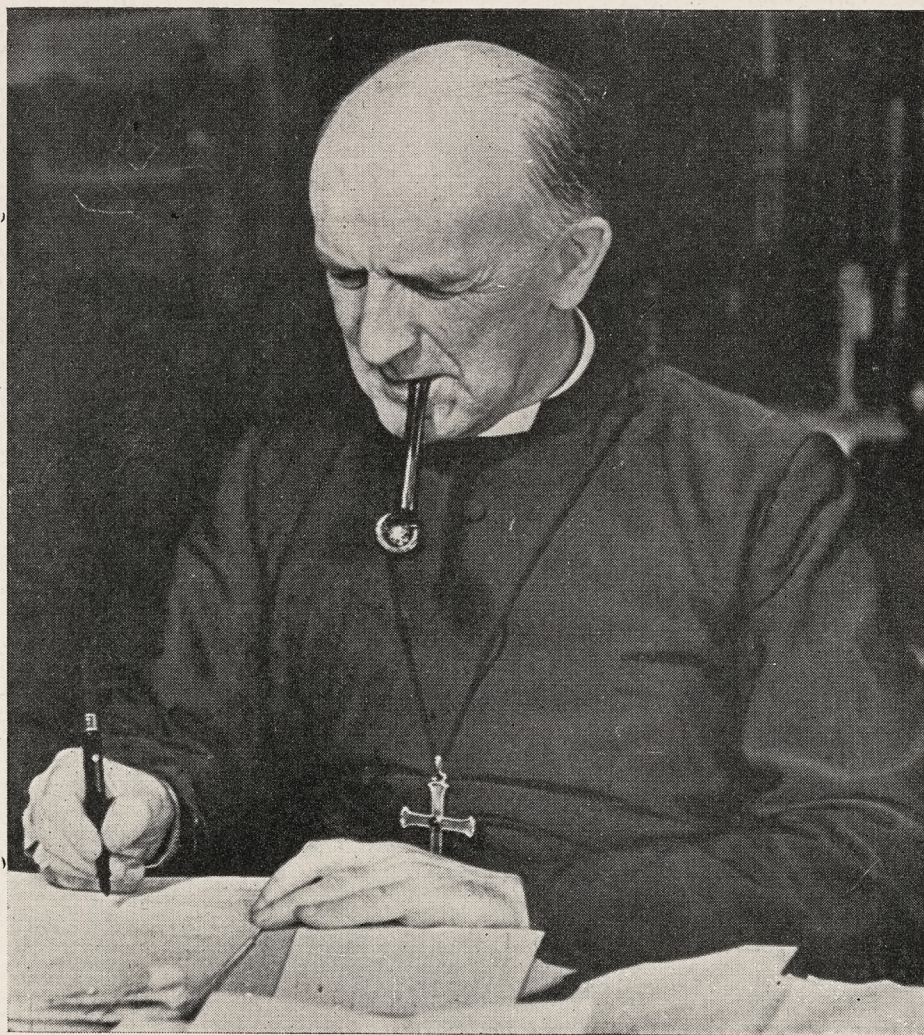


THE

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# Witness

June 9, 1949



ARCHBISHOP GEOFFREY FISHER  
To Preside at 400th Anniversary Celebration  
at St. Paul's, London, June 19th

THE FIRST PRAYER BOOK OF EDWARD VI

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer. Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 8, 10 and 11 a.m.  
Daily: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector.  
8 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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

THE CHURCH OF THE ASCENSION  
5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### ST. LUKE'S CHURCH 435 Peachtree Street

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

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## SERVICES In Leading Churches

### CHRIST CHURCH

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

### ST. JOHN'S CHURCH

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

### ST. PAUL'S CATHEDRAL

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

### ST. JOHN'S CATHEDRAL

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

## SERVICES In Leading Churches

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

### CHRIST CHURCH

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

### TRINITY CHURCH

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

### TRINITY CATHEDRAL NEWARK NEW JERSEY

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

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridan St. at 33rd St. INDIANAPOLIS

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

### CHRIST CHURCH

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

### CHURCH OF ST. MICHAEL AND

ST. GEORGE  
St. Louis, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

SECOND STREET ABOVE MARKET  
Cathedral of Democracy—Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH

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

# Commission Says Prayer Book Revision Not Far Away

### *Format Prepared for Abbreviated Book With Services Frequently Held*

★ "We are forced to believe that a movement for a general revision of the Prayer Book is not too far away," is the opinion of the standing liturgical commission, and it will be embodied in the commission's report to General Convention.

The commission has held three meetings during the triennium, and much additional work has been done by correspondence.

Suggestions for Prayer Book revision have come from individuals, groups and dioceses. "All such proposals have been considered and evaluated by the commission; but our recommendations upon them have all been held in reserve. No single change, however pressing or meritorious, can be enacted without in effect establishing another Standard Book of Common Prayer, and it has been the opinion of the commission that no such change should be adopted until the time is ripe for a general revision of the Prayer Book throughout."

The commission points to the large number of such proposals that have accumulated, reaching the conclusion that "a movement for a general revision" is not far away.

The commission report then reviews the obstacles to general revision, particularly the excessive demand upon the time of General Convention, and "the long and formidable process of

enactment required by the constitution."

The commission will propose that this Fourth Centennial Year of the Book of Common Prayer "be marked by the authorization of a series of "Prayer Book Studies," to appear from time to time as they are completed. Each of these "Studies" is to deal with a particular office or feature of the Prayer Book, setting forth the best of the suggestions considered by the commission on its subject, together with a full and fair discussion of the points at issue, in the light of the history and principles of the office. These "Studies" would not be proposals for immediate legislative action, but reports to the Church at large. Their purpose would be to spread a general understanding of needs and problems, to elicit criticism, counter-suggestions, and further contributions, and finally produce some sort of unanimity of the mind of the Church.

Two such "Studies" have been produced and others are in an advanced state of preparation. The commission will ask General Convention to authorize the commission to proceed with an arrangement to have the "Studies" published and distributed by the Church Hymnal Corporation.

The commission has used its influence to encourage a wide observance of the 400th Anni-

versary of the Book of Common Prayer. It has prepared a format for an abbreviated Prayer Book, "in case General Convention wishes to authorize such a book." It would contain the parts most frequently used, and would be issued in paper binding at low cost. No changes would be made in the services.

The commission is composed of the following: Bishop G. Ashton Oldham of Albany, Bishop Harwood Sturtevant of Fond du Lac, Dean John W. Suter of Washington Cathedral, who is the custodian of the Standard Book, Prof. Bayard J. Jones of Sewanee, the Rev. Henry McF. Ogilby of Brookline, Mass., Frederic S. Fleming of New York, Prof. Massey H. Shepherd of Episcopal Theological School and Witness columnist on the "Living Liturgy," Prof. William J. Battle of the University of Texas.

### E.O.W.

Means, EVERY OTHER WEEK, which has been our custom in recent years from June 15 to September 15. There will therefore be no issue of June 16. The June 23rd number will be devoted to the Episcopal Evangelical Fellowship. Orders for extra copies should be sent at once to the office of publication at Tunkhannock, Pa. May we also urge readers not to make address changes unless you are to be on vacation for an extended period. Arrange with your local post office to forward your copies. If such changes are to be made please send both your old and new address, and if the change is permanent please so indicate.

# EPISCOPAL CHURCH NEWS

## BISHOP PEABODY URGES SOCIAL ACTION

★ "Political revolution, as advocated by the Communist doctrine, will not solve the problems of the world," Bishop Malcolm E. Peabody declared.

"Christ has still many enemies today. Among others, the Communist opposes him," Bishop Peabody said, "Christians disagree with the Communist doctrine when we hold that only through personal freedom can the individual soul achieve full human stature."

In his message, Bishop Peabody made three points: First, that Jesus Christ has offered us a new kind of life. Second, that to gain this life will cost us part of what it cost him; the pain of protesting against evil, and the greater pain of bearing it.

Third, Bishop Peabody emphasized that there are evils in the world today that can be conquered only if "you and I adopt this plan of action for ourselves."

"Could we be Christ's enemies?" the Bishop asks. "In a sense, we are," he says, "for we have recognized only part of our responsibilities for his kingdom on earth; by not giving adequate attention to our critical housing problem, by not

really wanted displaced persons brought to this country, and by not being aware of the increasing problems of old age."

Bishop Peabody emphasized the belief that Christ's followers are men set apart, by the possessing of those qualities of character that made Jesus himself unique.

He asks us to remember that Abraham Lincoln's formula for winning peace after the Civil War, "With malice toward none and charity for all", was learned directly from Jesus Christ. He also notes that Lincoln too suffered repudiation and death for advocating new ideas; by adopting Christ's way and protesting evil, because "it costs too much for most of us to change our way of life."

In conclusion, Bishop Peabody said that when the Christian people of America have the will to follow Christ's way of protesting evil and bearing it, "we shall share not only in the grief of the cross, but in its victory, too."

## AUXILIARY HEAR ABOUT LABOR

★ At all five spring district meetings of the Auxiliary of Central New York, Mrs. Lois B. Hunter, one of the deputy commissioners of labor in the

state, urged that people keep themselves informed about the good of trade unionism. She declared that unions were directly responsible for the great progress made by workers in the country, and that awareness of the democracy practiced by unions was the best guarantee that the principle of brotherhood, cherished by Christians, would be maintained. The addresses were well received and caused much informal discussion.

