

THE Witness

10¢ A COPY

July 7, 1949



BISHOP RUSSELL HUBBARD
Preaches at Michigan Service for Labor

LETTERS FROM LAYMEN ON FOREIGN POLICY

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:15 Morning Prayer; 5 Evening Prayer.
Open daily 7 a.m. to 6 p.m.

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

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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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Tuesday, Holy Communion, 10:30.
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.
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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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The Rev. J. Francis Sant, Rector
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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

Capture of Shanghai Described By Missionary There

*Tells of Peaceful Transition with Life
For All Going on Much as Before*

By G. A. TORREY

Missionary in Shanghai, China

★ For several days the sound of heavy guns could be heard on every side of Shanghai. Despite the reports issued by the local garrison of their successes, it was obvious that the government troops were falling back rapidly. On the afternoon of May 24th word began to be passed around for people to get to their homes and stay there. As the afternoon and evening wore on there developed increasing movement of troops past our compound and on all streets running east. It seemed evident that the government forces were being withdrawn from west of us. The thing every one feared was an interim between the withdrawal of the government troops and incoming of the Communist soldiers with a period of lawlessness and looting.

At three a. m. on the morning of the 25th, I was awakened by a loud fusillade of machine guns that sounded out in front of our compound. For an hour, we listened to firing to the north and south of us. Then things quieted down, a bugle sounded several times and we went back to sleep. At breakfast time we learned we had been liberated; there were groups of orderly soldiers of the invading forces sitting along the street curbs eating their simple meal;

venders were hurrying to market with vegetables in larger numbers than for some days and people in this part of the city went about their business much as if nothing had happened.

I doubt if there has ever been a similar case in history when one force covered its retreat with fighting and the other force fought its way in with so little damage, loss of life, and such orderliness. All public utilities have continued without interruption, street cars and buses were running the second day and life flowed on much as usual. The gas ran low one day and we had to finish some baking on the kerosine stove because the gas company had feared lest one of its tanks be ignited and exploded by the fighting and let off the gas. However, it was only for a short time.

The new regime has been taking over quietly and in an orderly manner. The new soldiers are to be seen everywhere, standing guard quietly at street corners and various buildings, coming and going about their business. They are well disciplined, have high morale, pay for what they get, tend to their own business and have little to do with others. A considerable number seem to be occupying

the corner house next to our compound. The guest house behind us seems to have been taken over and we suspect some high ranking person is there. The lamps on the front wall flanking the gates burn brightly every evening, which never happened before. There have been small groups posing for pictures in the garden behind us but otherwise there is little evidence of any change there.

Day by day new regulations are being issued. So far they have not affected foreigners. Yesterday one came out regarding exchanging all foreign money but we do not yet know just how it will work and affect us. So we keep going along about our business and activities as before.

There is an atmosphere of relief that the fighting is past. All feel that it is going to take time to work things out and things may not be easy for a while. Nothing serious but problems, difficulties, possibly inconveniences and some unpleasantness. God can give grace, strength and wisdom for whatever may develop. He is faithful and will not permit his own to be tested more than they can bear and, with the testings, will provide the way. We are in his hands.

ADDRESS CHANGES

THE WITNESS is published every other week in the summer. It is requested therefore that addresses be not changed during the summer unless your stay is an extended one or permanent. Arrange with your post office to have copies forwarded. If changes are to be made please send both old and new address and indicate whether or not it is a permanent change. Send to the office of publication: The Witness, Tunkhannock, Pa.

EPISCOPAL CHURCH NEWS

CONFERENCE ON URBAN WORK

★ "Urban America confront the Episcopal Church with its primary missionary problem". This conviction characterized the discussions and findings of the urban church training institute held June 14-23 at Seabury-Western Theological Seminary. Thirty parish clergy and representatives of diocesan departments of Christian social relations from 20 dioceses gave concentrated attention to the present situation of the Episcopal Church in urban industrial communities at this first national institute on the subject.

The findings of the conference pointed to class consciousness, awareness of shifting populations, financial pressure, and lack of parochial mindedness as causes of the weakness of some of the Episcopal churches in urban areas.

"The urban parish is fast becoming the primary missionary problem of the Church", the

findings committee of the conference reported in the last session. There are at least three causes for this, the report said: "We are too class-conscious a Church; we have seldom correctly evaluated shifting populations; financial pressure threatens our work."

"Furthermore, the Church must involve itself in the life of the working man. The Church, to fulfill its missionary obligations in the cities, and to overcome its class-consciousness, must enter into the whole life of the working man, pastoring him to the fullest extent."

"The scope of the agency concerned with the missionary strategy of each diocese should be enlarged to include urban areas", the committee declared. "This is to be done particularly with a view to enabling urban parishes to stay in the field, continuing their ministration to all the people of the neighborhood without regard for race, color or national origin, and with respect for, and understanding of their various cultural backgrounds. When possible, and without a sense of competition, we must co-operate with other churches in the neighborhood on community projects, such as ministerial associations, city councils of churches, surveys, social action, and the like."

The conference also recommended that special training be given seminarians and clergy intending to work or working in urban areas. This training should be under the direction of the National Council, in co-operation with existing diocesan agencies and such a program would be comparable to present rural training institutes.

Generally parochial schools "cannot provide a solution to the inadequacies of the public school system," the conferees agreed. "We fear that parochial schools

tend to foster detrimental class consciousness, that they cannot be set up on a sufficiently broad scale to meet the full educational needs of the parish, that they may serve as an escape from community responsibility for education, and that, often, their existence may usurp more needed forms of community service." They recommend on this point that in their place the Church explore and effectuate the possibilities "of increasing programs of religious education on a wide scale throughout the week."

POST CONVENTION MEETING

★ Archbishop Cyril G. Garbett of York will be the headliner at a post General Convention meeting to be held in Los Angeles, October 7-11. He will speak at a mass meeting the evening of the 7th. The program is planned for the benefit of General Convention delegates and visitors, with the thought that many will wish to see more of the Pacific coast, and the work of the Church in the southern diocese. A tour of the motion picture studios is planned for the morning of the 8th and in the afternoon tours through the diocese will be conducted in private cars and busses. On Sunday morning G. C. Bishops and deputies will be guest preachers in churches throughout the diocese, and in the afternoon there will be a mass meeting in Hollywood bowl, with the Archbishop and Charles P. Taft of Cincinnati as the speakers.

EMPIRE DAY SERVICE

★ The annual "Empire Day" service was held at St. Paul's Cathedral, Detroit, on a Sunday in May, with Bishop George N. Luxton of the diocese of Huron, Canada, the preacher. The service as usual was attended by the Essex Scottish Regiment.



E. FELIX KLOMAN has resigned as rector of Christ Church, Philadelphia, to accept the rectorship of St. Alban's, the largest parish in Washington, D. C.

WOMAN DELEGATE WAS SEATED

★ The secretary of the province of the Pacific, the Rev. Alfred Lockwood, writes us that reports that appeared in the papers about the refusal of the recent synod to seat a woman delegate were wrong. "One of the units of the province registered with me a list of its elected delegates which list included one woman," writes Mr. Lockwood. "Her name was given a place on the official roll of the delegates along with the others from that unit. At the opening session of the synod when the roll was called as one of the official delegates she answered, 'present'. A little later the question was raised as to the seating of women as delegates. Some discussion followed, not as a reporter phrased it, 'a dramatic meeting of 200 Church leaders defeating the motion to seat women delegates'. No one was what the reporter stated 'hysterical,' 'dramatic', 'excited'. It was a very short discussion with no motion or resolution being offered and when the brief discussion ended and no vote being requested or taken, the synod turned back to other items of business on its agenda. As far as the minutes of the synod indicate the particular woman was recognized as a duly elected delegate and when the synod journal is published this fact will be evidenced when the roll of delegates is examined."

