

THE

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Witness

January 19, 1950

Subjects and Authors

THE WITNESS articles for Lent deal with current movements which are allies, competitors or both of Christianity.

NATIONALISM by CHAD WALSH, professor at Beloit, widely known as author and lecturer.

PSEUDO-SCIENTIFIC PSYCHIATRY by DR. HIRAM K. JOHNSON, acting clinical director of Rockland State Hospital, department of mental hygiene of New York State.

ALCOHOLICS ANONYMOUS by BISHOP EMRICH of Michigan.
PEACE MOVEMENT by MRS. HENRY HILL PIERCE of New York.

PEACE OF MIND CULT by DAVID R. HUNTER, head of Christian education in the diocese of Massachusetts.

COMMUNISM by JOHN C. BENNETT, professor at Union Seminary.

HUMANISM-SECULARISM by GEORGE THOMAS of the department of religion at Princeton University.

THE CHURCH by BERNARD IDDINGS BELL, consultant on education and religion for the diocese of Chicago.



In addition a series of articles on
THE MEANING OF THE CREED

By
JOHN E. HINES

Bishop Coadjutor of Texas

The first of these articles will be in the issue of February 16. We urge their use in discussion groups or their distribution otherwise in parishes. An order form will be found on page eleven.

THE WITNESS HONOR ROLL FOR 1949

SERVICES In Leading Churches

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Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
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The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

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—STORY OF THE WEEK—

Witness Presents Honor Roll For Unusual Service

**Men and Women Are Nominated by Readers
And Approved by Editorial Board**

★ The Witness Honor Roll for 1949 consists of members of the Episcopal Church who, in the past year or over the years, have given outstanding service to the Church. In each instance the person selected has been nominated by one or more of our readers and then selected by the editorial board. We again remind our readers that the policy is not to list those who have been on previous rolls, which eliminated several who were again nominated.

PHILIP E. ANTHERS, rector of St. John's, East Boston, Mass., for an outstanding work in one of the depressed areas, and particularly for the spark-plug roll he played in the recent federation of St. John's with St. Paul's Methodist and an Italian Congregational Church.

COURTNEY BARBER, layman of Chicago, who over the years has been one of the outstanding Church and civic leaders in the country.

C. ALEXANDER CAPRON, warden of St. James', Upper Montclair, N. J., a teacher in the church school, a leader in the diocese, an outstanding lay delegate at the 1949 General Convention, an organizer of the Laymen's Movement for a Christian World which he has served as president.

CHARLES B. DUBELL, rector of St. Simeon's, Philadelphia, for his example of humble

Christian living, ministering night and day to all sorts and conditions of men.

ELIZABETH FULLWOOD of Wymore, Nebraska, who is one of God's quiet saints, representative of the Church's real strength.

GEORGE H. GOODREID, archdeacon of Indian work of Minnesota, who is doing an outstanding job, not in the old paternalistic way, but in truly Christian fashion.

CHARLES F. HALL, Bishop of New Hampshire, who has demonstrated on numerous occasions his knowledge of the relationship between Christianity and democratic procedures.

J. E. KALB of Holbrook, Arizona, dentist, who, with his wife, are largely responsible for the revived vitality of the Church in that town. This follows similar accomplishments at St. Mark's, Altus, Oklahoma, their former residence.

JOHN T. KNIGHT, rector of St. Mark's, Waterville, Maine, who in two years made it a parish after being a mission for 75 years; who started a mission in Skowhegan, now housed in its own building; who is now busy in neighboring Pittsfield; and who, as Episcopal chaplain at Colby College, started the first Canterbury Club there.

ARTHUR W. MOULTON, retired Bishop of Utah, for his

courageous stands for world peace and for social justice.

PAUL RUSCH, layman soon to return to Japan, a down-to-earth Christian whose record of performance in extending Christ's Kingdom over a period of more than 25 years has been outstanding.

ALFRED M. SMITH, chaplain to prisons and reform schools for 30 years for the City Mission of Philadelphia in a ministry devoted to making the "unfit" of the world fit for human fellowship and Christian discipleship.

FREDERICK SONTAG, layman of Syracuse, N. Y., who gives many hours each week to the diocese of Central New York as consultant for public relations and promotion. His work as a volunteer is largely responsible for the diocese having perhaps the best promotion department of the Church, with frequent use of radio and television as well as the press.

MIRIAM VAN WATERS, superintendent of the Massachusetts Reformatory for Women, one of the foremost social workers of the country, who refused to be deterred by corruption in high places. A bow goes to the bishop of the diocese and other clergy for the support given her.

As a group we included the thirteen clergymen of Peekskill, N. Y. and nearby communities, for promptly denouncing the infringement of civil liberties which resulted in mob violence last fall. Episcopalians in the group: Raymond M. O'Brien, Gerardus Beekman, Warren Densmore, Joseph L. Germeck, Frank Leeming.

While it has not been our custom to list Churchmen Over-

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seas, we make an exception in this Honor Roll by naming:

T. C. CHAO, president of the Yenching School of Religion and one of the presidents of the World Council of Churches, who was one of the first to declare, with his reasons, (Witness, Jan. 27, 1949) that he was staying at his post in Peiping, China.