## BISHOP SHERMAN HOLDS MISSION

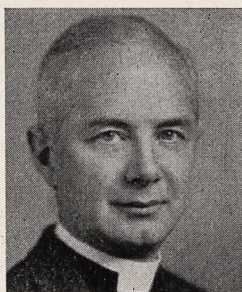
★ Bishop J. G. Sherman, suffragan of Long Island, conducted a teaching mission at the Nativity, Mineola, where the Rev. William Tullberg is rector. During the mission there was a special service for children. All of the services were well attended.

## FACULTY MEMBERS HOLD RETREAT

★ Faculty members of colleges in the diocese of Michigan who are Episcopalians held a retreat and conference at Pine Lake, May 20-21. Canon Theodore O. Wedel of Washington was the leader. The non-meditative portion of the meeting was on the theme, "The Christian in a Pagan World."

## SAGINAW PARISH HOUSE DEDICATED

★ St. Paul's Saginaw, Michigan, witnessed the dedication of the first unit of a new parish house recently, when Bishop Hubbard came for the ceremony. It is a modern, \$50,000 building, finished in white brick. It houses an auditorium capable of seating 600, a choir room, storage rooms and modern kitchens. Future plans call for a smaller room, parish office, stage, and study for Rector F. K. Jellison.



**CHURCHMEN IN THE NEWS:** Dean John W. Suter, custodian of the Book of Common Prayer and a member of the liturgical commission whose report has been issued: Bishop Carruthers of South Carolina announces big gifts: Prof. Arthur Lichtenberger of the General to speak at Urban Institute.

## WILLIAM H. MELISH IS HONORED

★ A testimonial dinner for the Rev. William H. Melish was given at New York's Center Casino, with about 500 persons present. Prof. Henry Pratt Fairchild of New York University was chairman, and the speakers were Olin Downes, music critic of the N.Y. Times; Mrs. Paul Robeson and I. F. Stone, news writer. Among the telegrams read were those of Bishop Arthur W. Moulton, retired, of Utah, and Episcopalian Henry A. Wallace. "If we of the Church do not move forward today with a social consciousness as acute as that of Christ and the prophets we may expect the Church either to wither away or harden into the backbone of fascism," wired Mr. Wallace. "In either case the Church will become all that Christ hated and denounced. In these days it is the Church which is on trial, not William Howard Melish."

## NORTHERN MICHIGAN PLANS CENTER

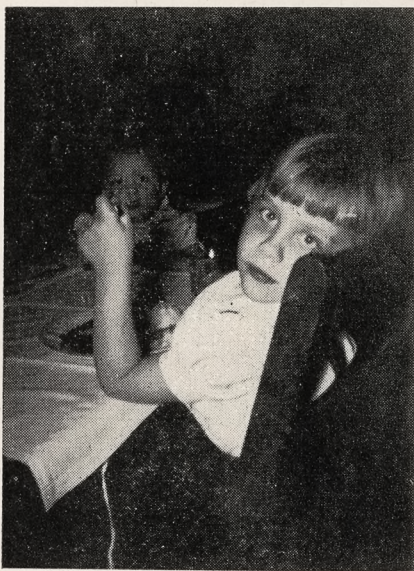
★ A large tract of land on Little Lake, with a frontage of 3,000 feet on the water, has been purchased by the diocese of Northern Michigan for a conference center. Final plans have not been completed but a committee consisting of Bishop Page and three laymen is working on plans. It is hoped later to make part of the land available to members of the Church, thus building up a vacation center. At present there is a house on the grounds containing a large living room, kitchen, dining room and five bed rooms. A church which has not been used for several years is being moved from a nearby community and will be used as a chapel. A bequest from the late Mrs. Jennie Putnam of Manistique will, it is expected, be used as a nucleus of a fund for the construction of other buildings.

A portion of the purchase

price of the property came from a bequest left for that purpose by the late Bishop Herman Page who acted as provisional bishop of the diocese for several years after his retirement as Bishop of Michigan.

## BALTIMORE PARISH HAS HISTORY

★ A short history of St. David's Church, Roland Park, Baltimore, Md., has been compiled by a distinguished member of the parish, the Hon. W. Calvin Chesnut. Judge Chesnut, a federal judge in Baltimore since his appointment by President Hoover, was one of a group of laymen who, early in 1906, met to make plans for the organizing of a parish of the Episcopal Church in the Roland Park section of the city. A campaign for funds was begun and the present St. David's Church was erected with the first service being held on Palm Sunday 1907. Judge Chesnut became a member of the first vestry and remained a vestryman until his voluntary retirement in 1947. At the present time he is a member of the standing committee of the diocese.



Elizabeth Baxter, the daughter of the rector of St. John's, Versailles, is caught by a candid camera at one of the parish's pot luck suppers.

## DISCUSS MINISTRY TO THE SICK

★ The Christian ministry to the sick and the bereaved highlighted a refresher course for clergy of the diocese of Central New York in a two-day session at Cazenovia. The Rev. Rollin J. Fairbanks, director of the pastoral counseling center and the institute of pastoral care of Boston, Mass., was the leader.

"Troubled people need the ministry of reconciliation with themselves, their neighbors, and their Creator," said Mr. Fairbanks. "Modern clinical methods, as practiced for instance in Massachusetts General Hospital, are gradually bringing medicine, psychology, and religion in their proper focus as allied healing arts. The modern chaplain and parish counselor does not seek to usurp the functions of medicine or psychiatry, but concentrates on the primary goal of building the kingdom of God. A well adjusted person is the best patient a physician or surgeon can have. The skilled pastoral counselor seeks recovery, adjustment, or if need be, preparation by the patient for death."

The conference, which was made up of active clergymen each with considerable counseling in their particular parishes, closed with a consideration of marital counseling. "Should I get a divorce?" "Should I tell my fiancé?" "What should I tell my children?" Such questions and allied problems dealing with many aspects of marriage give the parish priests adequate opportunity to expound the great doctrines of the Church and a unique opportunity of acting as mediator, not arbiter, when parents or adults with common problems face their clergyman in the privacy of this study.

The Rev. Kingsland Van Winkle of Utica, as chairman of the Diocesan Department of Social Relations, was in charge. The Rev. William Robbins was the host.

# EPISCOPAL CHURCH NEWS

## BISHOP LEWIS ISSUES A CHALLENGE

★ In his annual report to the National Council, Bishop Lewis of Nevada tells of a tragically arresting situation, which he hopes will stir Church people generally to the point of doing something about it.

Said the Bishop: "I wrote a year ago that in 1947 we made the experiment, at some financial hazard, of carrying on the work in Nevada with an adequate, trained staff filling all vacancies. In 1948 the financial burden proved too great and with mounting living costs we could not maintain the staff. For these and other reasons we had the heaviest loss in personnel in any of the last seven years, many vacancies and much work undone.

"The contrast is dramatic. Confirmations dropped from 200 to 152! baptisms from 424 to 238. Church schools decreased sharply. It was the first time in over ten years that Nevada's Church schools have not made some gain, and even the recorded communicants fell off a little.

"We are not proud or happy about this report, and are undertaking to remedy it as best we can ourselves, but I do think that the difference between the Episcopal Church as simply a standby status quo institution and the Episcopal Church as a growing missionary agency is only too clearly set forth in these two years. One of our askings in the budget for the new triennium is a major increase for travel. In spite of vacancies the missions chiefly benefitted by missionary travel in the past year report 43 baptisms and 20 confirmations to say nothing of the other ministrations of the Church this travel provided. I do feel most strongly that the Church must decide whether or not such new Christians are

worth the price of a couple of stained glass windows. We will continue to do our best; but comparatively speaking, such a small increase in funds would make such a difference."

## CHURCH SCHOOLS OF SHANGHAI

★ The first Christian institution reached by Communists in Shanghai was St. Mary's Episcopal Middle School for Girls. Deaconess Ashcroft reported that the soldiers showed courtesy and that a guard withdrew after remaining overnight. St. John's University, in the western district of the city, reported that a railroad bridge was demolished by the retreating Nationalists. The explosion was said to have shattered two-thirds of the windows in the university buildings. No one was hurt.

Reports from the city indicate that it is quiet and orderly and that signs were posted at once by the Communists assuring religious freedom and the safety of the lives and property of foreigners.

## NORTHERN MICHIGAN AUXILIARY

★ About 150 delegates attended the convocation of the Auxiliary of the diocese of Northern Michigan, meeting at Holy Trinity, Iron Mountain. Bishop William L. Wright of Algoma, Canada, was the preacher at the opening service at which Bishop Page celebrated. Mrs. Rollin T. Chamberlain of Chicago, president of the Auxiliary for the 5th province, was the main speaker at the afternoon session.

Delegates to the Triennial: Mrs. W. P. Chamberlain of Marquette, Mrs. Ralph McBain of Sault Ste. Marie, Mrs. F. Daniel Seeber of Houghton, Mrs. Thomas Perry of Crystal Falls.