CHURCH BUILDING FUND PASSES MILLION

★ At the recent meeting of the trustees of the American Church Building Fund commission, it was announced that the permanent building fund had passed the one million dollar mark. The fund, which was organized 69 years ago on the recommendation of General Convention, was created to form a revolving fund to provide loans and gifts for church building purposes. The goal of the foun-

ders of the fund was to accumulate one million dollars before the next General Convention in 1883, and a Churchwide appeal was made for offerings from every parish and mission. However, in that triennium, only a little more than \$50,000 was raised. The half-million dollar mark was not reached until 1910. While a portion of the fund has come through gifts and bequests of individuals who have recognized the value of its services, the greater part has been derived from the offerings of congregations, particularly those which have been aided by the commission.

TEEN AGERS HAVE CONFERENCE

★ Teen agers of the diocese of Central New York held a conference at Manlius, June 26-July 1, with a conference for high school senior seniors being held this week. Bishop Higley, suffragan, gave a course on the program of the Church. Others to give courses were Father Packard, O.H.C. of Liberia; the Rev. Gardner Smith of Marathon and Whitney Point; Rev. Walter Hotchkiss of Fulton; Rev. Albert Hoag of Pulaski; Rev. Clayton Melling of Johnson City and Rev. Richard Stott, chaplain at Cornell.

FATHER AND SON AWARDED

★ The God and Country award of the Boy Scouts were presented June 19 to Henry J. Van Wagner, Sr., and his son, Henry, Jr., at a father's day service at St. Paul's, Jersey City. The rector of the parish, the Rev. Leon N. Plante, stated that it was believed to be the first time that the award has been made to a father and son at the same time. It was in recognition of active participation in the total program of the church, donation of more than 150 hours each, and conduct and character representing the highest Christian ideals.

CLASS OF VETERANS GRADUATE AT E.T.S.

★ A class of 26, of whom 19 were veterans of world war two, were graduated from the Episcopal Theological School on June 9. Three of them are to go into the mission fields, one continues graduate study and the remaining have been appointed to churches over a wide area of the U.S. The three to go as missionaries are Anson B. Houghton



BISHOP CHARLES F. HALL of New Hampshire was the alumni speaker at the commencement of the Episcopal Theological School.

of Radnor, Pa., who is to teach at Cuttington College, Liberia; Donald T. Oakes of Teaneck, N. J., who will teach at St. Paul's, Tokyo; Lyman C. Ogilby of Hartford, Conn., who is to go to Brent School in the Philippines, where his father, the late president of Trinity College, had taught in the early days of his ministry.

Presiding Bishop Henry G. Sherrill gave the commencement address and Bishop Hall of New Hampshire preached at the alumni service. At the alumni dinner Bishop Lawrence of Western Mass. pleaded for more specialized training for the ministry. Archdeacon Arthur O. Phinney of Lowell was elected president of alumni association.

EPISCOPAL CHURCH NEWS

GILBERT P. SYMONS TO RETIRE

★ Canon Gilbert P. Symons, editor of the Forward Movement (Day by Day) since 1934 when the commission was established by General Convention, is to retire. The report on its work, which will be presented at San Francisco, features a tribute to Canon Symons by Bishop Hobson of Southern Ohio who says that "his rare skill in writing and editing the English language has marked him as a literary craftsman. His deep humility and readiness for sacrifice have made him a rare servant of the Master and his Church. His compassion, understanding and spirit of love have gone forth to touch and uplift the lives of countless persons throughout the world."

The report tells that "Day by Day" has had nearly 80 numbers with an average distribution of about 400,000 copies. It tells also of the voluminous correspondence with people in trouble of every kind who have turned to Canon Symons for advice and help. One of the little known activities he has carried on is the sending of food and clothing to needy people in all parts of the world, with more than 5,100 packages having been sent.

Most of the publications of the commission have been by anonymous authors, but their names are listed in the forthcoming report, with 150 bishops, priests, laymen and women having given of their talents for the production of its various publications. All publications have been self-supporting up to the present, but the report states that if the pending increase in postage passes Congress help will be needed to carry on the work. It is assumed in the report that the work will be continued by act of

General Convention under the direction of a successor to Canon Symons.

CHURCHMEN ATTACK VASSAR ARTICLE

★ Protestant Episcopal and Roman Catholic clergymen have protested an article in a Vassar College publication that allegedly attacked Christianity. Bishop Charles K. Gilbert of New York, in Poughkeepsie for dedication exercises at St. Andrew's convalescent home, said he was "deeply disturbed" by the article, which appeared in the June issue of the Vassar Review under the title "Dan: A Mountain Tale." "This is a matter," the Bishop said, "that should be of concern to clergy and parents everywhere as well as the trustees of the college. I am in full accord with the efforts of the ministry of the Episcopal Church to maintain a Christian witness in the lives of the students."

Earlier, Msgr. Michael P. O'Shea of Poughkeepsie, dean of the Catholic clergy in Dutchess and Putnam Counties, said the article, written by Isobel Aronin of Woodmere, N. Y., "insidiously attacks the sacred foundations of Christianity by besmirching the character of Mary and the Divinity of Christ."

Bishop Gilbert said that more than 40 per cent of Vassar's students were Episcopalians, adding: "We intend to discharge with all possible vigor our obligation to these students, providing and counseling for them and for all others who will hear. I am persuaded that the new commission on college work created by the last convention of the diocese of New York has a very compelling challenge in the task of strengthening the religious understanding of students throughout the diocese."

KENYON AND BEXLEY COMMENCEMENTS

★ Commencement at Kenyon College and Bexley Hall was held June 13 when 120 men received degrees from the college and 4 from the divinity school. Bishop Washburn of Newark preached the baccalaureate and was one of nine men to receive honorary degrees. Three of them were clergymen, the Rev. Maxfield Dowell of Shaker Heights, Ohio; the Rev. Harry Hathaway, the retired dean of St. Mary's Cathedral, Philadelphia, and the Rev. Eugene F. Bigler of Beacon, N. Y.

It was announced at the alumni luncheon that \$16,855 had been received by Bexley from 100 parishes, with the total gifts to the school for the year being \$24,337. Also \$315,000 has been received for the restoration of Old Kenyon which was destroyed by fire in February. Work is under way and it is expected that the building will be ready for occupancy a year from this fall. It will be of steel and concrete construction, hence fire-proof.

YOUTH LEADERS OPPOSE ATLANTIC PACT

★ William Stringfellow, Episcopalian who is the chairman of the United Student Christian Council, and John Booty, chairman of the national youth committee of the Episcopal Church, were among the 100 leaders of Church youth groups to write U.S. Senators opposing the Atlantic Pact. "No military pacts which in effect serve as war blocs outside the United Nations," the statement read, "can possibly be a successful substitute for concrete discussions between the United States and the Soviet Union without sacrifice of the national interests of either."

CONFERENCES AT KENYON

★ The diocese of Ohio held summer conferences at Kenyon College, June 19-25, with the Rev. Charles Covell of Ashtabula the dean of the adult conference, and the Rev. William S. Brown of Bay Village the dean of the youth section. The Rev. Arthur Hargate of Toledo was the chaplain of both divisions. Beside the usual courses there were evening meetings when the speakers were Prof. Richard Salomon of the Kenyon faculty; Miss Helen Turnbull of Windham House, New York; the Rev. Carl H. F. Liu of Hankow, China, and Bishop Beverley Tucker of Ohio.

PHILADELPHIA CALLS PROF. YOUNG

★ Prof. Edgar C. Young of the faculty of the Bishop Payne Divinity School, soon to close by action of the National Council, has been named a professor at the Philadelphia Divinity School. He will teach Biblical and pastoral theology, will be faculty librarian and director of extension courses. He will be the first Negro to be on the faculty of any Episcopal theological seminary, other than Bishop Payne, a school for Negroes.