MICHAEL SCOTT, Anglican priest of South Africa, for his ceaseless efforts on behalf of the natives of that country, which he finally succeeded in bringing to the attention of the UN trusteeship committee (Witness, Dec. 22).

MRS. ELWOOD L. HAINES G. F. S. EXECUTIVE

★ The Girls' Friendly Society announces that Mrs. Elwood L. Haines becomes its national executive secretary on February 1. Mrs. Haines, wife of the late Bishop Haines of Iowa, has held many offices in the GFS and has a long list of successes within the organization. She has been vice president first in Province IV and for the last few years in Province VI. She is now national chairman of leadership training and the present GFS representative on the national Woman's Auxiliary board.

It is not only GFS experience that Mrs. Haines brings to her new position. She has a trained professional background that includes a M.A. in religious education from Columbia-Teachers' College, when she lived at Windham House.

CALVIN H. BARKOW DIES SUDDENLY

★ The Rev. Calvin H. Barkow, rector of St. Paul's, Oakland, Cal., died suddenly on January 7th. He came to the parish, one of the strongest in the country, in 1945 from the deanship of the cathedral at Boise, Idaho.

CONTROVERSIAL TOPICS CREATE LIFE

★ "Our club's success is due to the rector's influence and calling, and to the fact that our monthly programs consist chiefly of controversial issues. We aim to have enlightening, argumentative matters of current interest presented to us by speakers who know their subject. The group has become a fellowship with a common purpose to learn." The speaker was a young man who helped to launch the three-year-old organization of young adults in St. Paul's, The Dalles, Oregon, now called "St. Paul's Fellowship." One-half of its membership of more than forty are Episcopalians; the remainder attend other churches, or none, in this town of 7500 inhabitants.

Thirty-five were present at a recent meeting when they were invited to name questions, problems and issues of vital concern to themselves. Their list, as written on a blackboard, follows: the Columbia Valley project; how to combat juvenile delinquency; trends toward a welfare state; socialism; communism; recreation for all ages; "any teen-age problem"; financial structure of the country; reasons for the current crime wave among juveniles; making morality attractive to young people; the pros and cons of religion in public schools; adult education in religion; "how the Sermon on the Mount applies to our lives today."

After discussion there was general agreement with someone's comment that "we need a series of small books relating



THERE ARE ADVANTAGES in being an Archdeacon, judging by this picture of Archdeacon Benedict H. Hanson of the diocese of Lexington, surrounded by a charming portion of his flock

Christian principles to business, law, medicine, and other fields." During the serving of refreshments a young couple remarked that they did not mention any particular topic of religious interest because they knew practically nothing of religion and wanted to know everything! Their Sunday School experiences had proved of little worth. They had learned most from two Mormon missionaries who called at their home weekly to explain the Book of Mormon in relation to the Bible. They lost interest when the Mormons insisted that theirs was the only true religion.

Another couple stated: "There was a lost generation as far as religion and the Church are concerned. It needs to be instilled gradually. It cannot be assimilated all at once." A young wife thought the group would gain a lot by discussing the pros and cons of "the accepted American standard of living in material things." "The problem is more than merely keeping up with the Joneses," she added. Another interesting sidelight was a young woman's comment: "This town has many clubs, and most of us belong to one or more. Our church group is appreciated because of its programs, and because it makes few demands on us for extra work."

When the group started in November, 1946, their purpose was "to create a bond of fellowship and mutual understanding among the young adults of the church and between the church and the young adults." The present organization is simple. A president is elected annually. The vice-president serves as program chairman. The secretary sends post-card notices of meetings to all members, and arranges for two hostesses who serve refreshments at the end of each meeting. Dues of fifty cents per couple were asked at first, the money being used to pay speakers, when necessary; while this fund has a substantial balance, no dues are collected. Gifts and grants to the local

church have been made from time to time.

The rector, the Rev. E. Ernest Tayler, testifies: "I cannot tell how much this group has done for our parish. It has brought it to life. Congregations have increased; so have confirmation classes."

THE MEANING OF THE CREED

★ In addition to the series of articles on Current Movements and Christianity, allies, competitors or both, The Witness will feature a series of articles during Lent by Bishop John E.



Hines of Texas on "The Meaning of the Creed."

Bishop Hines is one of the younger bishops, being but 39. He was the rector of St. Paul's, Augusta, Ga., from 1937 to 1941, going from there to Christ Church, Houston. He was consecrated Bishop Coadjutor of Texas in 1945.

LAYMEN'S COMMITTEE TO MEET

★ The annual meeting of the Presiding Bishop's committee on laymen's work will be held at Seabury House, Greenwich, Conn., January 20-22. It is expected that there will be discussion and planning to carry

on through the triennium, the program of evangelism. The committee will consider, in the light of seven years' experience, the undertaking of a study of the ground work upon which a permanent movement may be established. Panel discussions will, it is hoped, develop conclusions which will be referred to diocesan chairmen for laymen's work for further discussion, study and recommendations, all looking forward to the General Convention of 1952, when a program of organization will be decided upon.

There will be reports from the executive director and the associate director, and from representatives of each of the eight provinces. Reports will be received also from representatives of the various Church organizations for men, and a report will be made on the laymen's training program which has given intensive training to 1,150 laymen who are now engaged in telling about the Church's program to vestries and other lay groups all through the Church.