## BISHOP HEISTAND REPORTS GAINS

★ Bishop Heistand reported decided increases in Sunday schools, church attendance and number of communicants in his address to the convention of Harrisburg. He also expressed his appreciation for the support of missions. Dean Frank D. Gifford of the Philadelphia Divinity School was the headliner at the convention banquet and called for more men for the ministry to fill the 1,000 vacancies that exist.

General Convention deputies: Clergy, Heber W. Becker, G. Francis Burrill, Earl M. Honaman, Donald C. Means. Lay, John D. Denney, John I. Hartman, Ronald L. Jardine, Lesley McCreath.

## VICE CONDITIONS IN ALASKA

Churches in Alaska were urged to unite in combatting the spread of liquor consumption, gambling and prostitution. The appeal was issued by the Home Missions Council, an interdenominational agency. Mark A. Dawber, secretary, pointed out that the city of Ketchikan with a population of 6,000 spends about \$5,000,000 annually for liquor and only \$135,000 for the education of children and youth. Conditions in other cities are equally bad, he stated.

## ANOTHER WOMAN DEPUTY

★ Ruth Jenkins of Tacoma, Washington, has been elected a deputy to General Convention by the diocese of Olympia. She is the daughter of Bishop Thomas Jenkins, retired bishop of Nevada. She polled the largest vote in the diocesan convention in both orders. Missouri also recently elected a woman deputy.

## GENERAL McARTHUR PRAISES BROTHERHOOD

★ The national office of the Brotherhood of St. Andrew, is in receipt of the following letter from General McArthur, the commander in Japan: "I'm glad to be able to report that the Brotherhood of St. Andrew in Japan, after being pretty well knocked out by the war, is now recovering to a stronger position than ever. Most of its confiscated property has been restored and a new charter has been issued by the Japanese government. The most important item on the present program of the Brotherhood is the establishment of a model Christian rural community center, using as a nucleus the camp established in prewar days at Seisen Ryo. The proposed center will contain a chapel, a clergy house, a kindergarten, a youth school, a vocational school, playgrounds and a village hall, as well as a small mountain hospital of ten or twelve beds which will be given year-round rotation service by the doctors and nurses of St. Luke's Hospital in Tokyo. Although this center is still largely in the planning stage, considerable progress has been made. The grounds have been cleared, connecting roadways have been built and a branch medical outstation of St. Luke's Hospital has been established in which monthly three-day public health demonstrations are being given. A small temporary chapel has been constructed in which services are held daily by Japanese clergy. In addition to these activities, two hundred young people of the neighborhood meet three times a week for continuation school, and many of these are studying Christianity. The Brotherhood has been given a complete sawmill which has been moved to the site where it will be used as part of the vocational school unit, and several publishers have already donated a large number of books for the village library of the center.

Temporarily, the school classes, the religious work, and the monthly public health demonstrations are being housed in the Seisen Ryo camp buildings.

"You will see from these plans the great potentiality of the Brotherhood of St. Andrew as a vital Christian force in the re-orientation of Japan. As I have often said, it is on such groups and the Christian movements they espouse that we must place primary reliance in seeing that the democratic concept reaches the grass roots of Japanese society. For more than all else, democracy as we interpret it is the exemplification of the tenets of Christianity."

## SOUTH CAROLINA GETS LARGE GIFTS

★ Bishop Carruthers, in his address to the convention of South Carolina, called attention to the new activity among laymen and three large gifts received by the diocese in the last two years: the diocesan house in Charleston; the Schaefer memorial endowment legacy of approximately \$300,000, and the site for a camp and conference center at Seabrook Beach given



Philip T. Soderstrom, formerly the rector of St. Andrew's, Los Angeles, is now a Canon of St. Paul's Cathedral in that city.

by Mrs. Victor Morawetz.

Action taken by the convention included the relinquishing of a grant of \$5,000 for Negro work in the diocese, the plan to be worked out over a three year period. When this is completed the diocese will be self-supporting in all its work. The constitution was changed so that congregations will be represented at conventions according to communicant strength, representation varying from one delegate to a maximum of six. Also a change was made to allow representation of Negro communicants. Both of the constitutional changes were first readings and will require approval at the 1950 convention to be completed.

## ST. PAUL'S INSTITUTE COMMENCEMENT

★ President Robert P. Daniel of Shaw University, Raleigh, N. C., was the speaker at the commencement of St. Paul's Polytechnic Institute, Lawrenceville, Va., when 169 students were graduated. Introduced by President J. Alvin Russell of St. Paul's, Dr. Daniel spoke on "In Spite of Handicaps." He stressed three types: physical, the overcoming of which was exemplified by the late President Roosevelt; racial handicaps, the overcoming of which is being exemplified by Ralph Bunche of the U.N.; handicaps of circumstance, the overcoming of which was exemplified by the late Archdeacon Russell, the founder and for many years the president of St. Paul's.

R. N. Anderson, director of vocational education for Virginia, was the speaker on the program of the department of trade and industrial education of St. Paul's, and the Rev. W. B. Snofford, managing editor of *The Witness*, was preacher at the baccalaureate service.

Bishop William A. Brown of Southern Virginia, who is the president of the board of trustees, granted the certificates and conferred the degrees.

## REPORTS FINE WORK IN CARIBBEAN

★ Lewis B. Franklin, retired treasurer of the National Council, speaks enthusiastically of his recent visit to Cuba, Haiti, Dominican Republic, Puerto Rico and the Virgin Islands. He particularly notes the attainment of long-time ambitions in Cuba for a cathedral, school, bishop's residence and deanery in Havana. All of these have been completed and are handsome, resistant to fire, earthquake and hurricane, and are a credit to the Church in Cuba. For this building project, \$160,000 was raised in Cuba, money was realized from the sale of the old cathedral site, and National Council was asked only for an appropriation of \$20,000 and a loan of \$50,000, of which \$34,900 is still outstanding. The Sarah Ashurst School, financed from the Reconstruction and Advance Fund, is completed. At Camaguey a home for the headmaster of St. Paul's school has been built. The schools need badly a dormitory for about 50 boys now living in inadequate rented quarters.

In Santiago, Dr. Franklin said, we have one fairly adequate church building, a miserable school building in which services are held, and a church and school building now served, and owned, by the Rev. Mr. Mancebo, now 94 years of age. The need is for a modern school and an adequate church. Dr. Franklin commended highly work done by the Rev. Mr. Serapion, "a fine leader with long years of experience as priest and during the war as superintendent of more than 3300 government schools."

The high quality of the clergy in Haiti was noted, as well as the inaccessibility of many of the missions. In Port-au-Prince there is needed a boys' school to match the Grace Merriitt Stewart School for girls.

In the Dominican Republic, plans are under way for a parish house at Trujilli, a new rec-

tory has been completed at San Pedro Macoris and a new school is 90% complete.

In Puerto Rico, Dr. Franklin found "a fine group of clergy," and St. Luke's Hospital, Ponce, "continuing its helpful service to the city and the surrounding country. In the interior there are a number of mountain missions. The outstanding need in the district is a new rectory at Holy Trinity, Ponce. A new rectory has been completed at San Juan. Dr. Franklin commented favorably on work being done at St. Just, the school of which William Lee Richards is headmaster. Under construction are a new rectory and a new home for Mr. Richards and his family. A large building purchased from the government with the land is used for a church, school and parish house. Some 40 boys are in residence and it is hoped to take in 200 when necessary buildings are provided. In the school special emphasis is placed on agriculture and a trained agronomist is employed.

In the Virgin Islands, nearly all our work was inherited from the Church of England. Economic conditions have deteriorated. We have six continental priests and one lay worker, four salaries being paid in full by the Council and two in part. "There is little chance of any real change in the situation in these Islands, and the work cannot be expected to show large growth in self-support or numbers," Dr. Franklin concluded.

## URBAN INSTITUTE AT SEMINARY

★ An Urban Training Institute is to be held, June 15-23, at Seabury - Western Seminary, Evanston, Ill. It will be directed by the Rev. Almon R. Pepper and the Rev. Joseph G. Moore of the seminary faculty. Addresses will be given by Bishop Conkling of Chicago; Prof. H. J. Hershovits of Northwestern; H. Paul Douglass of the Federal Council; Prof. Irving J. Lee of

Northwestern; the Rev. Francis W. McPeck of the Council of Social Action of the Congregational-Christian Churches; the Rev. Howard P. Kellett, head of social service of Massachusetts; Prof. Arthur C. Lichtenberger of General Seminary; the Rev. G. Paul Musselman of Detroit; Mr. Willard Townsend of the Transport Workers Union. Also at workshops six men will present papers on their own parish programs and reports will be made of outstanding urban studies made in Cincinnati, Brooklyn and Pittsburgh.

## CENTRAL NEW YORK YOUTH MEETS

★ The annual convention of youth of Central New York was held at Auburn, June 3-4, with Bishop Malcolm Peabody and Canon Robert R. Speaks of St. Paul's Cathedral, Buffalo, the speakers at the opening session. Following a corporate communion on the 4th there were workshops led by Mr. Spears on youth advisors; what youth can do in the Church by the Rev. Albert A. Chambers; acolytes led by the Rev. Carl A. Avelhe; audio-visual aids by Miss Deborah L. Vaill; how to organize and run meetings by the Rev. Charles Sykes.