FINGER LAKES CONFERENCE

★ Missionary opportunities in the second province was one of the matters considered at the Finger Lakes conference, meeting June 22-July 1 at Geneva, N. Y. The conference was attended by laymen and women of the diocese of Central and Western New York, as well as clergy. Archdeacon Persell of Rochester led the discussion of missionary work. Baptist Edwin Dahlberg of Syracuse, presented a report on last summer's Amsterdam Assembly, with the Rev. Arnold Verduin of Orchard Park, N. Y., presenting the place of the Episcopal Church in the ecumenical movement.

The Rev. James Rockwell of Rochester spoke on the work among youth and in colleges and the shortages of clergy to minister to them adequately.

There was unusual interest in a lecture by a converted Rabbi, George Genedict, and also in the lecture on Japan by the Rev. George Dempsie, a missionary to that country.

GROSSE POINTE CALLS CLEMENS KOLB

★ J. Clemens Kolb has resigned as chaplain of the University of Pennsylvania to become rector of Christ Church, Grosse Pointe, Michigan, effective September 1. He is president of the Church Society for College Work and a vice-president of the Episcopal Evangelical Fellowship. In addition to being chaplain at Pennsylvania he was lecturer in Christian ethics.

SCHOOL HEAD RETIRES

★ Bishop Robert B. Gooden, retired suffragan of Los Angeles, has retired as the head of Harvard School, which he has served for 37 years.

JOHN ELLIS LARGE AT TRINITY

★ The Rev. John Ellis Large, rector of St. Andrew's, Wilmington, Del., delivered the baccalaureate at Trinity College on June 19, when he also received an honorary doctorate.

THE PICTURE ON THE COVER

★ The diocese of Michigan has an annual service for labor. Bishop Hubbard was the preacher at the last one which was held in the historic Old Mariners' Church. Pictured with him in the foreground is Mr. August Scholle, president of the Michigan CIO council, and in the background are Canon Shufelt of the cathedral and the Rev. Paul Musselman, rector of Old Mariners'.

LARGE CLASS AT PACIFIC

★ The largest class in its history, 19, was graduated from the Church Divinity School of the Pacific on June 16th. There were two honorary degrees conferred: one to Donald J. Campbell, suffragan bishop of Los Angeles and the other to the Rev. Charles T. Murphy, senior priest of the same diocese. The Rev. Richard M. Trelease of Kansas City gave the commencement address and the alumni paper was by Dean James M. Malloch of Fresno. Bishop Gooden, retired suffragan of Los Angeles, presided as president of the trustees.

LAYMEN MEET IN SOUTH FLORIDA

★ A conference of laymen of South Florida was held June 11-12 at Avon Park, attended by about 200 men representing 35 congregations. The affair was attended by both Bishop Wing and Bishop Louttit. It was voted to cooperate with the diocesan department of education in raising \$300,000 early next year for extending the work in the diocese.

BROADER VIEW OF SOCIAL WORK

★ Charles P. Taft, Episcopalian of Cincinnati, told the delegates to the National Conference of Social Work, meeting at Cleveland, that both churches and social agencies need a broader view of the welfare situation. "The Church," he said, "does not see its way clear to recreate the old-time security for the frustrated individual who is a little bit of a piece of a big organization. Social work, on the other hand, understands the problem of the little man in the big society but it is so close to the individual case and so far from the responsible area of power that it does not see the problem as a whole nor understand how it can be solved."

PEOPLE OF THE CHURCH

ORDINATIONS:

ERNEST D. THOMPSON was ordained priest by Bishop Heron, suffragan of Mass., on June 11 at Christ Church, Quincy, where he is assistant.

RALPH S. VAN ATTA was ordained deacon on June 18 by Bishop Higley at All Saints, Johnson City, N. Y. He is assistant at the Chenango County mission.

JOHN J. MCCARTHY was ordained deacon on June 7 by Bishop Peabody at St. Peter's, Auburn, N. Y. He is assistant in the Tioga County field with residence at Speedsville.

HAROLD D. CHASE, JR., assistant at Christ Church, Cincinnati; JOHN N. McLAUGHLIN, in charge of St. John's, Franklin Mass.; ROGER B. NICHOLS, assistant at Grace Church, Providence, R. I.; HAROLD E. TAYLOR, assistant at Christ Church, Cambridge, were ordained deacons on June 8 by Bishop Nash in the chapel of the Episcopal Theological School. On May 30 Bishop Nash ordained as priests in the seminary chapel PITT S. WILLAND, lecturer at E.T.S., and JAMES N. HALI, in charge of St. Paul's, Peabody, Mass.

WARREN B. HOLMES, graduate student at Episcopal Theological School, was ordained deacon by Bishop Emrich on June 18 at St. Joseph's, Detroit.

GEORGE E. HAYNSWORTH, in charge of churches at Ridgeland (residence), Bluffton and Estill, S. C., and RODERICK J. HOBART, in charge at Barnwell (residence), Denmark, S. C., were ordained deacons on June 18 by Bishop Carruthers at the Holy Comforter, Sumter, S. C.

JAMES B. VAUGHT, in charge of the Mediator, Washington, Ga., and the Redeemer, Greensboro, was ordained priest on June 7 by Bishop Walker of Atlanta at St. Luke's, Atlanta.

ALBERT N. BARRENGER was ordained deacon by Bishop Heistand at St. John's, York, Pa., June 13. He is in charge of St. John's, Huntingdon, Pa.

RAYMOND CUNNINGHAM, JR., vicar of St. Peter's, Plymouth (residence) and St. Mark's, Terryville, Conn.; JOSEPH A. JOHNSON, vicar of St. Paul's, Huntington, Conn.; ARTHUR J. MONK, curate at All Saints, Meriden and vicar of St. John's Yalesville; LYMAN C. OGILBY, missionary to the Philippines; EDWIN A. SKIPTON, curate at St. John's, West Hartford; EARL T. WILLIAMS,

vicar of St. John's, West Haven, were ordained deacons on June 17 by Bishop Budlong, assisted by Bishop Gray, at Christ Church Cathedral, Hartford.

HARRY W. HENNING, JR., in charge of St. Paul's, Conneaut (residence) and Trinity, Jefferson, Ohio, and FRANK W. HUTCHINGS, in charge of Christ Church, Huron, Ohio, were ordained deacons on June 14 by Bishop Tucker in the chapel of Bexley Hall.

JOHN D. HUGHES, in charge of St. James, Bucyrus, Ohio, and Trinity, Upper Sandusky, was ordained deacon on June 16 by Bishop Tucker at St. James, Boardman, Ohio.

PAUL CHAPMAN KINTZING, JR., was ordained deacon recently by Bishop Heistand of Harrisburg. He is vicar of St. James, Bedford, Pa.

CLERGY CHANGES:

L. BARTINE SHERMAN, a recent graduate of Virginia Seminary, is now in charge of St. Andrew's, Charlotte, N. C. He is the son of the Rev. Arthur M. Sherman, on the staff of Grace Church, New York, and formerly a missionary in China.

JACKSON H. HARRIS has resigned as vicar of Christ Church, Dublin, Ga., to retire. He is now living at Lakeland, Fla.

O. MALCOLM LANGLEY, formerly rector of St. James, Lothian, and All Saints, Sunderland, Md., is now rector of St. John's, Havre de Grace, Maryland.

DIETRICK B. CORDES, assistant at St. Paul's, Richmond, Va., is now rector of St. Paul's, Norwalk, and Zion Church, Monroeville, Ohio.

CLAUDE F. DuTEIL, deacon, who graduated this month from Virginia Seminary, is to be in charge of St. Stephen's, Wahiawa, Hawaii.

NEWELL D. LINDER, rector of St. Mark's, Islip, N. Y., becomes assistant director of laymen's work of the National Council on July 1.

L. A. C. PITCAITHLY, rector of Grace Church, Westwood, N. J., retires from the active ministry on July 1. He will reside at Hickman Mills, Mo.

NORMAN S. RICE, assistant at St. Luke's, Montclair, N. J., will become rector of St. Alban's, Cleveland Heights, Ohio, August 15.

FREDERICK E. THALMAN, former associate rector of St. Paul's, Troy, N. Y., has been elected rector of the parish, succeeding the Rev. John Gass

who resigned some months ago because of illness.