ELECTED BISHOP OF IOWA

★ The Rev. Gordon V. Smith, rector of St. Paul's, Des Moines, Iowa, was elected bishop of Iowa on the 2nd ballot at a special convention held January 10th. There were 175 lay delegates and 36 clergy present.

CLERGY STUDY RADIO

★ Four Central New York clergymen attended a religious radio school in New York last week. Rev. Stanley P. Gasek, rector of Grace Church, Utica; Rev. Paul B. Miller of St. Matthew's Church, Liverpool, for the Syracuse area; Rev. Robert J. Sudlow of Elmira Heights, rector-elect of St. Paul's Episcopal Church, Watertown; and Rev. A. Benjamin Narbeth, assistant rector of Trinity Church, Binghamton, are the clergymen being trained for religious radio work.

EPISCOPAL CHURCH NEWS

ANNUAL MEETING OF ELSA

★ The annual meeting of the Episcopal League for Social Action will be held at St. Mary the Virgin, New York, February 20, opening in the afternoon with a symposium on "New Life in the Church." The project in Harlem, where six denominations are co-operating, will be described by the Rev. William Webber, one of the four ministers connected with it. The Rev. Warren McKenna of the Workers of the Common Life, Boston, will tell of that project; the Rev. Gibson Winter will speak on Parish-field, the conference center of the diocese of Michigan, and Presbyterian John O. Nelson will explain the program of the interdenominational center at Kirkridge.

Following supper and a short business meeting, there will be a report on the conference on the Church and economic life which is to be held in Detroit, February 16-19.

URGE IMPROVEMENTS IN JOURNALS

★ The urgent need for dioceses to change their diocesan journals from dry statistical records into attractive annual reports which will do a teaching job for the Church is being actively worked on by the department of promotion of Central New York.

Mr. Roy Martin, member of the diocesan council and department of promotion, a civic and business leader, piloted a resolution through the diocesan convention which set up a special task force to revamp the journal. The project which is expected to take 3 years, has already shown results in the 1949 journal just issued. Instead of an unattractive gray cover, a friendly red cover with the words "A report to the people of Central New York about the

Church's work" greets the readers. Mr. Martin said that every effort would be made to make the diocesan journal as attractive as the annual reports of hospitals, the Red Cross and other non-profit organizations.

For the first time in the history of any Episcopal diocese, a copy of new diocesan journal has been brought to every daily newspaper and radio station news desk in Central New York. A department of promotion public information task force had revealed that editors had no reference books about the Episcopal Church and so were unable to obtain accurate information about the diocese.

BISHOP HALL URGES FAIR TRIAL

★ Bishop Hall of N. H. on January 9, in a prepared statement, called for a fair trial for Dr. Hermann Sander, Manchester physician, charged with first degree murder in the alleged "mercy killing" of a cancer patient. The bishop makes it clear that his convictions of the subject of enthanesia run counter to those of the doctor, then

adds: "I sincerely trust that we will not be deprived of his services because of his decision and action. Whether we agree with him or not, we must know that he has fearlessly and unselfishly exposed a vital certainty in human relations that demands an uncompromising decision."

PARISH HOUSE AT MANLIUS

★ A new parish house for Christ Church, Manlius, has just been put into use. The oldest church in Onondaga county, founded in 1804, finally has obtained adequate quarters for its work, the Rev. Rugby Auer, rector, announced. Four years ago the LBA, a woman's organization, started a small building fund, and with the help of the St. Elizabeth's guild and the Manlius Episcopal churchman's association, the fund grew to \$16,500 which enabled the church to build the new parish house.

P-L-E-A-S-E — Remember that all orders for Bundles for Lent must be received by us not later than February 6th.

THE WITNESS TUNKHANNOCK, PA.



CHILDREN ENJOY RECESS at the Vacation Church School, which is sponsored at St. Mary's, Los Angeles, by the diocesan department of Christian education

EDITORIALS

"Whom the Gods Will Destroy"

THERE'S a lot of truth in the pagan proverb: "Whom the gods will destroy, they first make mad." The substantial truth in it ought to make Christian folk happier today than at any time in the past three years, for the sensational news about China and American policy toward her that have filled the press this past three weeks seems to give conclusive evidence that the gods have indeed made mad the military authorities of America and so given substantial hope that their hitherto dominant influence on United States foreign-policy may be destroyed.

The first public awareness of this military madness was the announcement that the joint chiefs of staff of army, navy and air-force had rescinded their former decision to advise no further bolstering of the Chinese Nationalists and that they were now inclined to surrender to the militant pressure of General MacArthur and to formulate plans for the defense of Formosa as the last bastion of Chiang Kai-Shek's utterly foul and vicious regime. This position was publicly supported by ex-President Hoover and Senator Knowland of California. The result of this announcement was immediate opposition to such a policy by influential persons and groups. Secretary of State Acheson, it was now revealed, had been and still was vigorously against such a policy. Within a week of the breaking of this sensational news, President Truman announced his decision that the Secretary of State would be supported and that there would be no support by this country of the beleaguered remnant of the Chinese Nationalists in Formosa. Great Britain announced her recognition of the Chinese People's Republic and American interventionists were left out on the end of a very shaky limb.