## CONVENTION DEPUTIES OF NEW YORK

★ The deputies elected to General Convention from the diocese of New York were: Clergy, Roelif H. Brooks, F. S. Fleming, Louis W. Pitt, G. P. T. Sargent. Laity, Rear Admiral R. R. Belknap, C. P. Morehouse, C. G. Proffitt, Samuel Thorne

## INTERFAITH MEETING IN DETROIT

★ An interfaith meeting was held recently in Detroit at the synagogue of Congregation Shaarey Zedek. The addresses were by Bishop Emrich, Methodist Bishop Marshall Reed and Rabbi Morris Adler.

# EDITORIALS

## The Cornerstone of Faith

IT is not uncommon today to hear scornful criticism of Christian dogma as superfluous or even harmful for people trying to live a life of Christian fellowship. "Let us," they say, "follow the example of our Saviour Christ and be made like unto him,—as our Prayer Book tells us." Good enough advice, to be sure, but quite futile until or unless they have asked and answered the question "How can it be done?" This sort of mental attitude of character building versus theology is quite like that of a man who wished to grow wheat or barley or corn and at the same time scorned any knowledge of the science of agriculture; or like a would-be builder of houses who derided the study of architecture as academic and impractical. For until we know something of the nature of God and of his ways with his children, we shall not succeed in building characters that will stand the stresses and strains of this world. That is the common-sense of Christian theology and our need of understanding its basic principles.

We pointed out in our Ascension-tide editorial that Christian thought and life is based on the belief that God has actually broken into our little time-space world from the timeless and eternal and has added the transforming factor to the world's historical process. "Jesus was not the result of human evolution. . . . He is the gift of God and man's redemption." So, the first four great feasts of the Christian year declare specific events in this world of time and space,—the birth, resurrection and ascension of Jesus and the entering of the Holy Spirit with power and light into the Christian fellowship. But the doctrine of the Holy Trinity, which the Church sets before us at this season, does not announce another event, but reveals to us the cause and motive of all the divine incursions into human history,—the nature and quality of the eternal Creator. Because Almighty God was—

and is—just this sort of being, all these supreme events had to happen on our little planet.

The doctrine of the Trinity is the corner-stone of Christian faith and life. The formulation of it and belief in its truth was a steady growth in the primitive Church, as the Holy Spirit more and more came to dominate the devoted fellowship of the family of Jesus. Starting with the basic Hebrew belief in Theism—the fact of a personal God—the disciples, with the witness of Christ's transforming power within themselves, began to ask "what kind of a being is this who has thus entered into our world and our characters?"

And the answers to this inevitable question was the doctrine of the Trinity, which declares that the nature and quality of God is love and that love is the motive and purpose of all his mighty acts. From all eternity God must have been giving and receiving what we humans know as love. If this were not so, we little creatures of his would have to boast that we possess something more precious than he has; and whence if not from him, has it come? Eternal, mutual love between Father and Son in the power of the Holy Spirit; three phases of one divine personality. Does this sound like unreal guesswork? Probably it does, because the language of finite humanity is nearly helpless before the transcendent realities of the Spirit. No one

has ever put this mystery of the divine love so simply and convincingly as St. John in the prologue to his Gospel and in his first Epistle.

If, then, the sum and substance of the doctrine of the Holy Trinity is that the very heart of God's nature and being is love, we certainly have the clue which nothing else can give us to all the events of the gospel narratives and to the hope which we cherish that it is possible for each of us to grow characters which shall be in the image and likeness of Jesus because of his well-proved transforming power. God's love alone brought him into the world to conquer sin and death and so to make over human nature and in-

### "QUOTES"

IT was a fortunate thing for the English-speaking peoples that their Bible and their Liturgy were translated at a time when our English speech was in a vigorous prime, capable of a force and dignity, a poetic and majestic beauty, that have never since been equalled,—the time that may perhaps be called the age of Shakespeare, culminating as it does in him. But it is also a fortunate thing that the English language itself, unique blend that it is of "Anglo-Saxon" and Latin elements, well-fitted for the place that it is gradually assuming of a world-language, has been so profoundly influenced by the Anglican Bible and the Anglican Book of Common Prayer.

—EMILE LEGOUIS

dividual character. And this motive, which produced the Incarnation and the Resurrection, can be as effective today because of the fact of his continuing personal presence, intimately in the covenanted blessings of his special family, the Church, and at large in the world through his dominating Spirit, declaring his will for righteousness to be unbreakable though rebellious men strive in their blindness to enthrone force and greed. The more simply and stubbornly we believe in God's eternal love and the more faithfully we give ourselves to it in the sacramental fellowship of his family, the more reasonably we may hope to "follow our Saviour Christ and be made like unto him." Without that belief we might as well throw up the sponge in the fight to reform our characters.

This faith in the divine love the early Church first formulated and then vigorously fought for and its truth and power was manifested not only in individual transformations, but also in the outer world where men lived and worked together. The principle and then the fact of democracy was born out of the early Christian era. The myth of deified Caesars dissolved before the demonstrated fact that the rank and file of mankind had divine dignity and a definite capacity for growth, because they could share in the Incarnate life of God himself. And so, in this Trinity-tide of the year of our Lord, 1949, we should feel the challenge to realize clearly that democracy is the child of Christian faith and, as such, a potent spiritual reality that can and does underlie the most varied forms of political and economic organization.

## Four Hundred Years

**W**E are celebrating this year the four hundredth anniversary of our English Book of Common Prayer. It is always good on occasions when we look backward to great events to be sure that our glance catches something that will help in our steps forward. From both our observance of the new birth of power in the Church at Pentecost, and another new birth in the Church in England in 1549, we get much inspiration. The two have similarities. The coming of the Holy Spirit made a small number of individuals into a group with a stupendous energy for a mission. They went out seeking to share the joy and faith which was theirs with others, and bring them into their fellowship. The Holy Spirit moulded them into a movement which had at its core the pleasing of God, who had been revealed to them in his Son, Jesus. Heedless of selfish, physical life, they labored to establish similar groups in

all places, that all mankind might be drawn to live in fellowship with God at its center. In Jesus, and through the Comforter, who came in his name, they knew God, and his justice and love. Him, whom they worshipped together, they proclaimed as ruler and father of all men.

Christianity in early sixteenth century England did not resemble closely the Church of the first century. The worship of the Church was only meaningful to a small select group. Participation in prayer, praise, and hearing of the word was restricted to the "religious," i.e. clergy, and members of monasteries and nunneries. Certain actions were prescribed as means of achieving eternal salvation for individuals, and these were ignorantly and superstitiously followed, as Dr. Perret so entertainingly reveals in his article in this issue. Out of this condition, the Book of Common Prayer came as a method to make the Church a worshipping fellowship. Central in its purpose it was to bring all the members into an experience of worship that they could understand. The Lord's Supper was the chief act by which they would be brought into the circle of redemption, and the Prayer Book set it in a language "understandable of the people." So that the fellowship might daily have a part in worship of him to whom they devoted their lives, the offices of Morning and Evening Prayer were constructed out of the ancient daily monastic services, and made usable for the whole congregation. For all the great events in human life, from birth to the grave, special services were provided in such form that the whole Church might share as a worshipping community in them. Our Book of Common Prayer was a new birth in the Church which sought to bring men to worship God together, that they might proclaim him to all men as the ruler and father.

Whitsunday and the Book of Common Prayer both represent overwhelming gifts of power for the Church, but gifts that are lost when anyone seeks to appropriate them for his personal benefit. Peter dealt roughly with Simon of Samaria when he tried to buy the gift of the Holy Spirit so that he could use it for his own profit. The gift was only to be used to proclaim the gospel of the way. It is not enough for Episcopalians to revel in our "priceless heritage" of worship. The gift is not something that we may selfishly enjoy. The beauty of the worship, the solemnity of literary magnificence of the language are appreciated, but must be only means of drawing the worshippers nearer to God that by their example and words, all mankind may also be drawn. The liturgical movement, as well as the emphasis that has been given in our study of the Prayer Book

in the past few months, must have as its purpose not to extoll our "incomparable liturgy," but to form us into a worshipping fellowship which seeks to bring all the earth into an acknowledgment of God's justice and love.

## Water Into Very Dry Martinis

"... Which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana in Galilee." Rita Hayworth and Aly Kahn are now married and their show surpassed even that of Tyrone Power and Linda Christian. The unification of these two souls was performed by the Communist mayor of Vallauris, after much rigamarole and fuss. The wedding cost the villagers an extra \$350 since they had to white-wash the town hall for this most important of functions. Also they had to pay for some extra police to keep the sightseers in order.

Although the reports haven't been verified, rumor hath it that many outward and visible signs of the inward and spiritual something or other were used in this wedding. They say that

fifty trained turtles paddled around in a French chateau's swimming pool each with a lighted candle on his back. The turtles' formations were worthy of Billy Rose's Aquacade at its, shall we say, best. Then, too, the legend hath it that a submarine surfaced off the chateau and a name band crawled out of the escape hatch to play "Here Comes the Bride."

