

THE

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# Witness

February 16, 1950



KATHARINE C. PIERCE

Writes on the Church and the Peace Movement

CIVIL LIBERTIES AND PEACE BY CLIFFORD DURR



## 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, Morning Prayer; 5, Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

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

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon; 5 Vespers.  
Weekdays: Tues.-Thurs., Prayers-12:30. Thurs., and Holy Days, H.C.-11:45 Fri., Organ Recital-12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

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

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8 a. m. and 9 a. m., Holy Communion. 11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

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

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., NEW YORK

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

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

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

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

### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Student and Artists Center Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### CHRIST CHURCH

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

### ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.  
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Rev. Walter P. Plumley, Rev. Harry W. Vere  
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Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

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

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH CAMBRIDGE

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

### TRINITY CHURCH MIAMI

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

### TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad, Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.  
Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

### ST. PAUL'S CHURCH

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

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

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

### CHRIST CHURCH NASHVILLE, TENNESSEE

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

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

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

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

Cathedral of Democracy-Founded 1695  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Richard J. Hardman.  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

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



## STORY OF THE WEEK

# Church Pension Fund Gives Report to the Church

### *An Increase of Nearly a Million Dollars A Year in Pensions Now Being Paid*

★ General Convention in October authorized an increase in pension assessment rate for the purpose of increasing smaller pensions by incorporating new higher minimum pensions. The double step became effective January 1, 1950.

As a result the pensions of 2,508 retired and disabled clergy and widows and orphans have now been increased by 77 per cent, on the average. This large group had been receiving \$1,295,992 a year. Now they are receiving \$2,283,155 a year, an increase of \$987,163 a year. The pensions of nineteen out of every twenty individuals on the full beneficiary roll have, thus, been increased.

The comparison of the old and the new annual pensions of the entire 2,670 beneficiaries, including the 162 individuals whose pensions are not affected by the forward step, is given below.

Those whose pensions as originally granted are above the new minimum figures are not being increased. In addition there are a few pensions which have been below the new minimums that

are not increased as a part of this forward step. These are pensions in late ordinations or reception cases which were increased at the time they were originally granted to levels higher than called for by the present step, and a few pensions in cases of unpaid assessments which would be above the new minimums had the assessments been fully paid.

The clergy retirement and disability pensions are now, except in special cases, \$1,500 a year or greater and the widows' pensions \$750 or greater. Hitherto, the minimum retirement and disability pensions had been \$600 a year and the minimum widow's pension \$300.

The allowances for minor orphan children are now, except in special cases, \$300 a year up to age seven, \$400 from age seven to fourteen, and \$500 from age fourteen during dependence to twenty-one. These figures are \$200 a year higher than the respective figures hitherto in force.

What are the special cases where the full new minimum figures do not apply? These are

cases of (1) exceptionally low salaries, (2) late ordination or reception and (3) assessment arrears.

### Exceptionally Low Salaries

When the salaries on the basis of which assessments have been payable for a clergyman have averaged less than \$1,500 a year, his pension is increased to the equivalent of the average salary, and his widow's pension to one-half of the average salary. A pension of one hundred per cent of a man's average salary is a rarely liberal provision among pension systems. Yet for clergy with low stipends in their active ministry it is justified.

Salaries which have averaged under \$1,500 a year are in two main groups. The first group includes the native missionaries in the foreign field and in some of our western states. Such salaries have often in the past ranged down as low as \$300 or \$400 a year. There are many native missionaries now active whose compensation is in the \$500-\$1,200 a year range.

The second group are clergy who have had shorter or longer periods when they were not engaged in the active ministry in the Church. For such periods a hypothetical salary of \$1,200 a year has in the past been used for pension and assessment purposes. Their smaller pensions are therefore accountable to a partly inactive ministry.

Then there are cases of clergy whose main employment over periods has been secular but who have exercised a part-time ministry, naturally at smaller compensations than normal.

The cases of clergy other than native missionaries who have had normal length full time continuous ministry but whose sti-

|                       | Number | Total       |             | Average   |           |
|-----------------------|--------|-------------|-------------|-----------|-----------|
|                       |        | Old Basis   | New Basis   | Old Basis | New Basis |
| Age Allowances        | 832    | \$ 773,411  | \$1,162,616 | \$929     | \$1,397   |
| Disability Allowances | 116    | 98,565      | 166,671     | 849       | 1,436     |
| Widows' Allowances    | 1,532  | 563,737     | 1,058,302   | 368       | 690       |
| Orphans' Allowances   | 190    | 42,566      | 77,852      | 224       | 410       |
|                       | 2,670  | \$1,478,279 | \$2,465,441 |           |           |



pends have averaged under \$1,500 a year are rare. Salary figures used for years of ministry before the Fund started in 1917 in arriving at the averages, in all cases of normal ministry, are higher than \$1,500. Consequently that earlier ministry of this group of clergy has not prevented the full \$1,500 pension from applying.

#### Late Ordination or Reception

The full new minimums do not apply to clergy taking up the ministry in this Church after reaching age forty unless their active ministry, including any period after reaching age sixty-eight, has covered a span of twenty-eight years or more. The adjustment downward in the minimum in such cases is a proportionate one. As an example, if a clergyman is ordained at forty-four he will have had twenty-four years of ministry to age sixty-eight, and the pension then will be 24/28ths of \$1,500, namely \$1,285.71 a year. If this clergyman continues active to age seventy-two he will have had a ministry of the full twenty-eight years and the full minimum of \$1,500 a year applies as the pension.

The same principle determines the widow's pension. Thus if the clergyman referred to above dies at any time up to age sixty-eight the widow's pension will be 24/28ths of \$750, namely \$642.85 a year. If he remains active to seventy-two the eventual widow's pension will be \$750.

#### Assessment Arrears

Assessment arrears existing at the time a pension is called for has always meant a reduced pension. If the assessment schedule is for example ninety percent paid then the pension is ninety percent of what would be granted had all assessments been paid. This principle is used in adjusting the new minimum pensions. Incomplete assessment schedules have resulted mainly from periods when clergymen are not exercising their ministry and they have chosen not to

exercise their right to maintain full standing. The payment of assessments by clergy who are not active is a voluntary matter with them. Assessments left unpaid by parishes have been rare over the years.

#### Deposition and Reinstatement

There are a half dozen clergy and widows receiving pensions for whom there was a period of deposition, with later reinstatement. This circumstance results in an adjustment in the minimum pension figure for them, taking into account the shorter ministry.

#### Orphans' Allowances

The allowances for minor orphan children are likewise subject to the same types of adjustment in cases of late ordination or reception and incomplete assessments. The allowances for the children are also adjusted so that the total of the widow's pension figure and the children's allowances in any one family shall not be greater than what the father's average annual salary has been.

#### Pension Assessments

These increases in pensions now in force and increases according to the same principles in pensions to be granted in the future are supported by the increase in assessment rate from ten percent to fifteen percent of clergy stipends. The continuance of the pension increase will therefore depend on the continued whole-hearted cooperation of the parishes and other units in the payment of the assessments and on there being no material decline in the level of clergy stipends on which the assessments are based.

The whole Church has in the past given virtually unanimous support to its clergy pension system, for the benefit of retired clergy and their surviving widows and minor children. The present increase in pension levels, involving the assumption by the Church of the higher assessment rate, is a step both bold and realistic. The demand from

all parts of the Church was insistent and General Convention heeded it by unanimous affirmative action in both Houses. Under these circumstances, the basing of increases in pensions on the continued full support of the assessment paying units is a wise step for the Church to have taken.