Realistic American lovers of peace and sanity have now breathed a sigh of relief that the danger of military madness and adventure is over.

But it is not, unfortunately, as simple as that. Our military and Congressional interventionists are not going to take their present defeat lying down. There will be further excitement and propaganda. The indiscriminate haters of Communism will continue to capitalize on the widespread fears of red domination of America and the world. They will refuse to face the realities of a world desperately in need of peace and of international trade. They will attempt to delay the inevitable recognition of the Chinese Peoples Republic until, when it does come, it will appear to all the world as a diplomatic defeat of American policy.

Our interventionists are evidently quite willing to see America even more thoroughly hated in Asia than she is already—which is saying a lot—and to take from the United Nations the last vestige of its international usefulness. The Rev. Henry Sloane Coffin, president-emeritus of Union Theological Seminary, declared three years ago (after returning from a seven months' tour of the Far East) that the prestige of the United States in that part of the world was so low that it "simply cannot go any lower." In spite of this left-handed optimism as to the possible nadir of American prestige, it will certainly drop even lower if our interventionists should have their way—or even argue for it much longer. Columnist Wal-

ter Lippmann, from his conservative point of view, sees all this very clearly and speaks out boldly against the madness of the militarists and interventionists.

But what, some of our readers may ask, has all this to do with ordinary Christian people, intent on their religious duties and on their privilege of good citizenship? Had we better not trust our national leaders and let them fight out matters of policy among themselves? The Witness thinks not. The United States is a democracy and quite a sizable proportion of its citizens are Christians. Our leaders, military and political, are our representatives and servants. When a

★ "QUOTES"

SOMEHOW the Church lacks flexibility in its invitation to those without. Some attribute this to the fact that common men cannot accept this or that doctrine, but would come into the Church if the bars were let down in doctrinal requirements. Others think that the Church should come out more openly for law enforcement and civic interests. I do not think so. What is needed is to acquire more graciousness and less stiffness of manners; more fellowship and less of the exclusive caste; more human touch and less ecclesiastical manners; more kindness and less self consciousness.

—BISHOP IRVING P. JOHNSON
Founder of The Witness

★

course of action is proposed and, though defeated for the moment, will still be fought for in principle, which violates Christian ideals, international decency and even common-sense, it is our clear duty to speak out and to let our representatives know what we think of a policy that will destroy whatever elements of world fellowship still remain in a very sick world. Especially should we back our President and his Secretary of State in their decision and urge them to continue to stand fast against the mad militarists who have too long dominated our global policies—in China and elsewhere.

And so we urge our readers to write or telegraph the President and the Secretary of State, urging the immediate recognition of the Peoples Republic of China. If each of our readers will do this, there will be such an avalanche of letters and telegrams that cannot fail to help materially in turning the scales at this critical time toward peace.

"Whom the gods will destroy they first make mad." The gods have clearly made our militarists and interventionists mad, but they may require considerable help in destroying quickly their malign influence and power. It is up to us to give such help and to give it now.

As an appendix to this editorial, we suggest to those of our readers whose knowledge of China, past and present, may be confined to what they have read in the daily press and in American magazines, that they get hold of and read at once the recent book by Jack Belden: "China Shakes the World." There is nothing in print that gives such complete and authentic information about the Chinese people, the Kuomintang and the twenty years of revolution. And, if you care for background material furnished by one of the outstanding authorities on the Far East—himself an economic and social conservative—read Owen Lattimore's "Situation in Asia."

"Verbum sap"! Or, "a word to the wise is sufficient."

Suggested Method of Intinction

By BENJAMIN MINIFIE

Witness Editor and Rector of Grace Church, Orange, N. J.

INTINCTION is a growing custom in the Episcopal Church. Although General Convention did not officially recognize it until last year, it has been an accepted mode of administering the holy communion for a long time in some parishes. We know of one church where intinction was originally an emergency method introduced during the flu epidemic thirty years ago, but once the congregation became accustomed to the new way they insisted on continuing it—and have ever since.

Intinction seems to have arisen out of a generally-felt reservation concerning the common cup. Whatever the sacred meaning and association of the wine, its meaning to us as the sacrament of the outpoured blood of Christ, the fact remains that the common cup raises legitimate questions pertaining to the health of people. It is contrary to the law of most states. And arguments pro and con on the antiseptic properties of silver and alcohol do not convince many listeners. Furthermore to call it the "uncommon chalice" is simply a dodging of the problem. One is not necessarily a hypochondriac or excessively worried about germs if he happens to question a practice, however hallowed, which finds scores and even hun-

dreds of people putting their lips to the same chalice of a Sunday morning.

Many of us were glad over the action of General Convention, and wholeheartedly agree with the proviso that the chalice should not be withheld from any who do not approve of intinction. We believe that intinction is here to stay, but I for one am a little concerned about the utter lack of agreement on the score of "how" the elements are to be administered in this manner. There is nothing even resembling uniformity of custom at present. In preparing a confirmation class you scarcely know what to tell the candidates to expect when they worship in churches other than their own. They must be alerted to variety, although I suppose that is nothing new in this diverse fellowship.