Newspaper reports, also, say that Rita had a very difficult time in choosing between three transparent negligees and that her dyed hair is now back to a luxuriant black. The wedding cake, also, was a beaut: a creation of three tiers, a yard wide and knee high—apparently such a cake as Max Sennett used to coach his baby vamps to receive coyly and splashily in, what the gang calls, their "kissers."

The estate into which Rita and Aly have entered is that which, the Book of Common Prayer Book says, persons should enter into "reverently, discreetly, advisedly, soberly, and in the fear of God." Now that we've taken Rita and Aly off the front pages maybe we can hear some more about the United Nations and the struggle for human peace.

# The First Prayer Book of Edward VI

BY

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THE year 1549 was a memorable one in that it brought forth for the English people their first Book of Common Prayer. It was in their own tongue, it was designed for their use, it was to be their own book; and next to the Bible, or with the Bible (since much of the cream of the latter is contained within it), it has emerged after four centuries as the most prized literary as well as spiritual possession of the entire Anglican Communion.

By the First Act of Uniformity, January 21, 1549, it became part of the law of the realm. It was published in March of that same year, and ordered to be used in all churches beginning Whitsunday, June 9, 1549. This present year is the 400th anniversary of the First Prayer Book in English, and the Churches of the Anglican Communion are engaged in commemorating this extremely significant event.

The Book of 1549 is a reformed Catholic document. We have no more reason to be ashamed

of its reformed character than we have to be ashamed of its Catholic essence. There was much need for reform. To bring this out clearly, some consideration of the meaning or function of public worship is not inappropriate here.

Worship is our "bounden duty and service" to God, expressed in words and acts of the greatest dignity and beauty, commensurate, as much as in our power lies, with the perfection of his being. It is the corporate expression of what we know and feel about him; it is our response to all that he is.

Worship further develops an intensification of the individual consciousness of relationship to him and the deepening of our awareness of trusting dependence upon him. This is the essence of religion.

This latter effect of worship was largely defeated by the development of the idea of separation of clergy and lay folk during the Middle Ages, resulting in vicarious worship. The clergy

worshipped; the people were present. The use of Latin as the liturgical and scholarly language farther divorced the people from intelligent participation in the Mass and in the divine service. The laity, who were devout enough to be present for the whole service, were forced either to employ themselves as best they could with private prayer, or else have recourse to their primers or other books of devotion printed in the vernacular. Sometimes these private books and acts of devotion were related to the Mass and sometimes they were quite unrelated.

The employment of the sanctus bell offers further testimony to the absence of corporate worship in the true sense. Few laymen could follow the intricacies of Mass or choir office, and therefore were frequently occupied with substitute spiritual labors at critical points in the Mass. In order to warn them of the approach of their Lord, it became necessary to ring a bell to secure their attention and concentrate their devotions where they fitly belonged.

In 1208, Bishop William of Paris orders that "at the elevation or a little while before it, a bell, (campana) should be rung that the minds of the faithful should be roused to prayer."

A little later, in 1287, Bishop Quivil of Exeter decrees that

"The host shall be raised so high as to be seen by the faithful who are assisting; thus their devotion is increased and the merit of their faith. . . . To this they shall be roused beforehand by the ringing of a little bell, and at the elevation, the great bell should be struck thrice."

There was not only the need to increase the participation of the laity in worship as an object of reform, but there was the extremely necessary and difficult task of removing a veritable plethora of superstitious beliefs and practices that had become engrafted upon Christian worship and tradition.

### Superstitious Practices

ONE of these may be adduced here to illustrate the point. Father Herbert Thurston, an English Jesuit and a singularly acute scholar, writing in *The Tablet* at London under date of November 2, 1907, describes some of the superstitious practices and beliefs associated with the elevation of the host during the canon of the Mass. The host was elevated in order to be seen, and what was seen was "the Body of the Lord." Father Thurston continues:

"All kinds of extraordinary privileges or virtues were believed to belong to him whose eyes that day had seen his maker. Sudden

death could not befall him. He was secure from infection and bodily hurt. His house and his barns were that day secure from fire, and no murrain could visit his cattle. Women expecting their confinement would have an easy delivery free from all pain."

This craving to see the host pushed aside all serious devotion to the Mass:

"The one object of these worshippers was to be witnesses of the elevation, and indeed, of as many elevations as possible. With this purpose they rushed about the church from one altar to another, they climbed up on the benches, they dodged hither and thither, they pushed their neighbors out of the way, or tried to clamber over their shoulders."

Thomas Becon, a writer of the Reformation period, declares that when the priest did not hold the host sufficiently high, "the rude people in diverse partes of England will crye out to the Priest, houlde up, Sir John, houlde up. Heave it a little higher."

In the customs of certain religious orders, the thurifer is expressly directed to be careful not to allow the smoke from the censor to obscure the view of the altar, and this was ordered for the same purpose, namely, that the Body of the Lord might be seen.

Even more striking a witness is found in the widespread custom of interrupting other work to witness the elevation. School boys at Eton and at St. Paul's, London, would swarm into the church to witness the elevation and then return to their books forthwith. Among the lay folk who were devout enough to stay in church for the whole service, were many rude and uninstructed people who were so absorbed in seeing the host that nothing else in the Mass seemed of any importance. And for every one who attained this dubious qualification of devoutness, there were many others whose devotion was far more tenuous.

It was the common practice of the less devout to gather in the churchyard during the service to gossip, to haggle over bargains, or to amuse themselves. They were reluctant to enter the church until the time came for the elevation, the one thing that had brought them there. Just a little before the actual moment arrived, the single server put his head through the shutter of a low side window (one of the architectural enigmas of Medieval English churches) and rang a little bell, so that the loiterers might be brought into the building in time to see the elevation.

### Legendary Matter

A FURTHER need for reform was the presence in the rite of an ever increasing body of non-

scriptural and legendary matter. In order to accommodate this material, the amount of pure Scripture read was being constantly thinned and reduced. This is most clearly seen in the divine service or choir offices which had been developed in monastic establishments in past centuries, and had been written down at Rome as early as the sixth century. These had been adopted in England as in other countries.

In the early Middle Ages the eight services of the monastic day were distributed through the day as follows: the night service was at cock-crow, and was called Nocturns. Later this service was called Mattins. The dawn service took place at sunrise, following immediately after Nocturns. It was called Lauds. On rising there was another service called Prime. Then followed the day services of Terce at nine o'clock, Sext at noon, and None at three in the afternoon. These three day services were later known as the Little Hours. There was an evening service at sunset called Vespers, but in England known as Evensong. The last service of the day was Compline, said at bedtime.

Each of these services had consisted originally almost entirely of Scriptures. The Psalter was read through once each week. There was a regular system of lessons from the Old Testament and the New. There were some lessons from the Fathers. There were of course versicles and responses as we have them in our own Morning and Evening Prayer today. After the lessons came the Respons, which were chants appropriate to the lessons. The antiphons were appropriate chants sung at first after every verse of a psalm, and later before and after the whole psalm or canticle. Then there were the Kyries, followed by the Lord's Prayer and the preces or suffrages together forming a little litany.

About 1250 the revised hours of the Breviary came into use largely through the efforts of the Franciscans. This involved changes and additions. The Lord's Prayer was now put at the beginning of each service. The prayers at the end of the service were increased. Metrical hymns—known as office hymns—were the contribution of the Benedictines. The Te Deum was put in Mattins for festival use. The Athanasian Creed was put in Prime. Memorials and collects of saints were added. The number and extent of scriptural lessons were inevitably reduced in this process of accretion. At the same time, in consonance with the credulity of the period, lessons from the apocryphal stories of the saints were multiplied.

The result of all this was that the Breviary became overlaid and corrupt. It had always been more suited to the monastery than to the

parish churches, and yet we must remember that it was considered to be the duty of the lay folk to attend not only the Mass, but Mattins and Evensong as well on Sundays. The elaboration of these services was beyond the understanding of common folk, who were thus forced to be content with their own prayers. The increasing cult of the saints and the spread of votive or special services tended to increase the legendary content of the services at the expense of the scriptural. By the time of the Reformation, the legendary accretions were so bad that the expression, "to lie like a second nocturn" became proverbial.

But this was not all. The latter Middle Ages brought their own heavy contributions to the already intricate and overlaid hours. Commemorations flourished and multiplied. The Little Service of Our Lady was added. So also was the Service for the Dead. Room was made for the Seven Penitential Psalms. The fifteen Gradual Psalms followed, and the rosary and other private devotions were somehow crowded in.

The result was irreverence and neglect. It was more than even the seasoned saints could take. In some cathedrals the canons would come in at the beginning of a service, bow to the altar and walk out, making the most of a system of vicarious worship.

At Exeter, in 1330, the learned clerks helped to relieve the tedium of services by dropping gobs of hot wax from their candles upon the tonsured pates of their brethren in the lower stalls. None of this was very edifying. Little was worthy of the purpose for which they were gathered there.

Another opportunity for reformation was presented in the amazing array of service books required to say Mass or the divine service. Without presently going into an explanation of the use of these several books, some idea of their number and variety may be obtained from the Preface to a *Portiforium secundum usum Sarum* in the year 1544. This breviary lists as Church books which might be printed only by Richard Grafton and Edward Whitchurch: "the Masse booke, the Graile, the Hymnal, the Antiphoner, the Processional, the Manuel, the Porteous, and the Prymer both in Latin and also in English."