#### EXPECTATIONS ARE OVERPAID

★ Total expectations from dioceses for 1949 totaled \$2,667,702. The treasurer of the National Council, Russell E. Dill, reported on January 30 that the sum of \$2,701,732 had been re-



RUSSELL E. DILL

ceived. Five dioceses failed to meet their pledged amount, but there were generous overpayments on the part of some others.

#### HOLY TRINITY PREACHER

★ The managing editor of The Witness was the preacher at the services at Holy Trinity, Brooklyn, February 12th. In addition to the regular services there was a communion service for the "silent congregation" in the afternoon, with an interpreter signing the service and the brief sermon to the deaf-mutes.



# EPISCOPAL CHURCH NEWS

## HYDROGEN BOMB PROTEST

★ Prof. Joseph F. Fletcher of the Episcopal Theological School is one of thirty religious leaders to protest against the manufacture of the hydrogen bomb. Asserting that the country's moral prestige suffered greatly when the decision was made to launch atomic warfare on Hiroshima and Nagasaki, the group warned against an action which, they said, would mean further loss of moral prestige at this time.

"We are convinced," the statement said, "that the moral standing of our country, especially among the masses of Asia and Africa, will be undermined almost beyond repair if we now proceed by another unilateral decision to launch the terror of hydrogen bombs on the world. At the same time, it is now clear that the idea that defense and security can be gained through atomic armament is a delusion. The atomic bomb did not bring safety. If we now proceed by another unilateral decision to engage in a super-atomic bomb race and then in a race of still deadlier weapons, this can only represent further investment in insecurity.

"For Christians and the Christian Church the issue posed anew by the proposal to manufacture hydrogen bombs is not primarily whether the United States can afford to run the physical risk of being subjected to atomic warfare, but whether it can afford the spiritual risk of slaughtering other peoples in atomic warfare, of losing its soul in the hope—probably vain—of saving its skin. It is not a question of what is expedient but what is right; not a question of what man's wisdom concludes but of what the will of God as seen in Christ reveals."

In releasing the statement the signers declared: "That the President should have made this

fateful decision before there could be any adequate discussion of this life and death issue by the people of even by Congress raises the question whether any claim that we still have a responsible and democratic government is not a mockery."

Other signers were Clarence Pickett, retiring secretary of the American Friends Service Committee; Prof. Kenneth S. La Tourette of Yale; Prof. Henry J. Cadbury of Harvard; Prof. Arthur L. Swift Jr., Union Theological Seminary; Prof. Purd Dietz, Eden Theological Seminary; Prof. Walter S. Davison, Auburn Theological Seminary.

## LAYMAN LEARNS AND GIVES

★ For some months, the Rev. Louis Perkins of St. John's Church, Auburn, N. Y. has been ministering to a family where the head of the house did not come to church or believe in what the Episcopal Church was doing. After visiting the church one Sunday some weeks ago, and after having seen Mr. Perkins ministering to a sick member of his family, the man called in the rector and said, "I am very impressed with what you are doing, and I have never done anything to help this church, so after an inspection, I find that you badly need new hassocks. Here is \$1,200, which will help you buy 400 of them." He left the Auburn rector only after swearing him to secrecy regarding his identity.

## CONFERENCES ON HEALING

★ Eight clergymen, equally divided between Presbyterians and Episcopalians, have been meeting once a week for several months in Syracuse to discuss spiritual healing. They have been sharing their experiences on personal pastoral problems and case studies.

## WOMEN LOSE AGAIN

★ In sessions where the discussion ranged from slapstick comedy to serious consideration, the diocese of Michigan, meeting in convention, rejected for the fourth consecutive time the proposed amendment to the constitution which would permit women to serve on vestries. The delegates adopted resolutions deploring the "softening" of words of hymns in recent editions of the hymnal; condemned the destruction of food in order to create scarcity and thus maintain prices. The convention also set in motion the set-up for a campaign for \$977,000 for future work in the diocese and for the national work of the Church.

Bishop Emrich in his address warned against "vague goodwill, easy tolerance and indifference," and said that "the safe days are gone, and that is good for our souls. The future of our



**BISHOP SCARLETT**, who has strongly supported Senator McMahon's proposals for peace (see Talking Is Over) recently photographed with another distinguished American



world lies with a military group, and a militant cruelty, selfishness and godlessness will always defeat a vague good-will."

There were 700 members of the convention and the convention of women at the dinner when Bishop Hobson of Southern Ohio launched the campaign for funds.

### INDUSTRIALISTS HEAD CAMPAIGN

★ Henry Kaiser Jr., son of the automobile manufacturer, and Robert E. Gross, president of an aircraft concern, are to head the drive for a minimum of \$750,000 for the diocese of Los Angeles. The fund will be used largely for the expansion of mission work in the diocese.

### LEARNING FROM OTHERS

★ The Auxiliary of the diocese of Newark held a symposium at Trinity Cathedral House on February 1 on "how Christian women work." There were four speakers, an Episcopalian, a Baptist, a Presbyterian and a Lutheran.

### BISHOP GILBERT FEARS ARMED PEACE

★ Bishop Gilbert of New York, addressing the annual dinner of the Church Club, deplored that men think the peace and security of the world can be maintained by "armed might and the use of newly developed devices which might bring the destruction of the whole race." He said that churchmen are today faced with a challenge such as "the followers of Christ have never been called upon to face before" and then added that while men pray that God's will be done, he has little place in their thinking. In resorting to armed might, he said, we are utterly disregarding the lessons of two world wars.

### WESTERN MICHIGAN CONVENTION

★ Bishop Harris of Liberia was the headliner at the convention of Western Michigan, held at St. Mark's Cathedral, Grand Rapids. Bishop Whittemore, in his address at this diamond jubilee affair, stressed religious education and the need

for maintaining the building fund if the diocese is to continue progressing. He also proposed a survey to determine possible lines of growth.

### BISHOP EVERETT JONES IN HAWAII

★ Bishop Everett H. Jones of West Texas was the headliner at the convention of Honolulu, held February 10-15. He arrived with Mrs. Jones on February 1 for a brief vacation before the convention.

### BISHOP COLMORE IS ILL

★ National Council has learned that Bishop Charles B. Colmore, retired Bishop of Puerto Rico, suffered a stroke recently at his home in Winter Park, Fla. The Bishop is reported to be improving slowly, and has regained the ability to speak, and at the time the report was sent, it was expected that he would sit in a chair in the very near future. Full recovery will be slow, but confidence is expressed that it seems certain.

### PAROCHIAL SCHOOL CONFERENCE

★ A conference on parochial schools was held at the Good Shepherd, Augusta, Ga., for the province of Sewanee. Clergy, teachers and just interested individuals from several southern dioceses attended.

### LAYMEN SPONSOR SERVICES

★ Laymen of Charleston, S. C. are again sponsoring noonday services in Lent at St. Philip's. The preachers also are holding forth each Wednesday evening, the services rotating among the Episcopal churches of the city. The preachers are Bishop Caruthers of South Carolina; Bishop Nash of Mass.; Bishop Keeler of Minnesota; Bishop Juhan of Florida; Bishop Dandridge of Tenn.; the Rev. James W. Kennedy of Lexington, Ky. and the Rev. Ray Holden of Raleigh.



