by The

New York Times: "he thinks that from the U.S. standpoint a sacrifice in living standards, if it is necessary to supply the machinery that will save Asia, will make the U.S. better off in the long run. He also thinks that the U.S. places too much confidence in its ability to bolster any nation with U.S. military production. The U.S. will stop communism in Asia, he says, with tractors, not instruments of killing."

The great illusion of our times is that in an atomic age, the diplomacy of Bismarck will produce lasting security. What is desperately needed is a daring and up-to-date policy initiated by breath-taking moral leadership. It should be based on disarmament, allegiance to the U. N., and world-wide economic assistance. This is the only path to security, for us and the world.

## Need for Public Worship

BY

LAURISTON L. SCAIFE

Bishop of Western New York

**T**HE effect upon character of the practice of prayer and worship is very great because both private prayer and public worship profoundly affect the personality of any man or woman who engages in them.

They go to the roots of character. Out of prayer comes knowledge of God and love of man. There are few spiritual requirements so valuable as that of persevering simply, in daily prayers.

What is true of private prayer and personal character is true also of public worship, because public worship powerfully affects the atmosphere in which the individual moves.

It inspires man to be courageous in a moral conflict, and keeps his mind in touch with great ideas. It inculcates perseverance but more than that, worship fortifies the character of those who take part in it in certain special ways.

In the congregational worship of the Church each person present takes on his lips and listens to the very classics of man's approach to God. There is nothing of its kind in historical literature nobler than the psalms, the collects, the lessons and some of the greater hymns, which are used in our worship. This is most particularly true of the forms of worship associated with the holy communion, the summit of the access of the Christian to God.

The character of any person who habitually and thoughtfully uses such expressions of adoration in worship must necessarily grow by them. It is not merely that the Bible and the Prayer



Book are, as everyone admits, supreme literature; they are certainly that, but they are more. They are the highest form of expression by which the human spirit has reached the divine. They are ancient but they never lose their power to those who are trying to be in touch with the eternal world.

But more, the Church is very wise in requiring that forms of prayer and praise should be actually written out, spoken by the worshiping congregation.

The possession of a spiritual home in the outward sense is the greatest assistant to the formation of Christian character.

To most men and women it makes surprisingly little difference what the actual form may be of the building in which they find themselves at home. They are equally content in some great cathedral, in a small and lovely village church, or in some modern red brick edifice repugnant to any sound aesthetic taste.

Nor does such an attitude imply that one who worships habitually in some ugly building lacks artistic taste. Those who are consciously repelled by bad art, bad singing, bad glass windows are the few; perhaps there should be more of them.

### Doing Things Together

**C**ERTAINLY I would wish that all might be taught the value of really good accessories to their worship, but I wish to point out the fact, it has been verified over and over again, that often out of churches quite shocking to the sensitive and artistic mind, there have come marvels of fine, holy, strong Christian character.

Nor has it ever been discovered that in the churches where everything is really good, the Christianity produced there is of a superior kind. That isn't to say that I do not desire to see worship made as beautiful as it can be in art, music and architecture, but I am bound to make the point that it is less necessary than one might suppose to the production of genuine Christianity.

Character, as we all know, is greatly affected by the personality of those who physically surround us and with whom we habitually exchange ideas. We are learning more than ever before about the importance for character building of doing all things together. We should take upon ourselves the solemn obligation of participating regularly in corporate worship, so that our characters may indeed be strengthened, because the sense of comradeship which centers around any expression of corporate worship is great.

After all, we sit, stand, kneel side by side; we witness the same solemn offering and we together take part in it. In short, we share the

highest experience of which any one of us is capable. In worship we help our brethren and our brethren help us. Thus a kind of corporate Christian character is formed in which each takes his part and by which each is strengthened. This should be a potent force not only in the religious but in the social life of any community.

If these things are so, then it is necessary that we should regard corporate worship as an obligation laid on us all. Whether we find ourselves on any particular Sunday or week day in the mood for it or not, we shall go, we must go, making that sacrifice of inclination which is in itself a fine act of worship.

We never know what will happen. Sometimes when we go least willingly we are most blessed. When we least look for it we may find our character becoming stronger and more refined by the praise of the Christian Church to which we give our best, and in which we share the finer gifts of those holier than ourselves.