ELDEN B. MOWERS, formerly dean of Trinity Cathedral, Havana, Cuba, becomes rector of Grace Church, Detroit, Sept. 1st.

E. FELIX KLOMAN has resigned as rector of Christ Church, Philadelphia, and will become rector of St. Alban's, Washington, D. C., Sept. 15th.

GILBERT L. PENNOCK has resigned as rector of the Nativity, Cincinnati, Ohio, to retire from the active ministry.

THEODORE YARDLEY, formerly on the staff of St. Clement's, Philadelphia, is now rector of St. Barnabas, Omaha, Nebr.

ALVIN SCOLLAY HOCK, formerly vicar of St. Andrew's, Stillwater, Okla., has retired and is living at 1001 East 17th Avenue, Stillwater.

RAYMOND E. FEUSSLE, rector of Christ Church, Macon, Ga., will become chaplain at Bard College, Annandale, N. Y., in September.

D. A. MCGREGOR is retiring from the position of visiting professor of theology at the University of the South and will devote himself to evangelistic work. Address: 10 Maul St., New Rochelle, N. Y.

JOHN MIDWORTH, rector of Christ Church, Montpelier, Vt., becomes rector of St. Paul's, Burlington, Vt., on Sept. 1.

ANNIVERSARIES:

FRANCIS B. BARNETT, vicar of All Saints, New Haven, Conn., was given a reception on June 5 to mark the 40th anniversary of his ordination and also the 40th anniversary of his marriage to Emily Hale. The reception to Mr. and Mrs. Barnett was sponsored by the young people of All Saints.

J. FRED HAMBLIN and Mrs. Hamblin were honored at a reception at St. John's, Newark, N. J., on June 1 on the 30th anniversary of his rectorship. A purse was presented.

ELECTION:

J. MILTON RICHARDSON, rector of St. Luke's, Atlanta, has been elected president of the standing committee of the diocese of Atlanta.

DEPOSED:

JOHN K. McDOWELL was deposed from the priesthood on May 23 by Bishop Tucker of Ohio "for causes which no not affect his moral character."

EDITORIALS

Harvard and the Fourth

AFTER 173 years is America still the "land of the free," this nation whose very meaning is summed up in the one word "Liberty"? Of late it would sometimes appear that we had become unduly afraid of the risks involved in freedom, more particularly of freedom of ideas and their expression. In our dislike and fear of Communism, we have adopted extreme measures to root out unorthodox political and economic ideas in government, schools and even the Church.

In this Independence Day week, we take heart from the stand recently taken by Harvard University in rejecting the demand of a prominent alumnus to curb the "extracurricular activities" of its professors. The "extracurricular activities" in question were Professor Harlow Shapley's appearance at the Cultural and Scientific Conference for World Peace in New York this spring, and Assistant Professor John Ciardi's appearance at a Progressive party meeting in Maryland called in opposition to the anti-subversive bill then in debate in the Maryland legislature. The author of this bill was the very same prominent Harvard alumnus whose letters of protest with answers from President Conant and Mr. Grenville Clark of the Harvard Corporation have just been made public.

Portions of these answers merit quotation as we celebrate our national independence. Dr. Conant cited the university's traditional policy as set forth by a former Harvard president, the late A. Lawrence Lowell: "In spite of the risk of injury to the institution, the objections of restraint upon what professors may say as citizens seems to me far greater than the harm done by leaving them free. A policy of restraint would tend seriously to discourage some of the best men from taking up the scholar's life." Dr. Conant added, "We believe that our way of operating the university is not only in the best interests of Harvard but of importance to the entire country."

One excerpt from Mr. Clark's statement is also apropos: "Harvard thinks that repression is not wise or workable under our system, that wide latitude for conflicting views affords the best chance for good government, and that in suppression usually lies the greater peril. . . . There will be no harrassment of professors for engaging in open and legal meetings. . . . The harm done by the effort to discover even a single clandestine party member would outweigh any possible benefit. . . ."

Those words are like a breath of fresh air in this humid season of suspicion and suppression of all "radical notions." These are the words of a healthy democracy which means what it says when it proclaims freedom of the mind. To be sure we and all Americans admit the dilemma of our time as we ponder the lengths to which a nation can let its people be free. But in a day when the pendulum has swung dangerously far towards making all thinking on certain vital subjects conform to a prescribed standard, we welcome and applaud Harvard's pledge to full freedom of expression for its faculty.

Letters by Laymen

THE letters printed in this number under the above heading were sent to the Living Church as answers to

its criticism (May 22) of an editorial that had previously appeared in The Witness. When the editor of the Living Church told these laymen that space limitations prevented publication they were sent to us, without solicitation on our part of course. We present them without comment, except to identify the writers.

Mr. Skeen is industrial consultant for a firm in the chemical industry. He was previously the principal chemical engineer of the Bureau of Internal Revenue of the Treasury Department, and prior to that was chief of the chemical branch of the Office of Civilian Supply. He is a fellow of the American Association for the Advancement

"QUOTES"

MY son take it not grievously if some think ill of you, and speak that which you would not willingly hear. You ought to be the hardest judge of yourself, and to think no person weaker than yourself. . . . Let not your peace depend upon the tongues of men; for, whether they judge well of you or ill, you are not on that account other than yourself. Where are true peace and true glory? Are they not in me? (1 John 16:33). He that careth not to please men, nor feareth to displease them, shall enjoy much peace. From inordinate love and vain fear ariseth all disquietness of heart and distraction of the mind.

THOMAS A KEMPIS
In The Imitation of Christ.

of Science and other scientific societies and holds the degrees of B.S., A.M., and Ph.D. He is also active in Church affairs in Philadelphia.

Mr. Tredway is a former Congregationalist

who was confirmed while in the army in 1945. He is in the trust banking business in New York and is the organist and choirmaster at St. Agnes', Little Falls, N. J.

Two Letters by Laymen

BY

JOHN R. SKEEN

Churchman of Philadelphia

THE LIVING CHURCH, I am told, represents the Catholic viewpoint among Episcopalians. Although I seldom see it, a friend recently gave me a copy and I read the editorial entitled "Today's Great Controversy." As a convinced and practicing churchman for most of my life, I must protest such Catholic representation. It is to be hoped that this editorial, replete with uncritical opinion, uncharitable distortion of fact and argument, and gratuitous affront, is unique in the pages of the Living Church. Permit me to cite a few statements in point which are so ill-suited to a periodical of this kind.

Reference to Russia's "disgraceful alliance with Germany which touched off World War II" is quite disingenuous. It is difficult to believe that an editor of a religious paper challenges seriously the motive of that short-lived alliance or its cause in the servile Munich sell-out. The Witness states this case. It is not amiss to add that Russia was hailed and accepted as the saviour of democracy by the (approved) democracies only shortly after. Time changes the leopard's spots.

The editorial speaks of "the rape of Estonia, Latvia and Lithuania; the partition of Poland." Recent history appears to be challenged here, not The Witness. Russia occupied that part of Poland which was overwhelmingly Russian in population when Hitler overran the rest. At the time, Winston Churchill expressed approval of the action as essential to Soviet security and an aid to the Allied cause. These areas were subsequently re-incorporated into the Soviet Union by a plebiscite and so restored to the place designated by the Allies after World War I. As far as "rape" goes, the Baltic states were part of the former Russian Empire. Their independence began after the revolution of 1917. Immediate internal disturbances were quickly suppressed by the old ruling class with German aid. The governments became thoroughly Fascist. After the late war,

Russia offered mutual aid pacts. When these were refused, the new governments chose—were forced? can one honestly say which?—to become part of the U.S.S.R. Baltic refugees both here and in D.P. camps in Europe tell tales of oppression which are systematically publicized in the American press. One side of the story only is told. For the present, this is the popular side. However, the remarkable economic recovery of these states is more tangible. This is, perhaps, significant in that the prosperity appears to be reflected in the economic lot of the humble people and not confined to what was once called "eminent respectability." The Living Church seems to have accepted the propaganda line of the U.S. State Department uncritically and to have swallowed it along with hook and sinker.