**TOWN AND COUNTRY CHURCHES** get a lot of attention these days. Attending a recent conference were Bishop Horstick of Eau Claire; Bishop Hubbard of Michigan; Bishop Kirchhoffer of Indianapolis; Bishop Page of Northern Michigan; the Rev. Samuel N. Keys of Waynesville, Ohio, and the Rev. C. D. Braidwood of Lapeer, Michigan, where this particular meeting was held



# EPISCOPAL CHURCH NEWS

## TOWN AND COUNTRY CONFERENCE

★ Town and Country churches was the theme of the mid-winter alumni meeting on January 30 at Seabury-Western Seminary. The speakers were the Rev. Clifford Samuelson of the National Council; Prof. E. Dargon Butt of the seminary faculty; Archdeacon Norman L. Foote of Montana; Prof. Rockwell Smith of Garrett Bible Institute, and student Donald A. Stivers, who attended one of the rural work projects last summer.

## JUDGE ADDRESSES YOUNG PEOPLE

★ Judge Harry W. Lindeman of the juvenile and public relations courts of Essex County, New Jersey, was the speaker at the meeting of young people of Grace Church, Orange, N. J., January 29. Parents attended as guests.

## CONFERENCE OF STUDENTS

★ Students of colleges in New Mexico and Southwest Texas, organized as Canterbury Clubs, held a conference at St. Mark's-on-the-Mesa, Albuquerque, with 50 present. Speakers were the Rev. Gray M. Blandy, professor of Bible at the University of Texas; Bishop James M. Stoney; Miss Johanna Mott of St. Clements', El Paso, and the Rev. Bancroft P. Smith of St. Andrew's, Las Cruces.

## BISHOP SUFFRAGAN FOR CALIFORNIA

★ Unanimous consent for a suffragan bishop, requested by Bishop Block, was voted at the convention of California, held at Grace Cathedral, January 31 and February 1. Bishop Walters of San Joaquin was the speaker at a missionary mass meeting,

and there were a number of speakers at a dinner which marked the 100th anniversary of the diocese. Another highlight was the sermon of Bishop Parsons, retired, at the opening service in which he reviewed the history of the diocese.

## CLERGY CONFERENCE AT SYRACUSE

★ The clergy of Central New York held a clergy conference February 6-7 at St. Paul's, Syracuse. The speaker was the Rev. Garfield Williams, retired dean of the cathedral at Manchester, England, who is now locum tenens at Lowville, N. Y.

## BRYAN GREEN IN BOSTON

★ The Rev. Byran Green, missionary from England, was the speaker at a service held at Trinity, Boston, February 9th. It was in preparation for a preaching mission that he will conduct in the diocese of Massachusetts next fall.



**THE REV. W. JEFFREY ALFRIEND** and the **REV. G. PAUL REEVES**, both of Tallahassee, Florida, are real sky pilots and take to the air when they have travelling to do

## CHINESE MISSION CONSECRATED

★ The climax of a dramatic program of church development came on January 29th with the consecration of the chapel and the dedication of the vicarage at True Sunshine Chinese Mission in Oakland, Cal. The event is of more than local significance inasmuch as both the National board of the Woman's Auxiliary and the department of home missions of the National Council have contributed large sums of money to the construction of the plant, and the parish hall is named in honor of the former executive secretary of the Woman's Auxiliary, Miss Grace Lindley.

Over 300 persons taxed the capacity of the new chapel as Bishop Block knocked for admission and proceeded to the sanctuary. Bishop Block was attended by the Rev. Daniel G. C. Wu, retired, former vicar of the mission; the Rev. Joseph K. Tsukamoto, vicar of Christ Church, San Francisco; the Rev. Clarence Lee, vicar of True Sunshine, San Francisco; the Rev. Stephen S. H. Ko, vicar of True Sunshine, Oakland; and the Rev. Henry T. Praed, dean of the convocation of Oakland. The worship of the congregation was led by the combined choirs of the two Chinese Missions.

In his address Bishop Block traced the history of the Mission from the time of its founding by Deaconess Drant, who gathered together the nucleus of the congregation and brought a young Chinese, Daniel G. C. Wu, from Honolulu, to assist her in the work. The Bishop then went on to speak of the thirty years of service rendered by the Rev. Mr. Wu, in whose honor the new chapel was dedicated. He spoke feelingly of the appreciation of the diocese to the countless friends of Mr. Wu who had made the buildings possible. The Rev.



Mr. Wu responded to the Bishop's address, speaking in English and in Chinese, and expressing his thankfulness and his happiness at the evidences of the sound foundation and flourishing condition of the work.

At the close of the service, the Bishop announced that, by the desire of the congregation and with the permission of the standing committee of the diocese, the mission would be known henceforth as the Mission Church of Our Saviour.

### BISHOP REPORTED ARRESTED

★ A news bulletin broadcast by a New York station stated that Bishop Ronald O. Hall of Hongkong said that he was appealing for the release of Bishop Quentin K. Y. Huang, who, he said, was arrested in Kunming by the Communists for political reasons. The National Council has no information to explain or supplement the radio statement.

### LOUIS PITT MARKS ANNIVERSARY

★ The Rev. Louis W. Pitt celebrated the tenth anniversary of his rectorship of Grace Church, New York, on February 5th and told the large congregation that "during the decade I have at no time been fundamentally discouraged. I have not experienced frustration and defeat in this catastrophic era, characterized as it has been by a second world war and by extraordinary social and political readjustments." He said that he hoped to pass on to his successor, when the time comes, "a strong, vigorous, united parish to accomplish in the future the sort of work that has characterized the parish for many years."

He urged wholehearted support of Bishop Donegan who is to succeed Bishop Gilbert at diocesan next January. Bishop Donegan visited Grace Church the following Sunday, February 12th, for a confirmation service.

### ECUMENICAL RELATIONS COMMISSION

★ Bishop Angus Dun of Washington was elected chairman of the joint commission on ecumenical relations at a meeting held at Seabury House, February 1-2. The vice-chairman is Dean Lawrence Rose of the General Seminary and the secretary is the Rev. Floyd W. Tomkins. The conference was convened by Bishop Sterrett of Bethlehem.

Since this commission was appointed to take the place of the old faith and order commission it was charged by General Convention with the responsibility of the faith and order movement and for all cooperative action between the World Council of Churches and the Federal Council of Churches. It was charged by General Convention with full responsibility for "all matters of an ecumenical nature, especially to those referred from the first assembly of the World Council of Churches, for which we have joint responsibility," and the commission was further instructed "to see that the Church is kept informed as to progress in this field of ecumenical relations, especially at the grass roots level, and that it be held responsible for maintaining and furthering the close fellowship and cooperation of the Episcopal Church with the World Council of Churches and the Federal Council."

A considerable amount of time was given to the representation of the Episcopal Church on the various committees and commissions on faith and order, the World Council and the Federal Council. A special nominating committee is to nominate 27 representatives for the next biennial meeting of the Federal Council and the representatives from the Episcopal Church to the faith and order conference of 1952 in Lund, Sweden. This commission is to nominate to the Presiding Bishop the names of those who will represent our

Church in all official capacities, save where the World Council or Federal Council has elected members to committees or commissions from our official delegates. Mr. Charles P. Taft and Bishop Dun are on the central committee of the World Council.

In setting up a tentative budget for the work of the commission, the meetings to be held during the triennium were considered and sums allocated for delegations, including meetings of the executive committee and central committee, the executive committee of the Federal Council, executive committee on faith and order and the biennial meetings of the Federal Council.