The Statute of 1549 (3 & 4 Edw. VI.c.10) ordered the old church books "to be abolished and extinguished," describing them under the names of "Antiphoners, Missals, Grayles, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals, and Ordinals." With the evolution of the Book of 1549, the essential parts of this vast library of ecclesiastical rites and ordinances, save only the Ordinal, are found henceforth in one book.

As far as the Church is concerned, the Middle Ages were confused and complicated in worship. We have mentioned some of the intricacies and involvements, but we cannot pass from the subject without pointing out that there was a marked diversity in Uses throughout England. The preface to the Book of 1549 mentions the following Uses: Salisbury (known as Sarum), Hereford, Bangor, York, and Lincoln. To these may be added the Uses of Exeter, Aberdeen, and London. In 1414, London adopted the Sarum use, but retained her own ceremonial. Bangor, Lincoln, and Exeter, were variants of Sarum. In the multiplication of uses were involved not only the rites, but the ceremonies and colors as well. The old inventories of cathedrals and parish churches illustrate the latter clearly.

### Evolution of First Book

SO much for the need for reformation and wise ordering. But let no one think that the First Prayer Book of Edward VI flowered into being overnight. It was the result of a long process of study and work. It was the crown of earlier advances, all of which contributed to its final production.

In 1534, Convocation petitioned King Henry VIII for an authorized English version of the Bible. Two years later the Bible was ordered to be set up in every church so that it might be used out of service time. These Bibles were frequently chained.

In 1542, it was directed that the Use of Sarum, which was constantly called "the Use of the English Church," should be followed throughout the whole Province of Canterbury. Bishops Shaxton of Salisbury and Goodrich of Ely were appointed by Convocation to examine and reform "all mass-books, antiphoners, portuises in the Church of England."

In 1544, Convocation ordered that a chapter of the Bible should be read in English at Mattins after the Te Deum and at Evensong after the Magnificat.

By 1544, Cranmer had produced the first Litany in English, and this was ordered to be used.

In August of 1547, more radical changes were effected by the use of Injunctions, i.e. without the authority of Convocation or of Parliament. The Book of Homilies was ordered to be read. The Epistle and Gospel were to be read in English at High Mass.

At the opening Mass of Convocation, when it met in November of 1547, the Gloria in Excelsis, the Creed, and Angus Dei were sung in English. On the second of December, Convocation approved communion in both kinds.

In January and February of 1548, the Council

without authority from Convocation or Parliament, forbade the ancient special services of Candlemas, Ash Wednesday, Palm Sunday, Good Friday, and the use of blessed bread and holy water.

On March 8, 1548, appeared the "Order of Communion," which by royal proclamation was to come into use Easter Day, April 1st. It was composed of material familiar to us as the Exhortation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access of our American rite. In addition, the first part only of our words of administration appear: "The Body of our Lord Jesus Christ preserve thy body unto everlasting life," and "The Blood of our Lord Jesus Christ preserve thy soul unto everlasting life." The Order concluded with "The Peace of God," etc., but without the blessing.

This material was ordered to be interpolated en bloc into the Latin Mass immediately after the celebrant has received, and it was specifically enjoined that there was to be no varying of any other rite or ceremony in the Mass.

The Order of Communion was based on a book entitled "A Simple Decision Concerning the Reformation of the Churches of the Electorate of Cologne," published in German in 1543. Its authors were Bucer, Melancthon, and Sarcerius. It was written at the request of Hermann, Prince-Archbishop of Cologne. This in turn was based on the form of worship used by the Lutherans in Nurnberg, Brandenburg, and Cassell. This book was one of the best to appear on the Continent, and favored a wise and moderate reformation. It contained hardly any Protestant statements and hence was refused approval by Luther. It was also unsatisfactory to the pope, Hermann was excommunicated in 1546, deprived in 1547, and lived in retirement until his death, 1552. The book is more familiar to students of liturgics as "The Consultatio of Hermann."

In May of 1548, Mattins, Mass and Evensong were all sung in English at St. Paul's and other churches, including Westminster Abbey. This indicates that these portions of the Book of 1549 were already drafted, at least in some experimental form. The daily offices had now been reduced to two. From May to September, the new services were tested in the Chapel Royal, and in September of 1548 the college chapels at Cambridge were ordered to conform in "Mass, Mattins, Evensong, and all divine service" to the use of the King's Chapel.

In January of 1549, the First Prayer Book became law by the Act of Uniformity. There is still much uncertainty as to the formal consent of Convocation as well as of Parliament. However, the bishops sitting in the House of Lords voted

ten to eight in favor of it.

### The Book Itself

**T**HE men who brought the Book of 1549 into being were representative of both the conservative and reforming schools of thought. The supremely gifted Cranmer had the assistance of Bishops Goodrich, Thirlby, Holbeach and Ridley, in producing one of the superb literary as well as spiritual monuments of all time. This work represents a translation, simplification, condensation and reform of the Latin services, and a return to the standards of antiquity.

The preface of the First Book reveals the principles underlying its production. The entire Bible is to be read over once a year, following the pattern of the ancient Fathers. The "uncertain stories, Legedes, Respondes, Verses, vaine repetitions, Commemoracions, and Synodalles" are to be excised.

"And moreouer," continues the Preface, "whereas s. Paule would haue suche language spoken to the people of the church, as they mighte understande and haue profite by hearyng the same; the seruice in this Church of England (these many yeares) hath been read in Latin to the people, which they understoode not; so that they haue heard with theyr eares onely; and their hartes, spirite, and minde, haue not been edified thereby."

The preface requires that the Psalms are to be recited properly after the manner of the ancient Fathers.

The Pie, or Kalendar, was to be simplified and made more convenient. The need for this reform is thus stated in the preface:

"Moreouer the nobre and hardnes of the rules called the pie, and the manifold chaunginges of the seruice, was the cause, yt to turne the boke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out."

As to the diversity of uses in England, the preface has this to say: "And where heretofore, there hath been great diuersitie in saying and synging in churches within this realme: some folowyng Salisbury use, some Herford use, some the use of Bangor, some of Yorke, and some of Lincolne: Now from hecefurth, all the whole realme shall haue but one use."

The Book itself cannot be adequately described within the limits of this essay, but the list of contents will give some idea of how well the compilers accomplished their task, and how the fruits of their labors have persisted down to

the English and American Prayer Books of our own time:

- i. A Preface.
- ii. A Table and Kalendar for Psalmes and Lessons. . . .
- iii. The Ordre for Matin and Euensong. . . .
- iv. The Introites, Collectes, Epistles and Gospelles. . . .
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. Of Baptisme, bothe publique and priuate.
- vii. Of Confirmation, where also is a Catechisme for children.
- viii. Of Matrimony.
- ix. Of visitacion of the sicke, and Communion of the same.
- x. Of Buriall.
- xi. The purificacion of women.
- xii. A declaracion of scripture, with certain prayers to bee used the firste daye of Lent, commonlye called Ashwednesdaie.
- xiii. Of Ceremonies omitted or reteyned.
- xiiii. Certain notes for the more plain explicacio, and decent ministracion of thinges coteined in this boke.

It is to be noted that the Ordinal does not appear as part of the First Prayer Book. It was issued in March, 1550, but as the colophons of some copies show, it was meant to be bound up with the Book of 1549. In it the ceremonial of the Latin ordinals was drastically revised, but the essential parts of the Latin rite were carefully preserved.

### Office of Holy Communion

**I**N one immensely important respect the Book of 1549 repairs a deficiency in the Latin rites, and at the same time brings the Holy Communion into alignment with the East and with all Christian Churches of antiquity. In the midst of the Canon of Consecration, Archbishop Cranmer inserted a true, adequate and explicit "epiklesis", or Invocation of the Holy Spirit.

Cranmer knew that all extant early liturgies contained it, as do the Eastern liturgies of the present day, which regard it as the consecration of the Eucharist. Latin theologians have stressed the Words of Institution as effecting the consecration, and this was heightened by new ceremonies such as the Elevation discussed above. In the light of the divergence of Rome from the rest of Catholic Christendom on this point, Cranmer made the only choice possible: he chose the position of the Early Church.

The present English Book of Common Prayer resembles that of Rome in the absence of a well defined and explicit "epiklesis." It is important to note that the Scottish Book of 1764, Bishop

Seabury's Office of the Holy Communion of 1786, and the American Prayer Books of 1789, 1892, and 1928, resemble closely the Book of 1549 in this matter. This pattern has been followed also by the liturgies of South Africa (1927) and of Ceylon (1933).

#### First Book's Excellence

**T**HE First Prayer Book of Edward VI is an excellent book, reaching back through the confused elaboration and imbalance of Medieval worship to the simpler, purer atmosphere of the Early Church. It represents a very successful effort to remove the legendary and purely mundane accretions from the worship of the people. It brings back to the people their necessary part in the public, corporate worship of God.