Bad Methods

AGAIN I believe in intinction, but I submit that most of the present ways of doing it leave much to be desired. I remember a summer conference service where the young celebrant dogmatically announced that since the sacrament would be administered by intinction we should all receive on the tongue. Apparently this is

being enforced in several places. It smacks of priestcraft to an evangelical mind, and suggests both superstition and a lack of trust. I have always liked the Anglican way, so like the original way, of taking the elements in your hand. I find it distasteful both from the standpoint of one who distributes the bread and wine as well as the communicant to stick out my tongue when I kneel at the Lord's table. Why must we imitate Rome's rejected methods in our Church?

I have also gone to churches where the priest, carrying both paten and chalice at the altar rail, dipped the bread generously in the wine and deposited a saturated wafer in the palm of my hand. Aesthetically this is messy. Devotionally it is distracting and disturbing. Theologically it is an abuse. I cannot believe that people receiving the holy communion in this way can escape from being very conscious of the awkward mechanics of the administration. It cannot make for a very reverent reception. Of course, many clergy using this very method of intinction also use restraint and common sense. They barely touch the wafer to the wine and the communicant does not receive the sacrament in soggy form.

Probably the most common method of intinction is where the communicant retains the bread in his hand until the chalice is presented, and then dips the bread into the wine himself. This method avoids the objections raised above, but even this is not altogether satisfactory. The majority of clergy will confess that there is an all too-frequent tendency to put fingers and all into the wine. People are nervous or some don't see well with results that are not very happy. Some clergy try to get around this, by carrying two chalices, a large one for those who receive in the olden way, a small one with but little wine for those who receive by intinction. But having both hands occupied with chalices means that a purificator cannot be used, and this makes for further questions.

Recommended Method

I MUST confess that I find none of these methods of intinction altogether satisfactory, and believe that the clergy as a whole are troubled on the score. And certainly there is confusion if a layman goes from one parish to another. At the risk of further complicating the picture I want to offer still another possibility, one which seems to escape the objections hitherto raised. I can suggest this because it is certainly not original with me, and probably several parishes are already using it although I don't happen to know of any. It was introduced into the parish where I minister by my friend and predecessor, now

Bishop Barton of Eastern Oregon. We use an oblong wafer twice as long as it is wide, or $1\frac{1}{2}$ inches by $\frac{3}{4}$ inch. The people have been instructed to hold their hands in the traditional way, one palm resting on the other, and to take the wafer, one end of which has been gently dipped into the wine by the minister, between their index finger and thumb. The shape of the wafer makes it simple and convenient for the minister to give the communicant the dry end. In this way, the person receives the sacrament in two kinds simultaneously. There is no wet sop in the hand. There are no fingers in the wine. It is reverently and expediently done.

When the moment comes for the people to receive the holy communion the priest faces them holding up the paten. The large majority then comes forward pew by pew to receive by intinction. When all have so communicated then the priest holds up the chalice indicating that those who wish to receive directly from both paten and chalice will come to the altar rail. Thereby an opportunity is given to both groups which we find in the Episcopal Church, and to my best knowledge there is no conscious division in the congregation between those who receive in different ways. The law of charity seems to prevail because we make no issue about how people will receive except for a brief explanatory paragraph occasionally in the Sunday morning printed order of service.

It may seem lopsided for me to take all this space to comment on the pros and cons of varieties of intinction. Obviously there are more important subjects for these decisive days. But it would seem likely that eventually the Church will have to make up its mind on this lesser subject as well as the other more vital ones. At the moment we are all going our separate ways, and the present situation is a chaotic one. I for one would like to see more commonness in this Church of Common Prayer.

A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

Inscape

THIS is a word used by Gerard Manley Hopkins. In fact, he invented it. I find it much argued about by my literary betters, but it seems to me that it means the revelation of a big thing in a tiny individual thing.

It means that there is more of the mystery of life, of the complexity of vegetation, of the secrets

of nature in one tiny bit of weed in a neglected flower pot than there is in all the seed catalogues and garden books in the world.

Thus one may ask which is more truly the Church militant—a much-arranged-for nationwide holy communion, or a scrubbed young Willie Jones coming to the church and to the altar and to God. It all seems to me to depend on what your emphasis is. There is a great difference between desiring vast crowds in church and in desiring that as many people as possible may have as deep as possible an experience in church of coming to God. Some may say that those are just two ways of saying the same thing—they are not. The purposes are different; and the results are different, although outwardly they may seem the same.

The Church is souls and not statistics. It is myriads of individuals not just myriads.

If this is true, we must ask ourselves what is the idea of the Church to which we must be most

loyal? Is it that which is represented by the General Convention? Or that which is symbolized and summed up in our diocesan bishop? Or that which is represented by our own parish church, or by the individual's own religious experience?

There is some division about this, and some tension, represented by a struggle between bureaucracy in the national Church, and the "states rights" bishop (in this case "states rights" is merely a polite way of expressing monarchical tendencies). At the parish level it is exemplified by parochialism or "prima donna rectors." At the individual level it shows itself in sentimental religion; in prayers that are all petition; in churches that are merely clubs of mutually acceptable people, who regard the rector as their private chaplain.

True Church loyalty must not consist of a blind, unbalanced devotion to the Church at any one of these levels.