In discussing the whole relationship of our Church to the Federal Council it was discovered that the policy of the Federal Council in effect was made at the biennial meetings, where all Churches were fully represented and that even on the executive committee which handled interim matters the membership was still a proportionate representation from the Communion themselves so at all times matters of policy are under the scrutiny of all participating groups.

Bishop Sterrett, chairman of our delegation to the Federal Council and the member of its executive committee for ten years, declared that it was possible to register a vote in the negative whenever any denomination could not fully subscribe to the matter voted on. He also made it clear that General Convention and its actions guided the Episcopal delegation in its decisions. One of the great problems of the ecumenical movement is the general lack of information of the participating members.

### NORTHERN MICHIGAN CONVENTION

★ Northern Michigan has ceased to be an aided diocese by voting at the convention held at Marquette, January 25-26, to relinquish the grant it has been receiving from the Council.



# EDITORIALS

## The Atoning Life

SOME weeks ago The Witness ventured to express the belief that one of the needs in religious thought and life was a clear and simple definition or interpretation of the common theological words and phrases, so that they might make sense to the average layman and thus become for him really creative and enlightening in his daily life and thought. We gave samples of such phrases and, as evidence of what we meant, tried our hand at a simple interpretation of "The Sacramental Life." We then urged our readers to try their hands at a similar re-interpretation of other common theological terms and to submit them to us. So far, our suggestion has not borne fruit. So, we are going to try again with our own definition of another common theological term.

"Atonement" is a word in the Christian vocabulary not so often heard and seen as it was two generations ago. It remains, however, the expression of one of the most profound and most practical truths of Christian thought and life. It ought to be a light and a stimulus to every Christian wayfarer in a confused and violent world today. Its essential, inner meaning is clear and constitutes a revolutionary challenge to men's present habits of thought and action.

In the history of Christian theology, "Atonement" has had many interpretations, varying in accordance with the cultural level of the age. Underneath them all have been these basic facts: Man has sinned by flouting the will of God. Man is too weak and ignorant to make himself over. God therefore enters into mankind in Christ and gives humanity the power he lacked to transform its character. That these are the basic facts assumed by all interpretations of the doctrine of the Atonement would probably be agreed to by Christian theologians. The perennial problem however, always remains: How shall the renewing power of Christ actually become operative in

humanity as a whole or in individual characters?

We believe that the first step toward answering this question is a recognition that the principle of the divine Atonement is a living fact as between man and man; that what our Lord did for sinful humanity we ordinary mortals are, or may be, doing in our relations with one another. Christian theology declares that the divine suffering of Christ brought new life to mankind because he had completely identified himself with humanity. No one who has had intimate experience with gross sin in the persons of stubborn sinners can possibly doubt that the principle of

the divine Atonement can effectively work its renewing miracles as between man and man. John Doe and James Roe are intimate friends. They live together and have mutual interests. John falls deeper and deeper into gross sin. His new interests are revolting to James; they threaten to break the long friendship. But James, having in him the spirit of Christ, refuses to let the fellowship lapse. He continues to live with his friend, to go with him into places and atmospheres which nauseate him. He refrains from preaching or expostulation. He simply stands by, day after day and month after month. He suffers acutely through all this sad experience. But he maintains through it all his own ideals. John at last, like the

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### "QUOTES"

THANKS to Jesus, the Kingdom of God is not up in the clouds. It is as real as politics and trade. In the strength of His life we ask ourselves, Who is my neighbor? And of ourselves, inspired by Him we answer, It is the man and the woman farthest away from us, between whom and ourselves yawns the deepest gulf of prejudice and tradition. We make ourselves morally responsible for our world. With our life's blood we sign an immense bond. We will carry the law of human fellowship into every part of human experience.

—By HENRY S. NASH  
The Atoning Life

★

Prodigal in our Lord's parable, comes to his senses and returns to his old interests and to the never-changing fellowship of his friend James. It is James' suffering and steadfastness that works the miracle of renewal. Not a rare instance this. It is duplicated over and over in families, in friendships, in prisons and hospitals. Something like it is taking place on a large scale in the work of "Alcoholics Anonymous." The eternal principle of the redemptive power of suffering, as between man and man, is in action all around us, had we eyes to see and courage to test. And the more clearly we do see it and the oftener we are brave to test it in our own relationships, the



sooner will we realize that the divine Atonement of our Lord is being implemented by him in a thousand human fellowships. The Apostle Paul was driving at the same truth when he said, "Ye suffer fools gladly, seeing ye yourselves are wise."

We believe that it is also pertinent to point out that in all the international problems of today the only possible solution is in the application of this same principle of the atoning life. Fulminating against the dreadful sins of Russia, of Spain, of Nazism gets us nowhere but onto the horror-go-round of futile recrimination and worse-

than-useless threats of military force. Only a willingness to suffer humiliation if need be and to re-create fellowship with sinners at any cost will ever get this poor world off the dead-centre of self-defeating greed and violence. Some nation or people has got to take the initiative and break the vicious circle of competitive self-righteousness and take the glorious risk of surrendering righteous claims and armed menacings for the sake of new fellowship, at any price of suffering for itself. Could any nation be better cast for that role of the atoning life than America?

# Current Movements and Christianity

## PEACE MOVEMENT: Ally, Competitor or Both?

By KATHARINE C. PIERCE

**T**HE peace movement is not only an ally of Christianity but an integral part of it. It is a well established fact that for the first three centuries of our era Christians were pacifists by definition.\* It is not, however, the purpose of this paper to trace the history of pacifism but to approach the subject from a contemporary point of view.

Twenty years ago the Lambeth Conference said "War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord, Jesus Christ. We believe that as Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the fatherhood of God and the brotherhood of all mankind." The following year General Convention incorporated this statement in a general resolution on world peace and went on to urge that the naturalization laws be modified to admit conscientious objectors to citizenship provided they would be willing to serve as non-combatants. The pastoral letters for years reiterated this condemnation of war. As late as 1939 the Bishops said "War as an instrument of national policy is a hideous denial of God and his condemnation rests upon it. It is rationally unjustifiable, morally indefensible, and religiously irreconcilable with the love of God and our neighbor. And it is wholly incompatible with the teaching and example of our Lord Jesus

Christ." Though at that time the war in Europe had started the pastoral goes on to say "We recognize, however, that there are times when peaceful expedients having failed, men are inescapably involved in war, and we sympathize with all those whose conscience then impels them to participate in armed conflict. God does not will war. The vast majority of mankind of every nation do not will it, but man's refusal to accept God's will brings upon the human race this accursed thing. He has shown us the way, and said 'Walk you in it,' but we have refused."

This seems to put the burden of proof on those who participate in armed conflict and not on those who for conscience sake cannot do so. Two years earlier the Oxford Conference had condemned war as "a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified." It then stated three positions that Christians hold in regard to war, some take the pacifist position, some would participate only in just wars and some believe that the state is "the agent divinely appointed" to preserve a nation and therefore can require any service of its citizens.

### Delaware Statement

**T**HERE were several conferences before the United States entered World War II that analyzed the situation from the Christian point of view, among them an international one in

\*Historical Continuity of Christian Pacifism by John Yungblut in "Peace is Possible."



Geneva in July 1939 said that "War is an evil and non-Christian method." The Federal Council's commission on a just and durable peace was appointed about this time. Its meeting in Delaware, Ohio, in March 1942, put forth certain guiding principles among them the statement that "moral law undergirds the world;" another that "means must be found to effect peaceful change" because "the prestige of Christianity has been gravely impaired by the frequency with which so-called Christian nations have used violence as a method of international change." This commission has now become the Church commission on international affairs with officers and members from nineteen different countries.