The First Prayer Book is a truly Catholic work judged by the standard of Vincent of Lerins who, in his "Commonitorium" written in 434, states: "Moreover, in the Catholic Church itself all possible care should be taken that we hold that faith which has been believed everywhere, always, and by all (Quod ubique, quod semper, quod ab omnibus)." Those ceremonies, superstitions and liturgical incrustations, popular or ultramontane in origin, which cannot qualify according to the famous standard of the monk of Lerinum, have been jettisoned.

This rite of 1549 is Catholic, conservative, and yet reformed. It accepts truth from both sides, sifting the wheat from the chaff, but never despising truth whatever its source.

The First Prayer Book came into use on Whitsunday, June 9, 1549. On June 10th, armed rebellions against the Act of Uniformity began. These were especially violent in the west of England. The rebels demanded a return to the old order: services in Latin, holy water, images, ashes, palms, etc. These outbreaks of reactionaries were put down only with the help of the king's mercenaries.

From the side of Continental Reform came violent attacks. From 1549 to 1551, Calvin, Peter Martyr, Bucer, all had an opportunity to criticize it. This beautiful flowering of English prose stood in the dock before Martin Bucer who at the time could not speak one word of English. Violence, bigotry, fanaticism—all conspired with greed, selfishness and political ambition to cast aside this splendid book. It was a ruthless and unlovely time, and the poor, wan Book of 1552 was the best the radical reformers could produce to take the place of the First Book of Common Prayer.

It is a tribute to its simple excellence that each revision of the Prayer Book moves in the direction of the Book of 1549. Thomas Cranmer and his associates built better than they knew.

The principles, the language, and the spirit of the First Prayer Book continue a living influence throughout the entire Anglican Communion.

## Influence of Prayer Book Outside Episcopal Church

BY

WALTER H. STOWE

President, The Church Historical Society

**I**T has long been recognized that the Book of Common Prayer has had a great and beneficial influence outside the Episcopal Church, but the evidence for weighing that influence has usually been highly intangible.

An example of that influence was recently given by the Hon. Charles B. Bradley, president of the New Jersey Historical Society, in a biographical essay on his grandfather, the Hon. Joseph P. Bradley, before the New Brunswick Historical Club, April 21, 1949.

Joseph P. Bradley (March 14, 1813 - January 22, 1892) was a distinguished associate justice of the Supreme Court of the United States, 1870-1892. He was a versatile person who had been, before his appointment to that post, not only a leader of the New Jersey bar, but also an actuary for a large New Jersey insurance company.

His grandson thus appraises the influence of the Prayer Book upon Justice Bradley:

"On the farm, too, he absorbed religious influence and training from his great-grandmother who was only sixty-four years old when he was born and who survived until the year of his graduation from Rutgers in 1836. Of her he gives a picture in "Family Notes," also written for his children, as follows:

"When my great-grandfather emigrated to Albany County (New York), and plunged into the wilderness of the Helderberg mountains, his wife carried with her, as one of her most cherished possessions, her Book of Common Prayer, which constituted the Vade Mecum of her long after years of privation of church services. In that old book, all thumbled and worn, I was obliged, when a boy, to commit to memory the Commandments, the Creed, and many of the prayers and psalms and offices. (She, herself, seemed to have it by heart). Irksome as the task may have been to me, I have no doubt it was good training. But the Calendar part, by which to compute the days and times, attracted my particular attention. The ability

to tell by those wonderful tables, the Dominical letter of any past date of birth, or marriage, or death, occurred, excited my interest in an eminent degree. In all this Church lore my grandmother, also, of whom I shall presently speak, was a great adept; and these two old ladies were my teachers in many good and noble things.'

"And so it will be seen that the home influence nourished what appears to have been a natural inclination to religious feeling. Before leaving for Rutgers he joined the neighboring Dutch Reformed Church, and in the faith and practice of that Church he continued to express his deep religious feeling and conviction through the rest of his life. It may also be remarked that the early habit of application to the pure English of the Scriptures, supplemented by absorption of the balanced phrases of the Book of Common Prayer, probably developed the simplicity and clarity of expression that marked all of his writing in the varied fields of law, science and the humanities."

Further biographical details may be found in the "Dictionary of American Biography," Vol. II, pp. 571-573. A definitive biography is soon to appear.

## Many Good Reasons

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

**T**HERE are many good reasons for not sending your child to church.

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He will be taught to believe in foreign missions.

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# NEWS OF OTHER CHURCHES

## PRESBYTERIANS ACT ON SOCIAL ISSUES

A broad program of social action aimed at improving race relations and housing conditions and reducing gambling and liquor was approved by the general assembly of the Presbyterian Church at its closing session. The assembly opposed conscription and decried increased armaments but refused to take a position against rearmament of Europe by the United States. A strong stand was taken on separation of Church and state.

Heated discussion on the racial issue ensued after presentation of the report of the standing committee on social education and action by the Rev. R. Dale LeCount of Birmingham, Ala. The assembly stood firmly against segregation, however, despite warnings from several commissioners that such a position might hinder reunion negotiations with the Southern Presbyterians. The assembly confessed "with shame" that it had not fulfilled the "spirit of Our Lord" and the historical ideal of the Presbyterian Church in regard to race relations. It urged ministers and Church sessions to make known to their congregations "that the sole basis for membership in the Presbyterian Church is faith in Jesus Christ as Lord and Saviour." The assembly also held that "the presence of segregated synods and Presbyteries within the structural framework of our denomination based on either race or nationality is not in accord with basic Christian principles." Church-related colleges were urged "to establish in the midst of secular society unequivocal demonstration of non-segregation."

The Rev. W. Howard Lee of St. Augustine, Fla., charged that the racial pronouncement "entirely ignores social conditions in the South." He contended that practices in the South "are the only feasible arrangement for the present and are for the best interests of the colored people." The pronouncement might do "irreparable harm" to reunion, he argued, and give the Southern Church an excuse for delaying reunion another five years. Several commissioners countered with sharp replies that the real

issue is not the Southern Church but "building the kingdom of God."

The general assembly reiterated its stand opposing a Presidential representative to the Vatican and declared itself unalterably opposed to the use of public funds for parochial schools. "We look with apprehension at the trend in state and national legislative bodies that would give special privileges to certain religious organizations," the delegates declared in adopting the report.

Warning that the problem of Church and state is of "increasing importance," the report asked appointment of an assembly committee to study the doctrine of Church and state in relation to education in the Church and "in the larger implications of the subject in the world scene."

The section of the report declaring that rearmament of Europe is "unwise" was eliminated after Elder Claude Lee of North Tarrytown, N.Y., objected that the decision should be left to men in government who know "more about the policy in Europe." As a substitute, the assembly urged

establishment as soon as possible of an international police force under the United Nations with "sufficient power to instantly repress any violation of world peace . . . to the end that there shall be no necessity for rearming Europe and that all nations may put aside their weapons."

The assembly declared that "we should neither give up the struggle for Asia to the Communist idea nor try to win it by arms. We should show the peoples of Asia and of the world that their struggle for 'land, bread, peace' and freedom has more promising example . . . in American democracy than in Communist dictatorship."

The assembly also urged: (1) Private industry to develop housing for families of lower middle incomes.

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(2) Local government authorities be encouraged to proceed with a slum clearance and public housing program for low income families. (3) Congress adopt legislation to provide federal housing and slum clearance. (4) Education on alcoholism, personal resistance to "the terrific impact of liquor advertising" and a program "through which profits may be eliminated from the liquor traffic." (5) Continuation of the Economic Rehabilitation Plan for another year and appropriation of necessary funds. (6) Every congregation to provide a home for at least one displaced family. (7) Presbyterians to discourage the broadcasting of sensational stories of crime and murder because such broadcasting promotes juvenile delinquency.

### PRIESTS HIT BIBLE DISTRIBUTION

Two R.C. priests of Massachusetts have objected to the distribution of Bibles to school children at Bourne and Sandwich. Pastor L. J. Daly of St. Margaret's, Buzzards Bay, stated: "The issuing of the Gideon Bible, a sectarian Bible, in our public schools recently I take strong exception to. This is not Russia where children are being regimented, and we don't want such action in this country." The Rev. G. F. Sullivan of Sandwich said the issuing of Gideon Bibles "in our schools as our children were filing out of a special assembly conducted in the interests of the Gideons is against the law."

### PRESBYTERIANS HOLD GENERAL ASSEMBLY

The Rev. Jesse H. Baird, moderator of the General Assembly of the Presbyterian Church, told a pre-assembly conference on evangelism in Buffalo that a vigorous evangelism in America demands "a greater social application of the Gospel." He asserted that "we must interpret Christianity in every relation of life—the home, business and politics. If the individual gets the Gospel he will apply it to the social order. It must be lived as well as preached."

He also told the delegates that about 2,000 Presbyterian Churches are without ministers.

### DISCRIMINATION ASSAILED

Racial discrimination in colleges was deplored in a resolution adopted at the annual meeting of the federation of Catholic College Students, meeting in Chicago. They also asked that parochial schools be included in any federal aid-to-education legislation. (Such an aid bill passed the Senate last week with the proviso that whether or not aid shall go to parochial schools is to be left to the states.)