## Manifest Destiny

By PHILIP H. STEINMETZ

Rector of the Ashfield Churches

**L**OOKING back with the knowledge of what followed, it is easy for us to recognize Jesus as the Christ. But with only the wild story of some dreamy, dazed shepherds and the eccentric behavior of three strange foreigners to convince them that this baby in an obscure family was born to be king, it is not surprising that no one took heed and he grew up inconspicuously.

God does many of his greatest acts unrecognized at the time by the majority. Only a few of the thousands in Palestine were witnesses of the Resurrection. Even fewer were present at the Ascension. Most of those who saw the descent of the Holy Spirit put it down to drunkenness or fanaticism and were unwilling to be similarly possessed, preferring their old way of life.

It is not surprising, therefore, that only the minority of any community see that they are meant to be loving and obedient children of God and come out to give themselves in service in his Church. And only a few of those who do join the Church are really dedicated to their true destiny as faithful subjects of a world realm ruled by the man born to be king, Jesus of Nazareth.

Expect to be outnumbered! Trust in the destiny to which you are called by the Lord. Take your place with those who bow before him to love and obey and so fulfill your manifest destiny.



## EPISCOPAL CHURCH NEWS

### SEX EDUCATION FILM SHOWN

★ Following considerable discussion among the parent-teacher associations of the Cranston, R.I. schools concerning the advisability of showing the film "Human Growth," to the school pupils, the Church of the Transfiguration took the initiative and showed it to its young people. The film was pre-viewed the night before by interested parents. The next day there were three showings for the 8th, 9th, and high-school groups respectively, each under the guidance of a discussion leader. As far as is known, this is the first time the film has been shown to young people in the state, and considerable interest has been shown in the fact that the Church took this step. In former years the young people have had doctors in to speak to them to give them certain sex education, but the films seem to have been more effective. About 70 per cent of the Church school enrollment in these grades appeared, and it was felt by all concerned to have been a highly successful venture in education. The rector of the Transfiguration is the Rev. William G. Berndt.

### ANDREW VAN DYKE MADE ELSA SECRETARY

★ The Rev. Andrew Van Dyke, rector of St. Clement's, Hawthorne, N. J., has been named the executive secretary of the Episcopal League for Social Action. He succeeded the Rev. W. B. Spofford, Jr., who is now doing graduate work in social service at the University of Michigan, in addition to being in charge of St. Thomas Church, Detroit.

The announcement of the selection of Mr. Van Dyke, a member of the Witness editorial board, was made by Bishop Ed-

ward L. Parsons, president of the League. He states that "it is of the highest importance to carry on and develop the traditions of these many past years. The League has done a good job, and it must continue to do better."

Van Dyke is a graduate of Hobart, '32, and of Virginia Seminary, '35. He was rector of St. Barnabas, Berlin, N. H., before coming to Hawthorne in 1942, where he has been active in civic affairs as well as in the affairs of the diocese of Newark. He is at present a member of the executive committee of the N.J. housing council and is chairman of the housing committee of the New Jersey welfare council.

He has been a member of the Episcopal League for Social Action, formerly the Church League for Industrial Democracy, since his seminary days.

### WALLACE PRAISES THE CHURCH

★ Henry A. Wallace, Episcopalian, speaking at a mass meeting on the Atlantic Pact at Madison Square Garden, New York, May 16, said he is "impressed by the enormous potential for peace in the Churches of America." He declared that "in city after city ministers expressed great concern over warlike trends and indicated they felt it was time for them to speak out. I hope they do so, to preserve the moral base which is so sadly lacking in our approaches to international affairs."

Declaring that the forthcoming conference of foreign ministers in Paris "must not be permitted to fail," Mr. Wallace outlined six points which he said the conference should agree upon:

1. Settlement of the German question by guaranteeing "that

the German war potential shall not rise again, armed by cartels and led by militarists and Nazis."

2. Arms reduction, "including the elimination of all methods of mass civilian destruction."

3. Cessation of arms exports from one nation to another.

4. Unrestricted world trade by removing "the principal barrier to economic recovery."

5. Free movement of people, including students, scientists and newspaper men, between and within nations.

6. "An assumption of the free exchange of scientific ideas between the United States and Russia."

It was the concluding meeting of a fifteen-city tour on which he was accompanied by Senator Michele Giua of Italy and H. Lester Hutchinson, member of the British Parliament.