The Lambeth Conference had been unable to meet between 1930 and 1948 because of the war. When it did meet two years ago it reaffirmed its resolution of the previous conference. The Assembly of the World Council of Churches followed immediately after Lambeth. It stated that "War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man." In carefully chosen words it described the three positions taken by Christians as "1. There are those who hold that, even though entering a war may be a Christian's duty in particular circumstances, modern warfare, with its mass destruction, can never be an act of justice. 2. In the absence of impartial supranational institutions, there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary. 3. Others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and they desire that the Church should speak to the same effect."

It will be noted that the Amsterdam assembly did not say anything about the state being a "divinely" appointed agent as Oxford had. There was a debate about the first position, some of the leaders, notably the Bishop of Chichester though not himself a pacifist, maintained that with obliteration bombing and atomic weapons no war can be called "just." Lambeth, General Convention, the House of Bishops, the Federal Council and the World Council of Churches are agreed that war is incompatible with the way of Christ. It is therefore evident that the leaders of the Churches think of the peace movement as not only a legitimate activity but a real part of the Churches business.

## Episcopal Action

THE attitude of the Episcopal Church toward pacifists has changed since the first World War. There were rectors then who were deprived of their parishes and in one case, Bishop Paul Jones, of his missionary district. He was never fully reinstated and never had another diocese. There is no doubt that the Church has a deep sense of regret if not of shame for this treatment of a great spiritual leader. It may be that this incident had a bearing on the treatment of rectors and bishops during the last war. No rector lost his parish and no bishop lost his diocese. On the other hand seven bishops who are members of the Episcopal Pacifist Fellowship have been elected and consecrated since the United States went into the war. The largest pacifist organization that is based on religious conviction is the Fellowship of Reconciliation founded at the beginning of World War I. Eleven years ago the E. P. F. was started as an affiliate of it, the first of the denominational fellowships of which there are now nine. We believed that through our churches we could reach many people hitherto unconnected with any peace group. There are two types of membership: regular membership, "In loyalty to the person, spirit and teachings of Jesus Christ, my conscience commits me to his way of redemptive love and compels me to refuse to participate in or give moral support to any war"; associate membership, "I agree that war is monstrous evil and confess the sin, personal and social, which leads to involvement in it; and dedicate myself to the establishment and maintenance of a true peace, advocating such social, economic and international readjustment at whatever cost to class privilege and to nationalistic prestige and self-interest as may be necessary to remove the causes for war and to abolish it as a fact." The growth of the organization is slow but steady. The membership is now about 950. The Fellowship is not officially recognized by the Episcopal Church but it is generally regarded as the peace organization of the Church.

Canon Raven wrote one of the preliminary papers for the Oxford Conference in which he said that just as slavery had been the great evil in the last century so war is the great evil of this and that it is right that all of our energies should be concentrated on ending it. Surely the people most concerned and also most able to do this are those who call their Saviour the "Prince of Peace."

## QUESTIONS FOR DISCUSSION

1. Discuss, pro and con, the statements of Lambeth, General Convention, Pastoral Letters, to determine whether or not the group agrees with them.



2. What is an absolute Pacifist required to do: in peace; in time of war?
3. What is meant by a "just" war? Do you think that any recent wars, international or civil, have been "just"?
4. What position was taken by the Amsterdam Conference on the question of war?
5. Do you think that the state is "the agent divinely appointed" and therefore may require any service of citizens?
6. What alternative does a pacifist have under U. S. law in wartime?
7. What was the record of the Episcopal Church in world war one? in world war two?
8. Discuss the difference between the two types of membership in the Episcopal Pacifist Fellowship.

# The Meaning of the Creed

The First of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

WHATEVER else one may say of the Christian religion, one is compelled to say that it is rooted in history. It took its rise, as D. W. Forrest reminds us, "not in an abstract conception of what might be, but in recognition of what had been." ("The Christ of History and Experience," p. 5). It revealed itself, from the beginning not as a speculative theory, but as a loyal response to a fact. That is the bond that unites the entire New Testament. That is the nucleus about which Christian doctrine and Christian exhortation revolve.

It was the "Good News" about Jesus that the first Christian preacher proclaimed. As we all can understand, the Jewish Sanhedrin would not have complained that Peter and John had preached about God. They could have spoken to the full of the kingdom and of Messiah. But to escape the wrath of the Sanhedrin, it was the name Jesus that they would have had to omit. Bravely, they replied: "We cannot but speak the things which we have seen and heard."

It was the same with St. Paul. He went storming up the road to Damascus, breathing fire and slaughter, but it was not against a principle that he was to fight, it was against a person. It was Jesus whom he persecuted. And, later, it was this same Jesus for whom he was ready to be bound and to die.

What St. Paul testified to at Corinth was that the Christ was Jesus and not the far-less pointed and less accurate testimony that Jesus was Christ. For, this latter, rather fashionable doctrine of the finite, limited, struggling, crucified God, with whom we cooperate as comrades and fellow-soldiers in the fight against evil, is a travesty on the New Testament. It seems to some of us that it is this that lies at the base of the despair and cynicism that threatens to take our earth. For, anyone who thinks about it more than superficially, can readily understand that the idea of God and ourselves, joined together in a partner-

ship of crusade and good-comradeship, lacks that flame which empowered Christian men in innumerable crises, when they have worshipped the God who is saviour and victor . . . the God who gave his Son to triumph over the forces of evil on his cross; the God through whom—in the greatness of his love and mercy—we are not merely anxious spectators in an undecided warfare, but are already "more than conquerors."

I have used these introductory paragraphs in an attempt to place the emphasis where it belongs in such a treatment as this of the creed. For, frankly, the creed is a battleground between the Church and the men and women to whom the Church would minister. If you should challenge the mythical average business man today, as to what he felt the creed of Christendom to be, he would probably reply that it is a document of "philosophical or theological opinions" which Tom, Dick, and Harry do not understand, but to which the Church asks them to subscribe as the price on their entrance into the kingdom. Yet, this is precisely where this man would be confused about the Christian gospel, and its meaning. For, it is here that there is a remarkable distinguishing element in Christianity, which sets it apart. For the philosophical patterns of the Platonists, the Stoics, the mystical religions of the East, all drew their powers elsewhere than from the actual world of fact and history. To them, the world was something from which to escape, something to transcend, rather than the earthen vessel for God's self-revelation. But, a Christian, when he wishes to feed his faith in the living God, "turns his eye upon history, and upon a history; upon a life and a passion; and upon a life after a passion."

To put it another way, from Canon Wedel's little pamphlet, "Just What Is The Creed?", the creed contains no noun clause. It does not say, "I believe that." A philosophical belief, or a purely theological one, would begin, "I believe that." The creed instead says, "I believe in." And that



which is believed in, is not an opinion about God, or an opinion about a man called Jesus. The Creed says, "I believe in God"; "I believe in Jesus Christ." The significance of the little word "in" is profound, for it expresses an act of allegiance. It is an expression of trust in a name, a Father who has made heaven and earth: His Son, our Lord, who was conceived, born and died.