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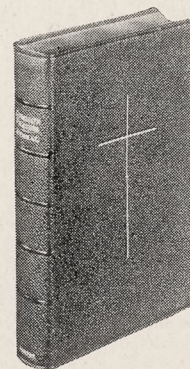
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FREDERICK C. GRANT  
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By Ernest Cassirer, Paul O. Kristeller, John H. Randall, Jr., and others. Univ. of Chicago Press. \$5.00.

"Chicago Editions" is a series designed to include some of the great books which have most influenced western thought. The translations are accurate and readable, with adequate introductions and notes, so that the student can pursue his own "great books" course whether at a university or by himself. The writers represented in this volume are Petrarca, Lorenzo Valla, Marsilio Ficino, Mirandola, Pomponazzi, and Juan Luis Vives. There is a brief introduction sketching the intellectual life of the Renaissance.

### The End of an Age and Other Essays.

By William Ralph Inge. Macmillan. \$3.00.

The "gloomy Dean" continues in his retirement to think and write as vigorously as ever. The essays are: The End of An Age, The Sickness of Christendom, The Curse of War, The Twilight of Freedom, The Philosophy of the Wolf State, Escapism, The Population Problem. We expect from Dean Inge not gloom but realism—and here it is once more in full measure. But the prospect is not discouraging. "The next fifty years are likely to be a very difficult and dangerous time; but the body politic generates antitoxins as well as toxins, and the volume of Toynbee's Study of History on 'Challenge and Response' is a good tonic against pessimism."

### Pastoral Counseling by Seward Hiltner. Abingdon-Cokesbury Press.

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## NEWS OF CHURCHES OVERSEAS

### OPPOSES A CANADIAN ENVOY TO VATICAN

Anglican Bishop A. R. Beverley, addressing the synod of the C. of E. in Canada at Toronto, denounced the proposed appointment of a Canadian envoy to the Vatican. He said he was opposed to "the recognition of the Roman Church as a political power, or of the Vatican as a state" or to the "granting of special status or special privilege to the Roman Church or to any Church."

The synod set \$2,200 as the minimum for clergy by a vote of 55 to 54. This sum would include travel expenses.

### GREAT OPPORTUNITIES IN ISRAEL

Pastor L. K. Painter of the Friends Church, Clinton Corners, N. Y., said that there was great opportunity for agencies to help in rehabilitation and reconciliation in the new state of Israel. He made the observation following five months as head of the Friends Service Committee program there. He said that the team of relief workers had received wonderful cooperation from Israeli officials and agencies.

### DIVERSE LOYALTIES IN IRELAND

Establishment of the Irish Republic has caused members of the Church of Ireland (Anglican) to acknowledge "two diverse loyalties" according to the Primate, Archbishop John A. F. Gregg. Speaking at the general synod he said that he hoped that the political change "will not be allowed to mar the essential oneness of the Church of Ireland." He said that the proclamation of the Republic will mean that prayers traditionally offered for the royal family will now be offered for the state of Eire. The innovation will apply to churches throughout the 26 counties, but not to congregations in the six-county government of Ulster.

### MISSION ASSOCIATION SUPPORTS CO-OPS

A rural life community sponsored by the American Missionary Association has been enjoying success at Luquillo, Puerto Rico. The Yuquiyu Rural Life Community, as it is known, takes in 119 acres of land, 14 buildings of varying sizes, and a recreation area. It boasts a school, an embroidery club where girls earn expense money, a bamboo shop and a ceramics center. Two cooperatives have been established in the community. One is the consumers' cooperative, the other

the credit cooperative. The latter was organized originally among the workers in Yuquiyu's shops, but was subsequently broadened to include everyone in the community. It is believed to be the first community-wide cooperative of its kind in Puerto Rico.

### MISSIONARIES REMAIN IN NANKING

About 50 Protestant missionaries have remained in Nanking. They are reported to have awaited the arrival of the Communists "unperturbedly" since they had decided months ago to stick to their posts regardless of what happened in the civil war.

### CARDINAL ASKS AID FOR SCHOOLS

Cardinal Suhard of Paris has asked aid for schools, stating that several R.C. schools in his archdiocese would be forced to close without it. Cardinal Suhard died May 31.

### CHURCH FEDERATION IN CZECHOSLOVAKIA

A new federation of Protestant Churches has been formed in Czechoslovakia following a three day conference between leaders of the Brethren, Lutheran, Reformed and Silesian Lutheran Churches. It will seek to promote Protestantism in the country but will have a "hands-off" policy on politics. A spokesman also stated that the conference sent a telegram to President Klement Gottwald affirming their desire "to aid in social reconstruction."

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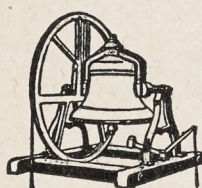
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**PEOPLE**

**CLERGY CHANGES:**

A. BENJAMIN NARBETH, rector of the Memorial Church of St. John, Ashland, Pa., became assistant rector of Trinity, Binghamton, N. Y., June 1.

IRVING ANTHONY, formerly assistant at St. Andrew's, New York, is now assistant at St. Philip's, New York.

ERNEST DAVIES, formerly of the diocese of Jamaica, is now assistant at St. Martin's, New York.

RAY EVERETT CARR has resigned as rector of Calvary, Memphis, Tenn., after serving the parish but a few weeks, because of the recurrence of a heart ailment.

LEONARD S. JEFFERY, formerly rector of St. Paul's, Charleston, S.C., is now rector of Grace Memorial, Lynchburg, Va., and Emmanuel, Madison Heights.

JOHN C. GRAINGER, formerly rector of St. Stephen's, Goldsboro, N.C., is now rector of the Good Shepherd, Ruxton, Md.

ROSCOE E. HOUSER, JR., formerly rector of St. Paul's, Greenville, N.C., is now rector of Holy Trinity, Gainesville, Fla.

E. C. BILLER, formerly rector of St. Luke's, Willmar, Minn., is now rector of Christ Church, Lead, S.D.

W. LEIGHTON BURGESS, formerly rector of St. Andrew's, Harris, R. I., is now rector of the Good Shepherd, Pawtucket, R. I.

EUGENE G. MALCOM, formerly rector at Ottawa, Kansas, is now rector of Grace Church, Carthage, Mo.

GRANT O. FOLMSBEE, formerly of Warrensburg, Mo., is now on the staff of Christ Church, Dallas, Texas.

J. SAXTON WOLFE, JR., diocesan missionary of Georgia, is now rector of St. Andrew's, Fort Pierce, Fla.

**LAY WORKERS:**

PAUL M. DANIEL, Church of Our Saviour, Cincinnati, will go in the fall to Liberia where he will head the new laboratory of Cuttington College.

RICHARD H. MORGAN, St. John's Church, St. Johns, Michigan, will go in the fall to the Philippines where he will teach at the Church's high school at Sagada.

**MARRIAGE:**

ARTHUR C. KELSEY, curate at the Advent, Boston, and LOUISE MARTIN LAMMERS were married on May 12 by Bishop Sawyer of Erie at the Advent.

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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.

ROBERT W. BEGGS

Rector of St. Paul's, Waterville, Conn.

Be it a sin of omission or my neglected reading of *The Witness*, I failed to find a forthright stand concerning the North Atlantic Pact in your columns. Does this mean that you side with the Cleveland statement of the Federal Council's department of international justice and goodwill, which you gave brief reference to in an article about Bishop Scarlett (May 12) and the double talk of John Foster Dulles which you printed May 5?

Many of your readers may also wonder if you are against the principle of the Pact; are for it; believe it can wait; or that you take no position. There is incidentally another alternative which I had hoped you would have printed along side your past notices about Cleveland, Dulles, Scarlett and the Pact. Whether this is intemperate or Christian or Socratic it adds up to this: The Cleveland conference could have considered the logic of their own conclusions in the light of Christ's advice that anything but "Yea" or "Nay" is evil. To many of us the logical outcome of their conclusions (or confusions) speak louder and more conclusively than had they articulated the obvious. But for those who do not remember or know their conclusions or are confused about the Pact, the point is this: the Cleveland conference, like most Christians, has taken no position for or against ratification of the Pact because those attending felt that time was not available nor did they have the complete text. True, the U.S. has proceeded so far down the road of totalitarian dictatorship that our government has drawn up the Pact without consulting the people. The very fact they gave, at Cleveland, for coming to no decision should, on second thought, have been the basis for a decision to condemn the Pact outright. Yes, and on the basis of Americanism, democratic methods, and Christianity, no one needs the full text to condemn the method of the State Dept. used in bringing about the text. Only a holy means can bring about a holy end. That is all the Christians meeting at Cleveland needed to say. That is the frightening truth for our day and all the studying of the text of that Pact will not change one iota of this truth upon which our civilization rests. The Atlantic Pact is a pact of death no matter how many times it is read and re-read. That is the inescapable conclusion.

ANSWER: We stated in our issue

of May 26 that the editors of *The Witness* had considered the Pact and believe it to be "an instrument of war" rather than "an instrument of peace."

ELIOT WHITE

Priest of New York City

Mrs. White and I wish to thank you for the thoughtful and clarifying presentation (May 5) in the exchange of opinions (captioned "'Today's Great Controversy'") on matters on which such sane thinking, elsewhere, is all too seldom in evidence. We find ourselves in agreement more with your majority's editorial convictions than with the mild dissenting opinion of your sincere "court."

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