This statement is unfortunate: "the Soviet policy of secrecy and exclusion makes it impossible for anyone except, apparently, the editors of The Witness, to know just what Russia's internal condition may be." The Marquis of Queensbury would call this hitting below the belt. However, as measured by the production of iron, steel and chemicals, Russia entered the war with about 15% of the industrial potential of the United States. Certainly it is to be remembered that Russia was thoroughly overrun in the west and south, an event often found to be ruinous and never helpful. In addition, Russian casualties totaled nearly 15 million souls as compared with slightly more than one million for this country. It does not appear either difficult or irrational to conceive of Russia as devastated and maimed. The Witness, therefore, expressed the opinion that planned aggression against America or England would be madness. Well, wouldn't it?

The Living Church can no more than assume that Poland, Rumania, Hungary and Czechoslovakia are sad victims of Soviet plots. Maybe they are. The loudest voices say so most often; most

others say "me, too." Neither emasculated acquiescence nor nauseous repetition of the popular cliché are guarantees of loyalty anywhere. However, with the heterogeneity of peoples, the ancient and conflicting alliances of the many groups, and the mixed political fortunes over the centuries, almost anything may be true in these states. The pertinent question is how the general populace regard present governments. I certainly do not know. On the other hand, competent observers, both conservative and radical, seem to agree that the people are content, perhaps more so than the American Negro. Further, that their economic and social condition is materially improved over the situation under the late Fascist rulers. To know "only what you read in the papers" is something less than qualifying for the expression of a Christian viewpoint.

Now, if the "iron curtain" is logically impenetrable to The Living Church—but not The Witness—respecting Russia's internal condition, how can The Living Church assert anything about Soviet "slave labor, trade unions which aren't like ours, the one-party system of elections," and a few more? I submit that one may see only what one looks for. The editor jumps cagily to suit his controversial purpose.

The celebrated case of Cardinal Mindszenty was cited as an instance of religious persecution. This German Nazi collaborator and anti-Semite was tried on purely political and economic charges. The Vatican now admits the guilt to which he confessed. To consider him a martyr, except in the cause of Fascism, is preposterous. Freedom of religion was no part of the case as reported. The rest of it doesn't matter.

The Living Church with some bitterness criticizes The Witness for having nothing good to say about America. It implies that if one criticizes American foreign policy that there can be no belief in the American tradition or "the democratic way of life." I have now read the two open letters in The Witness which occasioned the editorial blast in The Living Church. The original letter was concerned entirely with the writer's fears of Russia's military aims and the danger of Communist plotting to overthrow the United States government. The editor's reply was confined to these points in order; it was in courtesy necessary to defend or explain Russian policy as related to matters in question. This was done. Why should the editors of The Witness be required to wave an American flag when so doing? Since when must any American submit to any stigma except when saying "me, too"? And, by the living Church, what is such nonsense doing in The Living Church?

The Witness may have something to say about the American way, on this country's contribution to the world's life, perhaps to point out what it conceives to be some of the possibilities for America and Russia to supplement constructively each other's virtues and assets in the interest of the future development of a practical and growing world fellowship. It would please this correspondent, at least, if The Witness contributed an editorial along these lines. One thing should be clear both to The Witness and The Living Church—that peace is the one overwhelming need of today. To this end almost any compromise is not too great a price to pay.

The Other Letter

By PAGE TREDWAY, JR.

Layman of Great Notch, New Jersey

IT is unfortunate for The Living Church and any whom you may seek to influence that your editorial on "Today's Great Controversy" did not maintain the spirit of Mr. Larkin's letter to The Witness and the reply thereto.

It does seem that The Witness leans a bit far in charitableness to Russia. Yet its attitude on this subject has my profound respect because to me it is another expression of what I believe is the general policy of the magazine, namely, to put Christianity to work on all fronts, whether it is the popular thing to do or not. It is refreshing, occasionally, to read opinion on this subject that makes an honest attempt to give Russia an even break after the tons of material in the secular press and over the radio that makes no such attempt. How much of the opposition to "Godless Communism," including that of the Roman Church, is due to its Godless quality and how much to the fear that this "materialistic philosophy" will reduce the material possessions of said opposition? And it is barely possible that if all the energy expended in denouncing Russia and Communism were devoted to fighting for a consciousness of social justice as The Witness does, Communism would be weaker than it is today. Could it be that The Witness is a small voice hammering away at the causes while the vast majority are crying about the symptoms?

Not only is the tone of your editorial disappointing, but you have not been too careful in interpreting the views of your younger brother, viz: (1) You ask what are the convictions that should give us courage, then proceed with a couple of irrelevancies about "convictions that American foreign policy is right" and "convictions that our economic system is better." The Witness

clearly states what it has in mind, namely, the "dynamic conviction of freedom and democracy." We have no such conviction if we fear that our people will be swept, sheep-like, by "alien concepts and conspiracies."

(2) The Witness refers to certain fruits of the Soviet regime as "startlingly Christian" and specifically names them. You set forth a number of unfavorable aspects of life behind the iron curtain and inquire if they are "startlingly Christian." Of course they are not and The Witness neither said nor implied that they were.

(3) You close by asking if The Witness hasn't a single good word to say about the U.S.A. I do not see why, in such an editorial, The Witness should be expected to take space for an exposition of the virtues of our country. But if you in-

sist on flag waving, I would refer you to the fourth from the last paragraph, in which The Witness speaks affectionately of the "American way of life," the "American tradition" and the "American sense of fair play."

It would not be fair to take you to task for your editorial without also telling you of my very high regard for The Living Church generally. If either The Living Church or The Witness reached 10% of our communicants, there would, in my opinion, be no difficulty in raising the funds required for the world-wide work of our Church.

P.S.: Would "group editing" have prevented your lapsing into the statement that there are 101 activities regarded as the essence of freedom by the average American, after chiding The Witness for generalizing about the average Russian?

The Ministry of the Church

BY

FREDERICK J. WARNECKE

Dean of Trinity Cathedral, Newark, New Jersey

THE heart of any plan of reunion is its proposals relative to the ministry of the Church. This is particularly true when such a plan would bridge the differences between the episcopal, presbyterial or congregational philosophy of orders. This was the crux of the proposals we were asked to study relative to the Presbyterian Church, USA. This is the core of the successful solution of the new United Church of South India.

Therefore any book of stature in the realm of the ministry may assume importance in the ecumenical context of Christian life today. Such a book appeared in England. It was entitled "The Apostolic Ministry." A distinguished group of Anglican churchmen contributed essays to this volume, under the leadership of the Bishop of Oxford. The scholarly reputation and the intellectual probity of its authors led many to immediate paens of praise on both sides of the Atlantic.

But the vantage point of this book was rigidly Anglo-Catholic. It defended the belief that theologically and historically the ministry embodied in the historic episcopate is derived from the apostles and is "endowed with grace and authority from on high"; and that only those who already by being in this office possess this supernatural blessing can ever convey it to others.

Further, this "essential ministry," to use the book's omnipresent phrase, is the "esse" of the Church. Writes the Bishop of Oxford, "Priority, theological if not historical, must be assigned either to the ministry or to the Church; one must be derivative from another . . . the writers of this book if forced into the dilemma, would find themselves obliged to assign independence and therefore priority to the ministry." (Page 30).

Which rendered in simpler English means that the Church of God is dependent upon a certain conception and type of ministry for its continuing being. A certain type of ministry is all essential to the gospel, rather than the Church.

Charitable as the book is verbally to other ministries, it is clearly a defense of reordination and assimilation as the only possible methods of Christian unity. There can be no correlation, even temporarily between this episcopal ministry and other non-episcopal orders. Non-episcopal orders may be spiritually helpful, but they lack due qualifications for the work they claim to do.