Actually, adds Canon Wedel, if we return to the question, "Just What Is The Creed?", we have the answer in the word, "gospel." For a gospel is "Good News." News is always about action! There it is about the God-man: "was conceived," "born," "suffered," "was crucified," "buried," "descended," "rose again," "ascended." That, if you please, rather startlingly describes and identifies the Creed. Not a summary of a law, not a demand, not an ideal, not even a description of a program for the improvement of the human race. But, rather the declaration of what has been done, on the stage of history, and of eternity, by God, for men, his sons.

### The Development of the Creed

**A** QUESTION which we frequently hear is; "When was the Creed written?" It is a reflection of the kind of world in which we live. To us, writing, printing, publishing, is an accepted fact, a necessity. This book was published in 1800, another in 1614, another in 1949. But it was not so in the world of the Apostles. Just as the mission of the Apostles was first to proclaim the faith orally, so the composition of the sacred writings was an after-thought. The creed was, at first, orally, taught to the catechumens (candidates for the faith), and formally professed by them at their baptism. For a long time, the rule of faith was considered to be a secret and was withheld, even from the catechumens, until the last stages of their instruction. This helps to explain the fact that only fragmentary evidences of the creed are found in sub-Apostolic writings. Even as late as St. Augustine (4th century), we find him seemingly articulating a principle: "No one writes down the creed that it may be read."

Historically, creeds may be divided into two broad classes: baptismal and declaratory. A very simple confession, corresponding to the Trinitarian formula, and into which believers were baptized, formed the earliest type of the baptismal creed. G. F. Maclear tells us that a few days before baptism, the creed was delivered to the candidates, accompanied by a sermon explaining it. Thus the Apostolic constitutions describe the catechumen as declaring, at the time of his baptism:

"I believe in the only true God, the Father, the Almighty.

And in His only begotten Son, Jesus Christ, our Lord and Saviour,

And in the Holy Ghost, the Life-giver."

But as early as Tertullian, who lived in Carthage, about 200 A.D., the confession carried more than was mentioned above, and included, besides belief in the three persons in the Trinity, repentance, remission of sins, and the Church.

Now, the declaratory creeds, are those which, instead of being recited at the time of baptism, were repeated in the public offices of worship of the Church, particularly at the time of the celebration of the holy communion. Gradually, the custom spread from the east to the west, especially to the churches of France and Spain. However, there is little written evidence of any formal creed, until we come to the time of Irenaeus who, as Bishop of Lyons, in 177 A.D. left written evidence of a confessional creed which includes the majority of the articles now present in the Apostles creed, meaning:

Belief in:

One God, the Father Almighty

The Maker of all things in heaven and earth,

One Lord, Jesus Christ, the Son of God,

In His incarnation, and his birth of the virgin His passion

His resurrection of all men at the last day.

At the end of such a confession, Irenaeus says:

"No otherwise have the Churches in Germany believed, and delivered, nor those in Spain, nor the Celts, nor those in the east, nor in Egypt, nor in Libya, nor those established in the central parts of the earth. But as the sun, the creature of God, is one and the same throughout the whole world, so also the preaching of the truth shineth everywhere, and lighteneth all men who wish to come to a perfect knowledge of the truth."

It is unlikely that a reliable writer, such as Irenaeus, could, or would have written thusly, if he had not known that the creed had wide acceptance. Incidentally, such unity, as he describes, was about to be broken, for it was not long before the breath of heresy began to blow such a storm, that even the Council of Nicea could not quiet it.

### Creed Is Limited

**B**EFORE launching into any of the specific statements of the creed, I would like to take this opportunity to offer a warning, this: The creed is limited. The life of the Church, its outreach, its comprehension, its intellectual and spiritual vitality, are not exhausted by the act of confessing its faith. Karl Barth is insistent in saying that even the proper proclamation of the



Church's faith has two inevitable frontiers (to paraphrase him):

The first of these is sacrament, through which the Church is reminded that all of its words, even those blessed by God's word and spirit, can do no more than aim at the event itself, in which God has to do with man. While both baptism and holy communion are channels for the increased revelation of the nature of God to man; they are also, and importantly, the revealers of the boundaries of what can be said, and understood, and, to that extent, comprehended of God by man. The reality that is God is always beyond sacrament, however much it is in sacrament.

The second frontier, which the creed faces, in its proclamation, is that of human life itself, its weaknesses, its confusion, its sinfulness, its tenuous quality. When St. Paul says, "For now we

see through a glass darkly, but then, face to face," or, "Now I know in part; but then shall I know even as I am known," he is underscoring, for all men, the limitless quality of the coming kingdom, as contrasted with the limitations of this present age. But he is also underscoring for men, whose tendency is to exalt their own knowledge, their own comprehension, their own perception beyond their proper bounds, the bluntness, the dullness of the implements upon which they are forced to depend for their comprehension of God and truth.

#### QUESTIONS FOR DISCUSSION

1. What does the author mean when he says that the creed is rooted in history?
2. What facts caused the persecution of the Apostles?
3. What is the difference between saying that "Christ was Jesus" and "Jesus was Christ"?
4. Discuss the difference between saying "I believe that" and "I believe in."
5. What creed did catechumens recite at their baptism?
6. What creed was recorded by Irenaeus?
7. What does the author mean when he says that the creed is limited?

## Civil Liberties and World Peace

By CLIFFORD J. DURR

Former Member of Federal Communications Commission  
President of the Lawyers Guild

FOR several weeks I collected notes for this paper. Most of them were made obsolete by a newspaper headline a little later: "Truman Reports Atomic Blast in Russia." Such is the rate of obsolescence in our modern scientific age.

The issue of our time is life or death for the human race. The scientific genius which split the atom has not yet devised a photo-electric cell for sorting out those to be saved from those to be destroyed by the force it has unleashed, nor will it do so. That force is wholly impersonal and impartial and will continue to be.

If there ever was a time in which all nations and all people are "members one of another," that time is now. We shall be members together in life or in death. We can decide together which it shall be, but some of us cannot make a decision for the others opposite to that which we want for ourselves.

I believe most of us glimpsed this quite clearly in the first flash of the bomb exploded over Hiroshima. But that was four and a half years ago. The flash passed quickly and the radio-active clouds soon floated away and were dissipated high above the earth. The two hundred thousand or more men, women and children who died at Hiro-

shima, in time, became statistics in our thinking, to be added to the casualty estimates of a pre-modern age world war. Percentage-wise they did not affect the total very much.

In time, also, our glimpse of understanding of our now unseverable ties with mankind was likewise forgotten.

We now seek our safety in a supremacy in atomic weapons and in the planes and missiles necessary to carry them to their appointed targets. We shall not find safety in such a supremacy, however overwhelming it may seem to be.

I do not say this because of official reports of an atomic explosion in Russia. Our ablest scientists have been telling us for a long time that there can be no such thing as a monopoly of scientific knowledge. Einstein warned that nature plays no favorites in the bestowal of her secrets; that what she tells to one, she will, in time, tell to any diligent and persistent enough in asking. We now seem shocked by the demonstration that the men who made the bomb knew what they were talking about. Russia, somehow, seems guilty of exceptionally sinister behavior in appearing to have done in four years what our scientists estimated might require as much as five years. An editorial from one of our Washington newspapers offers consolation that somehow does not console:

Speech before the Episcopal League for Social Action, San Francisco, California.



"The mere fact of the explosion," it says, "does not necessarily mean that the Russians have the capacity to make bombs in quantity." "No one knows for sure," it continues, "but it is unlikely that Russia has yet developed a method similar to our gaseous diffusion process for quantity production of fissionable material."