### JAPANESE WOMEN ARE PRAISED

★ "If Japan becomes a democracy the women will be largely responsible," Mrs. Frank S. Tavenner, Jr., of Woodstock, Va., told the annual meeting of the Auxiliary of Southwestern Virginia, meeting at Salem. The wife of a special prosecutor at the war trials in Tokyo, she said that the women of Japan "are beginning to organize and are eager to do the right thing for their country and their children." She further declared that "the Japanese people no longer look upon Christianity as a small sect in their country but realize it is a powerful force throughout the world."

Elected delegates to the San Francisco triennium: Mrs. Richard A. Carrington of Lynchburg, Mrs. Charles H. Raynor of Salem, Mrs. H. Powell Chapman of Roanoke, Mrs. Tench Tilghman of Blacksburg. Alternates: Mrs. Richard H. Lee of Amherst, Mrs. John C. Parrott of Roanoke, Mrs. James Rainero of Bristol and Mrs. W. B. Dozier of Staunton.



# NEWS OF OTHER CHURCHES

## BRETHREN SCHEDULE PEACE INSTITUTE

A "peace institute" for young people will be held at Camp Spring Lake, Cordell, Okla., from June 21 to July 3, sponsored by the Church of the Brethren. Youth of all denominations will be invited to attend the institute, which has as its purpose to provide "an opportunity to work, play, study, worship, and grow together in the philosophy and ways of peace-making; to acquaint participants with some of the present-day world issues; to find techniques and methods of applying Christian principles to everyday living." The project is under the joint sponsorship of the Brethren Service Commission, General Brotherhood Board, and the Church's Western Regional Youth Council.

## MISSIONARY TOURS BY BAPTISTS

Six missionary groups of Baptist students from southern colleges are to go abroad this summer in an evangelistic and teaching campaign. The largest unit will go to Europe, with

25 students participating. They will be gone 8 weeks and will visit England, Belgium, France, Italy, Switzerland, Germany, Holland, Norway, Sweden and Denmark. Other groups will go to Hawaii, Alaska, Mexico, the San Andres Islands. The students are selected by Baptist student organizations on the basis of devotion and ability. Expenses are paid by gifts from other students in the organizations.

## CHURCH DIVISIONS HIT BY COE

A reluctance to do anything about denominational divisions was criticized by the Rev. Albert Buckner Coe, new president of the Massachusetts Congregational conference and missionary society. He told the annual meeting in Boston that there was an uncontested assertion at the World Council meeting last summer that the divisions were a sin. He lauded the favorable vote of the Congregational Christian Churches on a merger with the Evangelical and Reformed Church as a step in the right direction. Em-

phasizing that the horse-and-buggy days were over and that this is an age of science, the president declared that "we must dare to be Christian, dare to walk new paths, dare to move forward even by way of the cross to new and higher ground."

## INDUSTRIAL RELATIONS STATEMENT

The Federal Council of Churches has issued a statement on industrial relations which contains four recommendations to protect individual union members: (1) open membership without excessive initiation fees and dues and freedom from discrimination of race, creed, color, national origin and sex, thus avoiding the closed shop; (2) free and frequent elections of union officers; (3) adequate protection against arbitrary or discriminatory treatment of those who hold a minority opinion on union policy and practices; (4) opportunity for appeal by members who feel that they have been subject to undemocratic procedures, especially in the case of expulsions from a union.

## TIMELY TRACTS

The Challenge to Youth  
by C. Leslie Glenn

A Memorial Service  
by John W. Suter

Four Tracts on Unity  
by Various Authors

Why Belief in Jesus  
by Albert H. Lucas

Missions Demand Unity  
by the late Bishop Azariah

Why Believe in God  
by the late Samuel S. Drury

Why I'm for the Church  
by Charles P. Taft

The Christian and  
His Money  
by Bishop Washburn

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## NEWS OF CHURCHES OVERSEAS

### DEFEND MEMBERSHIP IN WORLD COUNCIL

Two leaders of the Orthodox Church in Greece have defended the membership of that church in the World Council as canonically proper. They are Metropolitan Germanos of Thyateira, one of the six presidents of the World Council, and Metropolitan Pandeimon of Edessa, a member of the Council's executive committee. Their opposition comes from Metropolitan Michael of Corinth who said that every Greek Orthodox Church must declare severance from the World Council, although they might "agree to participate in all councils aiming at cooperation on a social and practical ground." Metropolitan Michael felt that the discussion of dogma at Council meetings would imply that there was something lacking in Orthodox dogma. The two who defended membership felt no such fears and said that "the future will show whether the Greek Orthodox Church must remain in the World Council or withdraw.