Let not the laity think this is an abstruse theological point, to be argued over by the clergy. For right at this point is the great divide in respect to all approaches to Christian unity. Those who hold to this doctrine of the ministry never agree to any plan, proposal or arrangement look-

ing towards Christian unity with any other Protestant body unless it frankly provides for reordination. Since this demands that those uniting with us deny the validity of their own spiritual ministry, the road to reunion is effectively blocked.

Lest this be thought an over-dramatic statement, consider a circular signed by two Anglo-catholic priests of the Church of England asking the clergy to arrange services of the Holy Communion in their parishes as part of "a concerted act of reparation" for the harm done to "the cause of Christ" by the formation of the Church of South India!

Many reading "The Apostolic Ministry" will feel inclined to reject this pattern of the ministry and the Church dangling from it, yet will be awed by the weight of apparent evidence adduced. Such will find help in reaching an objective position in a series of detailed reviews of the book written by scholars of equal repute, first printed in "The Record," a newspaper of the Church of England, and later issued in pamphlet form under the title, "The Ministry of the Church." (Canterbury Press, 33 Ludgate Hill, London, E. C. 4, England, two shillings). One of the contributors is Dr. F. W. Dillistone of our own Episcopal Theological School at Cambridge, Massachusetts. Because it is not likely that this pamphlet will have large circulation in America, we would like to quote at some length from the introductory "General Survey" by Bishop Stephen Neill of Cambridge. Writes the Bishop:

"The writers (of "The Apostolic Ministry") take a common standpoint and have planned their work in defence of a certain attitude towards the Church and its ministry. Throughout the reader has the disturbing feeling that the conclusions were reached before the evidence was considered, that a certain structure of thought has been imposed on the facts, rather than deduced from them." (Page 8).

"I find myself left with an uncomfortable feeling that, in spite of the elaboration of these chapters, the writers are making things a great deal simpler than they really are. There are so many things we should like to know which we do not know, and about which it is only fair to admit our ignorance." (Page 11).

"The central chapter in the book and that which both contains the largest amount of new material and is most likely to provoke controversy is the chapter by Dom Gregory Dix on 'The Ministry in the Early Church,' . . . Dom Gregory writes as though no use of these (Jewish) sources had been made by English scholars in recent times. In this, he is not correct. . . . But here more

than anywhere else let us be scrupulous in making the distinction between what is certain, what is probable, and what is merely conjectural. Unfortunately, this is a distinction which Dom Gregory . . . is always inclined to forget. All his writings reveal the same tendency to mistake inference for evidence, and possibility for certainty. . . . Dom Gregory will state alternate views and come down on the side of that which he regards as the more probable. A few pages later this probability is re-stated as a certainty, and some further inference is built upon it. Then that inference is itself treated as certain and something else is erected upon it!" (Pages 12-15).

"But what I miss still more is any frank recognition by the writers of 'The Apostolic Ministry' that the Church of England is one of those Churches which is committed by its official documents to the doctrine of justification by faith only. The statement of Article XI 'Of the Justification of Man' is unequivocal. No statement of Anglican doctrine which tends to gloss over or disregard this fact can be accepted as true to history or to the tradition of our Church." (Page 20).

Church Prior to Ministry

IN writing of the Anglican position towards non-episcopal orders, Bishop Neill states that the co-existence of two types of the ministry, episcopal and non-episcopal, is not an innovation in Anglicanism, though it is so treated in "The Apostolic Ministry." Bishop Neill refers to the situation in Scotland in 1661, following the restoration of episcopacy there, when Archbishop Leighton said, "Episcopacy doth not re-ordain those whom presbytery hath already ordained." Again, in the Anglican mission in India, bishops were lacking for over two centuries, during which time most of the missionaries maintained by the S P G were in German or Danish Lutheran orders. When the first bishop arrived in 1813, these ministers whose orders derived from Lutheran sources were not reordained.

Following Bishop Neill's survey, an eminent group of scholars answer in detail the assumptions and arguments of "The Apostolic Ministry," and suggest a more central interpretation of the Anglican position. In brief, this is that the Church stands prior to the ministry; that the only necessary outward condition of a valid ministry is the solemn commission of the Church through those appointed by it to ordain; that episcopacy has existed since early times, and is therefore to be "continued and reverently used and esteemed" among us, but it must never become mediaeval prelacy. "The view of the ministry set forth by

the writers of 'The Apostolic Ministry' may be the right one," said one critic, "but if so, it is one which was not accepted in the Anglican Communion before the beginnings of the Tractarian or Anglo-Catholic Movement in the Middle of the 19th Century."

Bishop Neill's final paragraph takes us to the heart of the controversy: "Every question of Church order or practice resolves itself ultimately into a question of theology. We have seen the glory of God in the face of Jesus Christ. Our apprehension of that glory is no doubt dim, but it is the only criterion we have. Of every theological

doctrine or proposition, we have to ask whether it corresponds to the character of God as revealed in Jesus Christ. If we feel ourselves bound in honesty to answer that it does not, then, however plausible the argument, however attractive the conclusion, we are bound to reject them with an uncompromising No! Those of us who reject the doctrine of Church and ministry set forth in 'The Apostolic Ministry' reject it, not on grounds of minute differences on points of archaeological interpretation, but because we cannot recognize as Christian the doctrine of God which seems to underlie this imposing theological edifice."

I Was A Sunday Christian

BY

RUTH WALL

Churchwoman of Great Neck, New York

RELIGION to me as a child meant Sunday school in the Congregational Church, Bible school in the Dutch Reform Church, and my good-night prayer. In my home my parents were kind, good and considerate people. They loved each other and their children dearly; they taught us all the basic principles of righteous living, not by lectures but by example. Only one subject was never mentioned and that was religion. They considered my religious training taken care of by Sunday school and Bible school. If I came home to talk eagerly about the lesson I had learned they listened patiently and tolerantly said, "That's nice dear," and let the matter drop.

As I grew older I attended various churches because of the many times we moved. Among them was the Baptist, Methodist, Episcopal, Quaker, and finally the Catholic. I never joined any of them because I had never been baptised and I was very shy about going forward myself and arranging for it.

When I was twelve I learned why I had never been baptised; my mother told me that she was Jewish and daddy was Methodist. They had been married by a rabbi, but there had been a tacit understanding that any children would be brought up in the Protestant churches. To avoid any misunderstanding they did not attend any church themselves and religion was not discussed at home.

It was quite a shock to me to learn that moth-

er was Jewish. I had been raised in Christian churches and with Christian children, and here was my mother telling me that she was something else. I didn't go to Sunday school or church for a long, long time after that. I felt that somehow I just didn't have the right to, that I didn't belong.

However when I was fifteen I began to date and most all of the boys I knew were Catholic and I began to go to church again, to the Catholic church. The boys I knew went to 12 o'clock mass, came late and left early and paid very little attention in church. I am afraid that I got rather a mixed impression of Catholicism. When I was eighteen something happened to change my mind: war was declared. I saw all the boys I had grown up with go away; with them was one I was very greatly interested in. He was Catholic, and with his going I decided to learn something about the Church, something more than 12 o'clock mass. For the next year every morning I went to seven o'clock mass. I loved going, the services gave me a great deal of peace. The following year I thought I would like to take instruction and join the Church. My family objected on the grounds that I was too young to know my own mind, and suggested I wait at least till I was twenty-one. I didn't want to wait but to please them I agreed to. In the interim I obtained books on the history and beliefs of the Catholic Church.

As it happened my people were right; in the

next two years I grew older and saw many things in a different light and found that there were many rules of the Catholic Church that I could not believe in. Regretfully I put away the idea of joining this Church, for if I could not go into it with my whole heart I knew I couldn't go at all.

A little over a year later I met my husband. His family was Catholic but although he had been born and raised in the Catholic Church, as he grew older he had questioned many of its teachings and not having received satisfactory answers had stopped going altogether.