The lethal efficiency of our present bombs has, of course, made obsolete the very primitive type that was exploded at Hiroshima. Perhaps Russia's bomb, if she has it, is no more efficient than our Hiroshima model. If so, we still have a four year lead in the power to kill. But what does one do with that kind of time?

### The Ideal Weapon

WHILE the atom occupies the headlines, we read less conspicuous stories, from time to time, about studies of the mysterious cosmic rays of the sun and of shock waves somehow related to the pulsation of the stars. Now, Dr. Brock Chisholm, director general of the world health organization, tells us that even our most modern atomic weapon is already outmoded as an efficient lethal instrument. A newly developed bacteria, he says, is the "ideal weapon, militarily speaking." It is simple, light in weight, easily prepared and can be produced at a cost that is within the reach of the budget of the smallest nation. Above all, it is efficient. Seven ounces, he estimates, if spread wide enough, can wipe out all mankind. He roughly estimates the casualties of another world war at nine-tenths of the human race.

I do not believe that the way to peace lies in frenzied preparation for death.

I do not believe that men or nations can be frightened by other men or nations into a state of sweet reasonableness. On the contrary, I believe that frightened nations, like frightened men, are likely to be not only unreasonable, but dangerous.

I believe that if the present tensions and the present armament race between east and west are continued much longer, the resulting accumulation of fear and hatred will destroy all that makes human life meaningful, if not all of human life.

I do not believe that personal or national prestige is of much account when weighed on the scales against survival. I think there are occasions when nations, like individuals, must swallow their pride in order to save their deeper self respect.

At this moment of history, I would rather gamble my future on a belief in the basic decency, as well as the desire for life, of men everywhere than upon a preponderance of atomic weapons.

We are alarmed by the report of one atomic

blast in Russia. Is it not reasonable to assume that the people living behind the iron curtain are not basically very different from ourselves and that they have been even more alarmed by continuous reports of our growing stockpile of increasingly efficient atomic weapons, and that fear is an important, if not the most important motive, behind their behavior which frightens and angers us?

I would like to see this country launch an all-out world war against fear.

In our international relations, I would like to see us first remove all obstructions from our own eyes, whether they be mote or beam, in order that we may better see to remove similar obstructions from the eye of our neighbor.

I am neither a scientist nor a military expert. I may be entirely mistaken in my fears. It may be that Dr. Chisholm is mistaken in his appraisal of the lethal efficiency of the new biologic agent. It may be that, with the tremendous wealth it has, this country can continue indefinitely such a military ascendancy that no other nation will dare attack us, and that we shall have the self-restraint never to unloose our own destructive power. But shall we then have the peace we want?

Through economic and military assistance to the nations of Western Europe we seek to establish an "equilibrium" in order that time may be afforded for tensions to relax and problems somehow to solve themselves. If such an "equilibrium" is established can it be more than a delicate balance of mutual fears? Will one fear destroy the other or will both continue to grow as they feed on each other? Is an "equilibrium" enough to offer people who have twice known the devastation of war in the space of one quarter of a century? In what direction lie their hopes? What destiny challenges their efforts? Even survival can lose meaning when hope is absent.

Is our best legacy to our children and their children to be military and economic dominance in a world stalked by war?

Suppose war should come while we are strong and ready and that we so completely destroy all rival military power—active and potential—that it is no longer necessary to maintain our own. Can we then live in peace with ourselves as we contemplate the fruits of our victory?

Today we have such power as we never dreamed of before, but it does not reassure us. We are afraid and we are not even certain of the source of our fear. We say it is Soviet Russia and Communism but we suspect that it may lie in our own distrust of ourselves. In our fear, we turn to the worship of power as the god of our salvation. We make to it burnt offering of our most



precious possessions—the freedom of our minds and souls—and demand that all others conform with the pattern of our worship, lest the god be offended. But we know in our hearts that the god is false. We know that power is not enough, that essential ingredients are missing from our formula for peace. We must seek those ingredients with all our hearts and minds.

But the god of power is a jealous god who does not readily share his sovereignty. Will he let us pursue our search so long as we worship at his altar?

That freedom of conscience, freedom of speech, discussion and of association, guaranteed to us by the first amendment to our Constitution, are essential to our search. They are our avenues to the future, but notwithstanding such guarantee, our avenues are rapidly being closed before us by barriers of fear and suspicion.

### A Loyalty Case

**R**ECENTLY I received an irate letter from a college professor for whom I have a high regard. He was taking exception to a statement I made before a committee of the United States Senate in opposition to the Atlantic Pact. He said my discussion of the issues of international law involved was wholly unsound. He may have been right and I may have been wrong. The professor has the advantage over me. He has taught international law and I have only studied it—years ago as a student in law school.

I studied international law at a time and place when the League of Nations was a vital issue—in England in the immediate aftermath of World War I. I remember the depression and despondency that came over my English friends with the announcement that the United States would not enter the League. They said that the League could not be successful if any major nation stayed out of it. They feared that another world war might soon be in the making, though they could not then foresee the source. I have talked to many scientists, I have seen the ruins of Warsaw and the rubble heap that was the Ghetto. I have even talked to Dr. Chisholm. I feared that the formation of rigid power blocks within the United Nations might destroy it just as the League of Nations was destroyed. Perhaps these things affected my legal judgment. But the professor would have been more helpful in saving me from future mistakes if he had been more specific about the errors of law involved. He made his point by characterizing my argument as typical of the Communists position.

Recently I represented a government employee in a “loyalty” case. The charge against him was

disloyalty to his country. There was no accusation of any illegal act, nor of any impropriety or lack of diligence in the performance of his duties. On the contrary, there was no blemish of any kind on an employment record of eleven years. His immediate supervisor and the head of his branch both testified to his ability and reliability as an employee and his loyalty to his job. His military record was outstanding. It included a promotion for valor in combat, a silver star for bravery and two wounds, one resulting in a permanent, though partial disability. But he was a sort of idealist. Before the attack on Pearl Harbor he had been something of a pacifist in his leanings and had opposed peace-time military conscription. He had, prior to the war, held a brief and casual membership in two organizations, “respectable” in the political climate of that time but subsequently declared “subversive” by decree of the Attorney General. Though a Southerner, he did not believe in racial segregation. A few of his associates were listed as subversive in the secret dossiers of the Federal Bureau of Investigation, though he was never able to ascertain the nature of their subversiveness. The loyalty board of his department found that “on all the evidence” reasonable grounds existed for the belief that he was disloyal to his government, but it refused to state which particular evidence led it to its conclusion. The cabinet officer who heads his department sustained the judgment below. On the final appeal to the loyalty review board he was given an opportunity to demonstrate his loyalty affirmatively. He was asked about his views on the Atlantic Pact.

His answer was not the best for winning his case. His first-hand experience with war had not convinced him that force was a desirable means of settling international differences and he said so. But for reasons unstated, he was finally cleared. Perhaps his military record had something to do with it. His ordeal, from the time he was first served with “interrogatories” until his final clearance, lasted about a year.

But can a man ever be completely cleared of the suspicion of disloyalty placed upon him by his own government? Can the toll upon his emotions, taken by a year of worry about joblessness and the support of a wife and two children ever be replaced? Is there a cure for the hurt of being shunned by his fellowmen, lest the taint of his guilt be attached to them by association?