### COUNCIL IN CHINA CARRIES ON

The National Christian Council is carrying on a "business as usual" policy from its headquarters in Shanghai. Symbolic of the matter-of-fact way in which it is facing the present situation it recently had its offices redecorated. Plans for the forward movement national conference to be held in June are going forward, with the hope that a sizable number of representatives of regional Councils, as well as leaders in various fields of Church work, can be present. Three summer conferences for workers with students also have been planned.

### FATIGUE PREVENTS CHURCH-GOING

Young people find life today so strenuous that they want to lie in bed on Sunday mornings—at least that is what a group of young girls told Anglican Bishop K. C. H. Warner of Edinburgh when he inquired the cause of a slump in church attendance.

### CHURCH AUTHORITIES RESTRICT PRIEST

Father Jan Mara, R.C., priest in Prague, has been ordered by Church authorities to submit all his future writings and speeches to the archbishopric for approval. He was one of the speakers at a "junior peace conference" held in the city and attended by delegates who were at the Congress for Peace held in Paris. In his address Father Mara declared that he

attended the Paris Congress, not as a Church representative, but "with the full right to speak in the name of all Catholic people longing for peace."

### PROTESTANTS IN JAPAN MOBILIZE LAITY

Efforts to promote Christianity in Japan through greater participation of lay people, and the coordination of all Christian agencies, were pledged at a series of meetings in Tozanso which was attended by hundreds of Protestant leaders from all parts of the country. The action was taken largely on the basis of an address by John R. Mott, American, who was one of the principal speakers.

### YUGOSLAV NUNS GET PRISON SENTENCES

Four R.C. nuns were sent to prison at hard labor by a district court on charges of wartime espionage. They were found guilty of having gathered data for Italian occupation authorities regarding the movement of Yugoslav partisan units and to have transmitted the information through two priests.

### NIEMOELLER TO TOUR AUSTRALIA

Pastor Martin Niemoeller of Germany is to make a three-months tour of Australia, starting in August. The tour is sponsored by a non-sectarian evangelist organization which is headed by Anglican Dean S. Barton Babage of Sydney.

### BRITISH BAPTISTS LOSE MEMBERS

Baptist church membership in Great Britain dropped from 351,533 to 343,798 during 1948, according to a report presented to the annual assembly held in London recently. However, an increase of 13,000 in Sunday School enrollments was reported.

### MOSCOW CHURCHES ARE FILLED

Churches in Moscow had overflow congregations for Easter, observed a week after the festival in western countries. The major service was at Yelokhovsky Cathedral where Patriarch Alexei celebrated at the traditional midnight service with an estimated 1,000 worshipers present.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Protestant Churches and Industrial Churches.** By Henry F. May. Harper. \$3.50.

This is a large scale, thoroughly documented history of the rise of the social gospel in the American churches. It begins with an account of the "conservative" mold during the thirty-odd years prior to the Civil War. Then follows an account of the "summit of complacency" from 1861 to 1876. It is almost unbelievable, how smug and self-satisfied and ultra-conservative were the Protestant churches in those days. Some of the idols of the pulpit were certainly bronze images with feet of clay. The social interpretation of religion was almost non-existent. The "Christian Advocate," for example, took pride in the following observation: "By virtue of the habits which religion inculcates and cherishes, our Church members have as a body risen in the social scale, and thus become socially removed from the great body of which most of them were originally gathered. This tendency of things is natural and universal, and in its results unavoidable; perhaps we might add, also, not undesirable" (p. 62).

However, there were giants in those days, and two of them are singled out, Phillips Brooks and Henry Ward Beecher. These men were harbingers of the new day that was about to dawn, when three earthquakes shook the foundations of ecclesiastical complacency—the great strikes of 1877, 1886, and 1892-94. It was largely as the result of these strikes that the churches woke up to the situation. Since then, "social Christianity" either of the conservative, the progressive or the radical type has been on the increase.

On the whole, the record of the Episcopal Church is one to be proud of, for we have had many progressive leaders and very few reactionaries. Every churchman interested in religion and social problems ought to read this book. There is an extensive and very useful bibliography.—F.C.G.