The Episcopal Church

ONE Sunday when he was home on leave we went up to an Episcopal church near my home. It was the first time he had ever been to any church outside of the Catholic and he said afterwards that he felt as though he were doing something wrong.

Two months from the Sunday we had first sat in the church together we were married there. The ceremony was lovely and the minister took a personal interest in us. That day a seed was implanted that took four years to grow.

For sentimental reasons we used to go to church there once in awhile on Sunday, but my husband was very cynical about everything and there was nothing the minister could preach about that he didn't criticize and pull apart. He had an aversion to all churches, and clergymen, except our minister, and he liked him personally—nothing to do with religion. Gradually I lost heart arguing the pros and cons of a sermon, and we stopped going altogether.

When I was single I always said my prayers at night, and when anything troubled me I used to pray. After I was married my husband used to kid me about it and gradually I even stopped that. I guess my faith was very weak.

We lived at home for awhile with my people and it wasn't the best arrangement. We tried every way to get an apartment, but like so many others, no luck. Finally we decided to go and see our Reverend thinking that maybe he was in a position to hear of something. While we were there he and my husband had a talk; rather my husband asked questions and the minister answered them. When we left my husband was very thoughtful and said, "Let's go to church once in awhile." We did "once in awhile," and he didn't criticize quite as much.

We were fortunate in finding a place to live soon after that but it wasn't the paradise we expected it to be. We were very unhappy, we quarreled all the time, each accusing the other of not doing his share. In desperation each of us went

to see the minister separately for advice. Among other things he told us to go to church together, to say our prayers at night, and to read the Bible.

We started to go to church again, not too regularly, about once or twice a month. I started to say my prayers again and my husband did too. It was hard, and we went back many times before we went forward. We tried reading the Bible together, and it helped. How can people quarrel about doing too much for the other with the example of Jesus who said, "Do unto others as I do unto you." We did try to live by it, if we did it half of the time we did well but at least we were making a conscious effort.

Last summer I arranged to be baptised; my husband stood up for me and this past winter my husband and I attended adult confirmation classes. On the first Sunday in April we were confirmed and on Easter Sunday we received our first communion as members of the Episcopal Church.

Church Every Sunday

THIS past year we have gone to church every Sunday, we say our prayers at night, and we say grace at our table. It has changed our lives, it has made a home out of our house, a partnership out of our marriage, and it has made us individually happier people.

Today my mother and father are not old people, but they are past middle age. They are well fixed financially; materially they have everything they possibly want. However neither of them is too strong and they can't do the things that they did when they were younger. It has made them unhappy and very restless; they are turning and twisting in their minds trying to find something to give them enduring happiness and peace. My husband and I have tried so many times to coax them to go to church with us. They thank us and make an excuse,—I can't help but think of a sermon I heard one time. The minister said, "People can live off the fruits of God that were picked by someone else, and do very well; however there comes a time when that fruit has been used up and one must go back to the Living Tree if they wish any more." I cannot help but think that the only path to enduring peace and happiness is the one that leads to the Living Tree and I wish so very much that it were possible for us to show them the way.

Religion isn't something that can be forced or scared into people; it must be something that they understand and want. It should I believe start in the home, it should be a subject that can be discussed between children and parents in an interesting and unrestrained way. There should be a time during the day set aside for family

worship, religion should be an everyday affair, not just a Sunday one.

If all families would open the door to their hearts there wouldn't be delinquent children or divorces, for Christ has said "who so shall hear me knock and open the door, I shall enter therein."

A year ago my husband and I opened wide the door and entering therein with him was tolerance, kindness, understanding and a deeper love than we ever thought was possible. We will always have to work hard to keep our home filled with these gifts but with God's help we shall not fail.

One day when our children are grown if they can look back and not have to say as I did, "I was a Sunday Christian," we shall feel that we have given them a heritage that will enable them to live good, happy and useful lives, and come what may we will know that they will come through with their heads held high.

Consider the Corncake

SIR: I try to learn something new every year. I do not always make it, but this year I have already learned something, and the year is not yet half over. I have learned what a corncake is. I always thought it was some sort of harvesting machine that went up and down the rows of corn and picked off the ears. Now I have learned that it is a bird. The dictionary calls it "a European rail," and adds that it is a bird common in grain fields.

I began my researches on the corncake through coming across a tribute to its noble qualities paid about a century ago by Dean Liddon of St. Paul's Cathedral in London. The dean's friend, Dr. T. B. Stron, bishop of Oxford, tells us about it:

We were walking in the fields and heard a corncake croaking in the grass.

"I like that bird," Liddon said. I said I thought I had heard birds that sang better.

"Oh, it's not that," said Liddon. "To me it represents moral earnestness. It goes on saying what it knows to be unpalatable."

That is a rare kind of courage—"moral earnestness to keep on saying what it knows to be unpalatable." We need in the United States today the croaking of the corncake rather than the screaming of the American eagle.

Of course there is no virtue in constantly serving up the unpalatable just for the sake of causing wry faces and sour stomachs. Mere pugnacity gives a stimulation like that of whisky, and is just as deceptive. A single-minded devotion to unpopular truth may be a form of exhibitionism—the only way one can get attention. The English poet Samuel Rogers, who is remembered far more for his breakfast parties than for his poetry, once confessed, "I have a weak voice and unless I say something nasty no one will pay attention to me."

Nevertheless, the moral earnestness of the corncake is needed, on the street, in the school, in the legislative halls and in the pulpit. Truth which has any saving power in a world rushing down a steep place is bound to be unpalatable to large numbers of people and to strongly entrenched interests. Mr. Dooley is a good guide for any public figure. He said, "It is my business to comfort the afflicted and to afflict the comfortable." That, by the way, is a good book on preaching in thirteen words.

We read in the Song of Solomon that "the voice of the turtle (dove) is heard in the land." That is a sign of spring. But internationally and in almost every other way it is still winter, and the voice of the corncake is far more in order than the song of the turtle dove.

The nation needs to hear unpalatable things about our foreign policy. More and more we tend to approach the whole question of world survival with the mind of a drill sergeant. In his introduction to "Androcles and the Lion," George Bernard Shaw wrote: "The world is largely governed by considerations which occur to stockbrokers in the first five minutes." We are worse off than that. We seem to be governed, in fateful hours, by considerations that occur to generals in the first two minutes, and by little else. One encouraging note is that there has been a decidedly corncake quality in recent statements by many religious bodies on this danger. Talk about civil liberties is very unpalatable in many places. The one counsel is, "For heaven's sake, drop it." There is need for the continuous, even if raucous, song of the corncake.

I see I have become quite an ornithologist. Yet I have never seen or heard a corncake. Will someone please tell me whether it thrives and croaks in the U.S.A.?

Yours,

SIMON STYLITES.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Case History of Japan. By Francis J. Horner. Sheed and Ward. \$3.00.

Mr. Horner applies to a whole nation the techniques of analysis usually employed in the diagnosis of the personality of an individual. He believes that this approach is valid because of the unique homogeneity of the Japanese people. The family, community, and state systems, all three shaped by Shinto teaching and practice, have ruthlessly suppressed individuality and created a "herd instinct." Religion and feudal militarism have kept the Japanese in continued adolescence. Anyone who knows intimately the history and character of this people can predict, with a small margin of error, how a person or the whole nation will react in any given situation.

The first half of the book is an objective analysis of the effect of formative influences on Japanese life and organization, while the second applies these findings to a study of behavior, and is, in effect, a psychoanalysis of the nation. The author acknowledges the fact that he is more subjective in the second section than in the first. Throughout the en-

tire work Mr. Horner manifests a high degree of understanding and sympathy for the subjects of his study.

The author believes that with proper understanding on the part of the occupation authorities the "Japanese spirit" can be directed with good effect towards the building of a new Japan. Above all, the religious sense of the people must be supplemented by an "Ideal" which was not provided by Shinto, Buddhism, or Confucianism. Christianity alone promises to provide that "Ideal."—R. Pierce Beaver.