Our Strength Lies in Children

By GRETCHEN LITTELL

Churchwoman of New York; daughter of the late
Rev. John S. Littell, Church historian

IT is generally agreed that the Sunday school is no longer an adequate means of meeting the religious needs of our children. It was never meant to be more than a supplement to home instruction. But this problem will not be met by pleas from our pulpits for more consciousness on the part of parents concerning the religious welfare of their children. If we are to bridge the ever-widening gap between Church and home, the Church must not shift the responsibility that has always been hers—the training of the young—to parents who lack spiritual values of their own and therefore are not aware of the spiritual needs of their children. We have the right to expect decisive action on the part of our Church leaders to institute an effective program to bring Church and home into a close and permanent relationship. Daily contact between these two is the most vital need we have today; and this can come about only through action on the part of the Church to combine secular and religious education. This means the establishment of the free parochial school.

In the early years of our country, education was entirely under the control of the Churches,

and religion played a most important part in all education. But as time went on, it was found to be inconvenient and impractical for the various religious sects to retain control over their individual schools, and thus we have the growth of the public school system. Public schools met a vital need and, in the decades that followed, served a most useful purpose. However, time has been the test of their eventual worth, and today we face a serious problem in the system which calls for a challenge from the Church. We find that the public schools, in the name of democracy, have moved steadily away from democracy by banning religious worship and Bible study in the classroom and substituting mere morality and ethics. It must be realized that religion taught or practiced on this merely ethical basis cannot endure in any system, and what is more important, cannot sustain the growing child or equip him for his uncertain adolescent years. Religion in action, or the love of God applied in everyday situations, is the saving grace every child needs for his emotional life. Children in our public schools have not actually been taught that religion is outworn and unnecessary; but, in its very

absence, they have come to think of it as something not quite proper for the school—something to be hushed up. When these children approach adolescence, with their stored-up spiritual energies undeveloped, what is to keep them from embracing pseudo-religious ideologies such as communism, fascism, and fanaticism in its various forms?

One of the strongest bulwarks against these “isms” that lead toward disintegration of the country would be free—or practically free—everyday Church schools wherein would be undertaken the training of the whole child—physically, mentally, and spiritually. This is an absolute necessity in our time if our democratic principles are to survive. It is important that not only the development of the whole child be undertaken, but also that the Church recognize her responsibility in this matter—especially towards her underprivileged children. This can come about, of course, only when our clergy and our Church people recognize the necessity of establishing such schools where they are most needed: first, where the needs of families are the greatest and second, where public schools are weakest.

An Example

WE have a real need for such a school in New York. The crowded district of Chelsea is a vivid example. Public schools there are overcrowded to the point where often there are as many as forty children in a classroom. Parents cannot possibly find in these schools anything approximating the ideal situation for their children. A friend of mine who had her small boy in a paid Episcopal day school for a time, found it difficult and finally impossible to meet the cost of the child's tuition. A faithful and regular Church member, she was broken-hearted to have to take her boy from the school which had at least been giving him progressive education. To avoid the conditions of the public school in her locality, she decided to place him in a Roman Catholic day school where he would receive a certain amount of individual attention and would have at least some sort of religious instruction each day. But after one year of this, she realized that he had become very much confused on the points of religion. And so she decided on the public school for him as the lesser of the two evils.

This is but one example of what the parents of Chelsea are up against. There are many other families—some of them large—who live in small, unattractive flats. Just the bare necessities of life are theirs; and often to have these, means that both parents have to go to work. In such

cases, children are left to shift for themselves when they return home after their few hours a day spent in crowded classrooms. They learn a certain kind of independence from this way of life—but obviously at too high a cost. Love and devotion and personal interest enter but little into their lives as they observe this hand-to-mouth existence around them.

Also in this same area there are any number of Puerto Ricans—many of whom are Episcopalians but who have not been assimilated by any church in Chelsea. I do not know what definite attempts—if any—have been made to give them a home church anywhere, but I do know that the proposed sort of school could not fail to do this. This would be a bit of good local missionary work, and definitely a start towards filling the churches we already have.

A free parochial school for these children would have many advantages over the paid parochial boarding or day school—which by its very nature cannot touch on the Church's greatest problem—her underprivileged children. It would mean the difference between living and existing for these children. Life could be so full of meaning for them if only the Church would give them the hope and joy they need so desperately. If the Church could only bring herself to feel this great need, and to recognize the great privilege that is hers she could—and would—find the way to meet this problem.

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NEWS OF OTHER CHURCHES

PITTSBURGH CLERGY REJECT POPE'S APPEAL

A large group of Pittsburgh clergymen issued a statement rejecting the Christmas appeal of the Pope for "Protestants to enter the Roman Catholic Church." They declared that Protestants "love unity but they love truth and freedom more." Also that they "want freedom of worship, freedom for both Church and state." Among those on a committee that drafted the statement were Bishop Austin Pardue, Methodist Bishop Lloyd C. Wicke and the Rev. Hugh Thomson Kerr, former moderator of the Presbyterian Church.

CHURCH WAKES UP THE SLEEPERS

Pastor W. L. McEver of the Westwood Christian Church, Kansas City, is up with a new one: anyone who wants to attend services can leave a request with the church office for a wake-up telephone call anytime between 7 and 9 a. m. on Sunday.