**The Latin Doctors.** By J. W. C. Wand. Morehouse-Gorham. \$1.20.

This little book contains lectures given by the Bishop of London in Lent, 1948, on four of the greatest of the Latin fathers: Ambrose, Augustine, Jerome, and Gregory. Written in a rather offhand manner, with a very sketchy bibliography, they do no more than skim the surface of the life or thought of the ancient church. Sometimes they are positively wrong: John

of Jerusalem (p. 55) was no literalist but a follower of Origen. On the other hand, it is encouraging to think that lectures for Lent can have positive stance! And the Bishop notes with appreciation the "spontaneous cheerfulness" of his audience. Perhaps his example may encourage others to try similar themes. For our church is founded not only on prophets and apostles, but on fathers as well.

—R.M.G.

**Religion and Anyman.** By Charles C. Bell. Morehouse-Gorham. \$0.35.

This compact little book is just the thing to place in the hands of an "inquirer"—the person who is "interested in religion" but doesn't know much about it. It is a clear and simple presentation of the Christian faith, with some extremely good illustrations—for example, the proper pronunciation of the word "atonement", at-wun-ment, i.e. "making at one."—F.C.G.

**The Secret of a Happy Marriage.** By Roy A. Burkhart. Harper. \$1.00.

A beautifully printed gift book for an engaged couple. The sane counsel and good sense that it contains ought

to be a great help to many young people planning to be married. The church's responsibility for the success of the marriages it blesses is being not only recognized but emphasized today more than ever before. There is nothing magical about a happy marriage. It takes resolution, patience, and several other virtues to cooperate with the divine blessing and realize the gifts of grace to the fullest possible extent. This little booklet will be a great help in making the proper approach to the "holy estate of matrimony."

**The Cost of Discipleship.** By Dietrich Bonhoeffer. Macmillan. \$2.50.

This little book both enlightens and inspires, is beautifully written, and is worthy to be read with care by laity and clergy alike. The author knew the cost of discipleship and was willing to pay it even though his life was involved.

Having studied in this country in the early thirties, Bonhoeffer returned to his native Germany as a parish minister. He denounced National Socialism as corrupting his nation and making the "Führer" its idol and God. In April 1943 he was arrested by the Gestapo; and just two years later was executed by a special order of Himmler, at the concentration camp of Flossenbürg, just a few days before it was liberated by the Allies.—Burton H. Throckmorton.

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# THE PRESS

Selected by  
GEORGE MACMURRAY

**WHAT KILLS A CLERGYMAN:** Obviously some of us kill ourselves. We never learn to practice what we preach. We burn the candle at both ends. We keep our nerves stretched taut like rubber bands. We live on our emotions. And we do not seem to see the necessity of inner serenity and emotional control. Some of us are too anxious to "do it all ourselves." We will not delegate authority or develop a chain of command. We think it important to head every committee in the church, to be concerned with each tiny organizational detail of parish life as well as with the more important responsibilities of preaching and pastoral ministry. We do not make use of our willing laity. What kills a clergyman? All too often the local conditions and the impossibility of surmounting them leads to an early grave. A lack of understanding on the part of the congregation. A ridiculously low salary and a rising personal debt. Empty pews to preach to each Sunday. All these things play their parts in the early demise of many of our men. What kills a clergyman? For another thing, the lack of assistance. Too many men have to get out their own parish papers, conduct their own correspondence, count the Sunday offering, keep the books, maintain the parish register, and still preach and teach and visit the congregation. With a desperate clergy shortage already facing us, it is tragic to continue to kill our clergy at this present rate.—Southern Churchman (P.E.)

**ALMOST ENTIRELY DIVORCED:** "How can the Church hold its youth?" When a parson or someone else concerned with the unpredictable behavior of young people asks that question he has to be told the shocking truth: "It can't."

A church cannot hold what it does not have: If it had its youth safely within the fold it would not need to ponder how to keep them there. If they are truly in the church they are there because it has drawn them in, appealed to them, touched the deep places of their needs and woven them inseparately into the fellowship. There are churches that accomplish just this. There are far more that blunder and sadly watch those between the ages of 12 and 24 abandon the churches of their childhood, the spiritual home of their parents, for the fellowship of the peer group—where ever it leads. (Years later, some return, to the nursery class).