Toward a Reborn Church. By Walter Marshall Horton. Harper. \$1.50.

This is the second series of W. H. Hoover lectures on Christian Unity—Bishop Dun inaugurated the lectureship last year with "Prospecting for a United Church." The book reviews the great meetings at Edinburgh, Stockholm, Lausanne, and Amsterdam, and discusses the present outlook. The great need of the present is more unity at the bottom; there is more at the top than at the bottom,

these days, and ecumenical meetings on the great scale are not enough—there must be an ecumenical movement in every parish.

Passover: Its History and Traditions. By Theodor H. Gaster. Schuman. \$2.50.

This attractively illustrated popular account of the feast of Passover is one that will interest Christians, as well as Jews, since the Jewish Passover festival is the background of the Christian eucharist. In spite of some statements which historians of religion will question, the general picture is accurate enough, and the book ought to be widely read.

The Parson Preaching. By Clement F. Rogers. Macmillan. \$2.00.

A sound and honest—and perfectly fascinating—book on preaching. It tells how to prepare material, how to arrange it, how to present it—and so on. But the illustrations! And the spirit of the book! It is one to make the young preacher want to preach, and to preach well. It may interest some readers to know that a sermon on "How the Gospels Are Written" was the first occasion its hearers ever discovered a "reason to believe the Bible might be true!" Dr. Rogers is in favor of teaching sermons, full of light and information, not mere heat and gusto.

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NEWS OF OTHER CHURCHES

CHURCHMEN DISCUSS ATLANTIC PACT

Church groups have acted in various ways on the Atlantic Pact. The Methodists of Michigan, meeting at Albion, refused to support its social action committee in condemning the Pact. On the other hand it lashed out at the national civil defense plan as "correlating every part of our national life very much like the former civil plan of Hitler's Germany." Delegates also expressed fear that persons in both the military and civil branches of the federal government "are now tempted to substitute a permanent war economy for genuine solutions of our wage-prices-profits dilemma."

The Detroit conference of Methodists condemned the Pact in a statement which charges that "large corporation interests" are helping to determine American military policy, and said that "every opportunity for the western powers and Russia to enter into relationships of peaceful understanding and agreement for the settlement of international disputes" should be sought.

President T. O. Burntvedt of the Lutheran Free Church, addressing its annual conference in Morris, Minn., criticized the "fabulous" sums being spent to build up U.S. "military might" and he condemned giving "military aid to other nations." The Lutheran leader also hit at the Roman Church for using its "mighty propaganda machine" to influence government and public opinion.

In Oregon and also in Washington state the Methodists, in annual conferences, came out against the Pact, declaring that it "aggravates rather than relieves existing tensions, is military in character and contradicts the spirit of the U.N. charter." And in New York a hundred leaders of Christian youth, in a letter to Senators, stated that the Pact commits the U.S. "to the support of half the nations of the world with men, arms and money" thus dividing the world in two.

MISCONCEPTIONS ARE CITED

Dean Walter G. Muelder of the Boston University school of theology

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told a Church conference in St. Paul, Minn., that there are four popular misconceptions in the current controversy over Communism. He listed them as follows: (1) The view that the real struggle between Russia and the U.S. is between dictatorship and democracy. (2) The view that militant atheism can only be overcome by a holy war directed by the R.C. Church. (3) The view that he who opposes Communism is therefore on the side of real freedom and democracy. (4) The view that men cannot plan for freedom. The educator said that Christianity stands above both capitalism and Communism and has much to criticize in both systems.

CATHOLIC TEACHERS ARE BARRED

A formal judgment barring 139 members of R.C. orders from teaching in the public schools of New Mexico was filed June 23 in the district court by Judge E. T. Hensley. It forbids state, county or district school officials to hire the barred teachers or pay them with public funds. Lawyer for the defendants said it had not yet been decided whether or not to appeal the case to the Supreme Court. The judgment also bars the use of schools belonging to the Church from being used for public schools, and also bars the holding of public school classes in rooms that display religious emblems.



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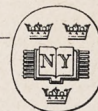
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NEWS OF OTHER CHURCHES

WANT FRIENDSHIP WITH SPAIN

Various speakers at the Catholic Press Association meeting in Denver urged friendship with Franco Spain. The Rev. Joseph F. Thorning, prominent R.C. editor, stated that there had been a remarkable change in the attitude of most people toward Spain and that "today, leaders of all faiths call for justice toward Spain as an indispensable element of sound foreign policy." Frank Hall, director of the R.C. news service, told the delegates that the circulation of all Catholic publications totalled 14,000,000 today as against 5,500,000 in 1924. Meanwhile it was announced in New Haven, Conn., that a series of eight full page advertisements explaining "the faith" will appear in mass circulation magazines with a total circulation of 30,000,000. Also arrangements have been made by the Church for radio broadcasts of the ads in the form of spot announcements (the minute or two announcements that are made between programs).

WARN PROTESTANTS ON ALLIANCES

A report of the Buffalo-Niagara Presbytery warns Protestants against making common-cause with the Roman Church in its campaign against Communism. "Where freedom is denied and the essential dignity of the individual is trampled (Spain), Protestants cannot make common cause, except in the most provisional sense. Neither can we betray our Protestant position by identifying opposition to an organized Church with opposition to God." Warning against over-sim-

plifying the Communist-capitalism issue "into a pure black-white choice," the report said this tends to spread misunderstanding and "does grave injustice to conscientious Protestant leaders facing a dozen decisions daily in countries under Soviet influence."

HOUSING PROJECT LAUNCHED

A self-help housing project in which families will convert slum dwellings into modern apartments has been launched in North Philadelphia by the Quakers. The Federal Housing Administration has agreed to accept the work of the families as the 10% down payment normally demanded in cash. After the project is completed there will be 100 modern apartments for families now living in single room flats that were built at about the time of the Civil War.

DROP ACTION AGAINST RELIGIOUS OBJECTORS

The U.S. department of justice has directed that, except in the most willful instances, indictments should not be brought in future cases of religious objectors who refuse to register under the draft act. The department's directive is also applicable to pending cases.

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Rector of Christ Church,
New Brunswick, N. J.

Dr. Edward H. Eckel, rector of Trinity Parish, Tulsa, Oklahoma, contends, in connection with the 400th anniversary of the first English Prayer Book, that it can be proved conclusively from the Prayer Book that St. Paul was born south of the Mason and Dixon Line. In the Epistle for XXII Trinity, "you all" is used not less than four times.

When this was reported to Dr. G. MacLaren Brydon, historiographer of the diocese of Virginia, he replied: "Delighted you have at last discovered how closely related the 'Virginia brogue' (as one of my Morgantown, West Virginia, parishioners once called it) is to the King James version and to St. Paul. You can see the influence of the Greek in both our architecture and our speech. But really, do you not resemble somewhat the man who was thrilled to learn that he had been talking 'prose' for 40 years and didn't know it?"

JOHN MOORE WALKER
The Bishop of Atlanta

In your issue of May 19th is contained an interesting article by the Rev. William Paul Barnds under the caption of "Missing the Mark" in which he states that the Greek word "sin" means "missing the mark." In the interest of accuracy let me draw attention to the fact that there is more than one word for sin in the Greek language each carrying its own characteristic note.

LOUIS F. MARTIN
Rector of St. Andrew's Church
Fort Worth, Texas

No one will deny that there is a real shortage of clergy in our Church. But can it be that we are not making full use of the men we have? One has but to thumb the pages of The Annual to see hundreds of men apparently spending their full time on missions and parishes having a small number of communicants. Of course, missions have to be started and small parishes need attention but to have able-bodied men with no other work than to look after from 50 to 200 communicants where growth is limited is not using the clergy wisely.

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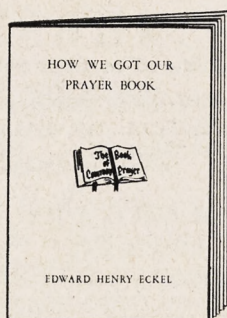
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