IMMUNITY FOR RELIGIOUS GROUPS DENIED

In a precedent-setting decision the supreme court of Vermont has ruled that a religious organization can be held liable for a personal injury. The ruling was on a suit filed for \$7,000 against a Rutland church for injuries a woman claimed were the result of a fall which resulted from faulty drainage methods.

METHODIST BISHOPS STUDY COMMUNIST STRATEGY

Bishops of the Methodist Church spent four days in New York recently familiarizing themselves with Marxian theory, strategy and tactics. Msgr. Fulton J. Sheen was invited to be one of the speakers but was unable to be present. He, along with Walter Reuther and David Dubinsky, CIO leaders, have been asked to address a latter session. Speakers at this session were Arnold Wolfers of the National War College; Sydney Hook of N. Y. University; Louis Fischer, writer; Sherwood Eddy, evangelist; John C. Bennett of Union; Paul An-

derson of the international YMCA; Matthew Spinka of Hartford Theological Seminary; Reinhold Niebuhr of Union; Norman Thomas, Socialist; Prof. P. A. Sorokin of Harvard; Max Lerner, journalist.

GREATER INTEREST IN RELIGION

There is greater interest in organized religion in St. Joseph, Mo., expressed through increased church attendance and more active participation in religious activities. The Rev. A. J. Moncrief, president of the Council of Churches, attributes it to a go-to-church campaign; an advertising campaign; increased efficiency of the Council as a result of the employment of a full time secretary; an awakened interest in religion as a result of the needs of people.

PRESBYTERIAN UNITY URGED BY LAYMEN

A renewed effort to bring together all branches of the Presbyterian Church was urged at a convention of men of that Church, meeting in Atlanta and attended by about 5,000 Southern laymen from 16 states.

LUTHERANS TO PRESENT UNITY PROPOSALS

A committee representing eight Lutheran denominations agreed to present to their national conventions this year two proposals furthering Lutheran unity. Under one proposal, the Church bodies will be asked whether they are willing at this time "to approve in principle" complete organic union of the eight member bodies of the National Lutheran Council. The groups will also be asked if they favor creating a joint ways and means committee "to formulate a plan and draw up a constitution for such a union."

The second proposal will ask if the Church bodies are agreeable to chang-

ing the National Lutheran Council from a common agency into a federation. Under this plan, the proposed federation would comprise the eight Church bodies now participating in the Council's cooperative activities and any other Lutheran Churches that may desire to become members.

ASKS CATHOLIC JUDGES TO STATE VIEWS

The Rev. Glenn L. Archer, secretary of the organization of Protestants working to maintain separation of Church and state, has advised judges who are Roman Catholics to resign their posts unless they can affirm they adhere to their oath of office in deciding cases, rather than obey the instructions of the Pope. The remark was prompted by a recent statement by the Pope in which he said that Roman Catholic judges throughout the world should beware of granting divorces which would break up marriages that were "valid before God and the Church."



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NEWS OF CHURCHES OVERSEAS

CHINA COUNCIL ASKS AID FOR NEW ERA

The Church in China "must meet the demands and seize the opportunities" in this new era in the history of the country, according to a message of the National Christian Council to all Christians in China. It states that churches "must put themselves positively behind the movement for increased production; the raising of the people's standard of living, taking a deeper interest in the farmer, the laborer and those in society in special need—demonstrating within their own fellowship the spirit of Christian equality, love and mutual aid. As Christians we should give praise and glory to God for the awakening social conscience which we see spreading day-by-day under the New Democracy."

An office is about to be opened in Peking to serve the interests of Christian churches and organizations and to act as liaison agency between them and the new government. The government has already created a commission on religious affairs which is headed by a graduate of St. John's University, Episcopal institution in Shanghai.

FOOTBALL POOLS ARE BANNED

Pools on the scores of football games to raise funds for Roman Catholic schools and churches have been banned by the police of Lancashire, Yorkshire and Cheshire, England, following protests by other churches against this form of gambling. In two cases police have taken legal action with priests and lay organizers fined for sponsoring such pools.

VIRGIN MARY STATUE IS REMOVED

Authorities of Budapest have ordered the removal of a statue of the Virgin Mary which stands on a 45 foot column in one of the city's busiest thoroughfares. They disclaim that it is the start of plans to remove all religious monuments, but merely that it was necessary to remedy a traffic bottleneck.

CRIPPS PREACHES AT ST. PAUL'S

Sir Stafford Cripps, chancellor of the exchequer, is the first layman ever to preach at St. Paul's Cathedral, London. There were 3,600 at the service, about three times the usual attendance at an evening service. He said that if national and world affairs

could be conducted "in accordance with the teachings of Christ" it would be possible to build "a corporate Christian conscience which will give it the spiritual power to control the material forces that are at the surface."

PILGRIMS START ARRIVING

The first ten days of the holy year brought 30,000 pilgrims to Rome, including 100 non-Italian cardinals and bishops.

MISSIONARIES TO ASIA FROM CANADA

Plans to send new missionaries to Asiatic countries were announced on Jan. 9 by officers of the United Church of Canada. They are to go to Korea, Japan and China.