If a young fellow's peer group abides with the church, he abides. If it forsakes the church, he forsakes the church. The plain fact is that temporarily or permanently most young people give prime allegiance to persons of their own age. Devotion to the group precludes conformity with parental wishes in respect to church, excludes the claim of the church, and often cancels out childhood devotion to God. . . . The youth problem is not that youth are atheists. Recently investigations at Harvard and Princeton offer reassurance that youth today are not godless. But Luella Cole, the psychologist, surveys numerous studies of youth and religion and concludes that modern youth though socially and ethically sensitive, are destined to become almost completely divorced from organized religion.—Christian Century (unden.).

**HOLY WAR:** There is little question but that a large group in the Western Democracies, including some Americans, would welcome the leadership of the Protestant and Catholic Churches in a holy war against Russia. Such a conflict could easily dim the colors of the crusades. But, at the same time it could reduce the world to poverty and barbarism.

Any war against Communism must not be projected on the history pattern of Rome. It should be fought in the area of ideology and peace. Efforts to preserve freedoms in our own country, to reduce our race discrimination and social injustices will do more than armies.

Rome has shown through the ages of the past that she believes in the crusades of armies and weapons. Her technique is to destroy an enemy with gun powder and sword. The blessings of the Church are placed upon those who plan and execute the military campaigns. Rome usually forgets that those who take the sword usually perish by the sword.

We do not think that our Protestant leadership is going to be easily put in a position of saluting the banner of militarism and marching before armies intent on rescuing the holy sepulchre from the infidel.—Church Management (Inter-den.).


**RECOGNITION:** An English clergyman preached a sermon on the subject "Recognition of Friends in Heaven." Next week he received a note which read: "I should be much obliged if you would preach to your

congregation on 'The Recognition of Friends on Earth,' as I have been coming to your church for six months and no one has taken any notice of me yet."—Pastoral Staff (Diocese of Erie.)

**RECRUITMENT:** In these days of general scarcity it is hardly a matter of surprise that there is a shortage of clergy. What is surprising, however, and also not a little distressing, is that the Church as a whole does not appear to be deeply concerned about the matter or to be really alive to the seriousness of the situation. That the situation is serious the latest statistics make perfectly clear. Thus, for example, whereas in the ten years 1930-1939 the number of men ordained was 5,737 in the decade 1938-47 the number was 3,573, a decline of well over two thousand. Again, in 1938 there were 4,554 curates employed in the parishes of this land, but ten years later (1948) the figure was as low as 2,189—less than half the previous number. The average number of ordinands in the two years following the war was well under 200, as against an average of nearly 600 in the corresponding pre-war period. Here quite plainly is a situation which involves an absolute priority for the Church at the present time. And the Church must recognize it and actively concern itself in the matter.—The Record (C. of E.)

**NOT PERFECT:** No minister has a church made up of perfect people. No church that we know anything about has a perfect minister. But minister and people can both go a long way in a worthwhile program when they learn to deal with people and conditions as they are.—Church Management (Inter-den.).

**NOW DON'T BLAME US:** Because it was one of the Bishops of Lambeth who said that the Anglican Church reminded him of a hen sitting on a porcelain egg. Said he "The intention is good; the posture is good; the result is negative."—Anglican Outlook (Canada).



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## PEOPLE

### CLERGY CHANGES:

PETER E. SPEHR, rector of St. Paul's, Conneaut, and Trinity, Jefferson, Ohio, becomes rector of Holy Trinity, Bellefontaine, and St. Paul's, Kenton, O., June 1.

EUGENE J. WEST, curate at Grace Church, Charleston, S.C., becomes rector of the Messiah, Myrtle Beach, S.C., Sept. 1.

JULIUS A. PRATT, rector of Grace, Whiteville, N. C., becomes rector of Otey Memorial Parish, Sewanee, Tenn., June 15.

CARTER F. BUTTS, rector of St. James, St. Paul, Minn., has accepted the rectorship of St. Luke's, Willmar, Minn.

### ORDINATIONS:

CHRISTOPHER MORLEY, JR., assistant to the managing editor of The Witness before going to Africa during the early days of the war, was ordained deacon on May 21 by Bishop DeWolfe at the Cathedral of the Incarnation, Garden City, Long Island.