KAGAWA ARRIVES IN ENGLAND

Toyohiko Kagawa, Japanese Christian leader, has arrived in England for a six-month speaking tour, sponsored by the Bible Society and the Council of Religious Education. In his first address he paid tribute to General MacArthur, declaring that the

Japanese people had "almost forgotten that MacArthur was an American and represented a conquering military force."

YOUTH LEADERS PLAN PROGRAM

Delegates of Christian youth organizations from nine countries of Europe met in November to plan evangelistic and other programs, especially among homeless youth, for 1950. Reports on conditions among refugees were presented, with stress laid on aid programs based on self-help.

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PEOPLE

ORDINATIONS:

WILFRID HOLMES - WALKER, lay assistant at St. Matthias, Detroit, and on the staff of the city mission, was ordained deacon by Bishop Emrich on Jan. 1.

PAUL B. MILLER was ordained priest on Jan. 14 by Bishop Higley at St. Matthew's, Liverpool, N. Y., where he is in charge.

CLERGY CHANGES:

HAROLD NICKLE, formerly of the Church in Canada, is now in charge of the Annunciation, Luling, Texas.

ARTHUR GEESON, formerly of St. Paul's, St. Louis, Mo., is now rector of St. Stephen's, San Antonio, Texas.

DEATHS:

EDMUND G. MAPES, retired clergyman of Ohio, died on January 4. He is survived by his widow of Shaker Heights and by two sons.

LAY WORKERS:

MARY M. BRACE has been appointed acting executive secretary of the division of youth of the National Council's department of Christian education. She is the daughter of the Rev. Rodney Brace, rector of St. Luke's, Lebanon, Pa.

ERMIE C. NOBLE has resigned as organist of St. Michael and All Angels, Anniston, Ala., after serving in that capacity for 40 years.

ANNIVERSARY:

HOWARD R. BRINKER will observe the 10th anniversary of his consecration as Bishop of Nebraska on January 25th. The occasion will be marked with services, a luncheon for the clergy and their wives and a public reception and banquet.

HONORS:

EARL W. LAVER, for 50 years a member of the choir of Grace Church, Utica, N. Y., and crucifer for 47 years was recently presented with a gold cross in recognition of his services.

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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.

SPENCER ERVIN
Layman of Philadelphia

Canon Theodore Wedel was recently correctly quoted in *The Witness* as having said on the floor of Convention:

"... the American Church is more conservative than the Church in England which has 73 women sitting in its Convocation."

But Dr. Wedel's statement is incorrect, and both this and the true facts were pointed out at Convention a few moments later by another speaker. Your reporter must have failed to catch, or else to credit, the statement in contradiction. Women do not sit in either the Convocation of Canterbury or the Convocation of York. Where they sit is in the House of Laity of the Church Assembly. The Assembly deals solely with business matters and never with doctrine, discipline or worship, if I am correctly informed.

In General Convention of 1946 the Deputies' committee on amendments to the constitution was requested "to prepare and present for the consideration of this House an amendment to the constitution which shall clarify the term 'layman' as it appears in the constitution and canons of the Church." The committee said, in reporting:

"We assume that this direction has particular reference to the use of that word in Sec. 4 of article I of the constitution concerning representation of the respective dioceses in this House. The meaning of the word 'laymen' as used in that section is quite clear to your committee. In our opinion, it means what it says. From time immemorial it has been construed to mean male communicants of the Church as distinguished from those under holy orders. So far as we have been able to discover not only has this construction never been questioned but has always been accepted by the Church."

The remainder of the report adduces provisions of other canons in support of its argument as to the meaning of section 4 of article I.

The election of women as deputies by some dioceses inevitably challenged the interpretation of the canon theretofore prevailing. If the point of eligibility had not been raised by a reference to the hitherto prevailing interpretation, a new interpretation would have been accomplished by indirection. It does not seem to me that this would be wise procedure.

When we come to the question of amending section 4 of article I to read "lay persons" instead of "laymen" a different question is presented: whether women should sit in an ecclesiastical synod or council. If General Convention were a secular legislative assembly no argument today against admission of women have much force, in view of the prevailing rule in the Parliament of Great Britain and in the Congress of the United States. But Convention is not a secular legislative assembly. It is a provincial synod or council, sitting for the government of the Church.

The Church inherits a Jewish tradition under which government of ecclesiastical affairs was confined to men. This tradition has only the weight which any tradition has: it may operate as a notice to consider whether any valid considerations underlie the tradition before we change it, but not further.

An argument can be made that our Lord intended to restrict the government of the Church to men. If this argument can be supported, it would seem conclusive. Certainly it is true that our Lord selected only men to be among the Apostles, although many devoted women were among his following.

I have endeavored to suggest above the considerations, or some of them, which should be before us on the question of the admission of women as deputies. It seems to me that nothing is gained by putting the debate on the plane evidenced by some utterances on the subject.

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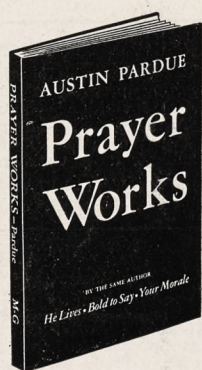
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