W. PETER CATT will be ordained deacon on May 28 at Saint Saviour's, Raleigh, N.C., by Bishop Penick.

SAMUEL W. COOK and HARLAND E. TILLBERG were ordained deacons at St. Mark's Cathedral, Minneapolis, on May 15 by Bishop Keeler. The former is in charge of Camp Memorial Chapel, Minnetonka Beach, Minn.; the latter is in charge of St. John's, Moorehead, Minn.

### LAYWORKERS:

MARION E. GROUT, communicant of St. John's, Winthrop, Mass., leaves in June for Alaska where she will serve as a nurse at the Hudson Stuck Memorial Hospital at Fort Yukon.

### ANNIVERSARY:

CLAUDE A. BEESLEY was honored on the 25th anniversary of his ordination to the priesthood on May 17 by his parishioners at the Good Shepherd, Wichita Falls, Texas. Speakers at the dinner included Bishop Harry T. Moore, retired, and Bishop C. Avery Mason. The dinner was attended not only by members of the Good Shepherd but by many from other local churches.

BERTRAM W. PULLINGER, rector of Grace Church, Detroit, was honored with a luncheon of the Kiwanis Club on May 10, the 50th anniversary of his ordination. The address was by Bishop Emrich who spoke on a life of service, in this case exemplified by the guest of honor.

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## BACKFIRE

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

CHARLES K. GILBERT  
The Bishop of New York

I have no desire to enter into any argument with the Rev. Dr. Seitz whose letter appearing in your issue of May 12th, attacked the provision made in the diocese of New York for the observance of the 400th anniversary of the Prayer Book. Nor do I wish to discuss the issues he raises regarding the relative merits of the Books of 1549 and of 1552. It would be most deplorable if any note of controversy were injected into the commemoration of the historic event which should be upon the hearts and minds of us all at this time.

Let me say, merely, that here in this diocese we are seeking to remind ourselves, with grateful and understanding hearts, of all that God wrought for us through Archbishop Cranmer, in enabling us to worship God in our own language. That is the thing of supreme significance in this anniversary. But we do remember, too, that as a result of the Reformation the old Latin services which Cranmer revised and translated into English were rid of many corrupt practices and erroneous doctrines which had grown up during the Middle Ages. There have been many revisions since, but, as has been pointed out, that first English Prayer Book of 1549 stands as the parent Book of all the Anglican Prayer Books and provided for us the precious possession that is ours in our American Book of Common Prayer.

To deepen the understanding and appreciation of the heritage that has come down to us from the Book of 1549 and in response to a great many requests that have come to me from clergy of various schools of churchmanship within the diocese I have authorized the use of the 1549 Order of Holy Communion and Matins and Evensong at special services on Whit-sunday or some other one day convenient thereto. Simplified reprints of these Offices have been made available for those who care to use them. Many requests for the reprints have come from clergy of other dioceses who will use them, of course, only with the consent of their bishops. I am informed that the Morehouse-Gorham Company has also prepared a somewhat more elaborate form of the Communion Office as contained in the Book of 1549. Thoughtful consideration leads me to believe that the use of these ancient offices at a carefully prepared special service will do much to deepen our people's ap-

preciation and love of the Prayer Book which is now ours.

I am happy to add that so far as I am aware there has been no note of dissent in this diocese in our plans for the observance of this great anniversary. And I trust that no extraneous issues will be raised elsewhere to impair the spirit of this great anniversary or weaken the strong bond of unity that is ours in our Book of Common Prayer.

MRS. J. P. WASON  
Churchwoman of Indianapolis

The article in recent issue "Huntington and the Prayer Book" by Bishop Parsons interested me particularly in its reference to the "young man, William Reed Huntington" and his being born in Lowell, Mass., in 1838. His early training was no doubt under the rector of St. Anne's Lowell, Dr. Theodore Edson who I have always understood started the first Church School and was very active in establishing play grounds and social movements in the city of Lowell. He was an outstanding clergyman of his day. He spent the entire ministry as rector of St. Anne's,—sixty years. He was the uncle of my father, Rev. Samuel Edson of sainted memory. The daughter of Dr. Edson of St. Anne's, Miss Elizabeth Edson, Lowell, established the Girls Friendly Society in America. I feel grateful for this, my Church heritage. I believe Dr. Edson was also "one of the giants of our American Church History." I have a pamphlet of the centenary of St. Anne's Church, which gives account of the ministry of Dr. Edson.

MRS. MAX J. LEONARD  
Churchwoman of Redwood City, Cal.  
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