I have read of a somewhat related trial of a beloved officer of the Episcopal League for Social Action. I know nothing of canon law. Perhaps the proceedings and judgment in his case were



in strict compliance with established law. But it disturbs me, as a layman, that a Christian minister, should lose his church for seeking peace through promoting friendship, or even for associating with "sinners" and "publicans," if such was in fact the nature of his associates.

(To Be Concluded Next Week)

## Talking It Over

By W. B. SPOFFORD

**S**ENATOR Brian McMahon's proposal that the U. S. spend fifty billion to help the people of the world, instead of spending a comparable sum on H-bombs and rockets has stirred up a lot of favorable comment. Newspapers everywhere gave the speech full coverage and the New York papers, and I presume others, have encouraged discussion of the proposal in their correspondents columns.

One of those to endorse the Senator's ideas is our own Bishop Scarlett of Missouri, who is the chairman of our commission on social reconstruction and is also chairman of the Federal Council's department of international justice and goodwill. So it is nice to report that he, in a telegram to the Senator that was made public by the Council, called the plan a "bold, imaginative and constructive approach to the problems of delivering the people from the nightmare of atomic warfare. To harness the creative energies of men and the God-given energies of nature in the struggle against poverty, ignorance, disease and despair offers our best hope of fellowship, the one sure preventive of war. I am sure that the people of our Churches will respond warmly to the spirit and purpose of your proposals."

Who knows, maybe with a few more fears aroused by the Hell-bomb, and a bit of a rise in the number of unemployed from the present official figure of 4,480,000, we may muster up enough courage to give belated recognition to a fellow Episcopalian, who said nearly three years ago the very things the Senator is now saying. Henry A. Wallace, in an address to the members of the French Chamber of Deputies on April 23, 1947, advocated that fifty billions be made available through UN to help devastated and backward areas. He said also, in that same speech, that it would be cheaper for the world to finance this kind of program than to finance such huge expenditures on instruments of worldwide death.

I am sure we are all delighted that Mr. Wallace's sane proposals have again been brought forward by Senator McMahon. It is gratifying also to learn that Bishop Scarlett supports these proposals, as other churchmen in great numbers

undoubtedly will. And in doing so I think it would be nice to give a pat-on-the-back to a Christian statesman who has been taking a considerable kicking around for having the courage to lead the procession.

## They Won't Grow in the Sack

By WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

**O**NETIME in the spring when I was a boy, my venerable grandfather, who had given us some seeds which he himself had raised, asked if I had planted them. Upon my saying that I had not yet done so, he replied "They won't grow in the sack!" I have thought since how applicable this remark is to a good many situations in life. Abilities are of little use unless we put them to work.

Some of the most precious gifts which a confirmed Christian has are the gifts of the Holy Spirit which he received at his confirmation namely; wisdom, understanding, counsel, ghostly strength, knowledge, godliness, and holy fear. These are the gifts for which the bishop prays right before the laying on of hands. They are wonderful gifts, but as Christians we need to stir them up and make use of them. They need to be applied to the situations of life in which we find ourselves. From time to time we ought to remind ourselves that we do have these gifts, and can walk in the strength of them. Too often we act as though we had never heard of such qualities as wisdom or ghostly strength, or other like qualities.

Then we have special abilities which can be used for Christ and his Church. Some people have never taught a church school class but have the ability to do so very creditably, if they would just put the ability to work. Some have a gift for human sympathy and for helping others over the rough places of life. How much this help is needed in the present day! This ability ought to be used, and it will grow with the using.

Most of us have some special traits of personality which may show up just occasionally, but they are there and, if developed by practice would make a great difference in our lives and in the lives of others who know us. Maybe it is a sense of humor, the ability to say a helpful word at the right moment, or an insight into the good potentialities of others. Whatever it may be, put it to work. And it will grow, but it "won't grow in the sack."



## NEWS OF CHURCHES OVERSEAS

### NIEMOELLER DEFENDS HIS STATEMENTS

Martin Niemoeller, who recently brought the wrath of fellow-churchmen upon himself for saying that German unity under Communist control was better than east-west division, defended his statements in a sermon preached in the American zone. He said "there are no Germans in Berlin any longer, only Americans and Russians. World War 3 has been under way long since on German soil." Referring to the criticism, he said that "the Church has a duty to serve the cause of peace, and I do not care about the criticism of politically-minded pastors. After all a pastor can give advice to politicians. It would be difficult to find people who have done a worse job than the politicians between the years 1945 to 1949."

Later Niemoeller caused further surprise by saying in a speech that "if Communism should come, the German people will have to put up with it as with Nazism in 1933." He said that the claim that the Church would perish under Communism is "erro-

neous." "The Church would have to live differently, but live it would." He said that both "western liberty" and "eastern social justice" need to be examined; also that the Evangelical Church, of which he is president, "should take care not to wake up one morning in the Roman Catholic Church's lap." In the original statement which caused wide protest, Niemoeller has stated that the western republic of Germany was "begotten in the Vatican and born in Washington."

### RELIGIOUS SECT SPREADS IN CHINA

A sect called "Jesus' Family" is spreading "like wildfire" in China according to Dr. D. V. Rees, British medical missionary, reporting in Hong Kong. He said that the sect, founded in 1921, now has 300 colonies scattered through northern provinces. It flourishes in civil war days since Communists could find no fault with the community, every member of which surrenders all possessions when he joins and thereafter shares everything in common with other members. Dr.

Rees described the sect as being "more Communist than the Communists." They grew rapidly at a time when other religious groups were fleeing before the approaching Communist armies. Dr. Rees reported from first hand information since he has been working for two years in one of the hospitals at a "Jesus Family" colony.

### PRESBYTERIANS CONTINUE IN CHINA

The Presbyterian board of foreign missions have issued a statement that "it is the earnest desire of the Presbyterian Church, in full cooperation with the Church in China, to continue its Christian service under the Communist regime." The statement says further that missionaries are remaining at their posts and others are preparing for the China field.

### PROTESTANTS PROTEST IN ULSTER

A campaign has been launched in Northern Ireland by Protestants against the alleged curtailment of their activities in hospitals. Under the present state set-up, the only Protestant Churches allowed to appoint chaplains are the Presbyterians, Church of Ireland (Anglican) and Methodists.

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## NEWS OF OTHER CHURCHES

### UNITY MOVEMENT THREATENED

A source close to the general council of the Congregational Christian Churches has stated that a Brooklyn supreme court decision might constitute a serious threat to the whole Church unity movement.

The decision, rendered by Justice Meier Steinbrink, enjoined the council of the Congregational Christian Churches from acting on a proposed merger with the Evangelical and Reformed Church. Set for next June, the merger would have resulted in the formation of a United Church with nearly 2,000,000 members.

The informant indicated that if the decision remains unchanged when the declaratory judgment is entered, the General Council would appeal "to the limit." This means the case might be taken to the U. S. Supreme Court, if necessary.

"If the judgment blocks the merger," he said, "it will be the first time in the history of the country that a denomination has been restrained by a civil court from getting together with another denomination. Such a ruling would affect the whole Christian world and we would be compelled to appeal to the limits of our ability."

The civil suit which began in November of last year was filed by the Cadman Memorial Congregational Society and the Cadman Memorial Church of Brooklyn which oppose the merger.

### SYNAGOGUE MEMBERS TO WORSHIP AT CHURCH

For the first time in the history of Quincy, Mass., members of a Jewish synagogue will attend Sunday morning services at a Protestant church. The Rev. William H. Duvall of the Atlantic Methodist Church has invited the congregation of Beth Israel Synagogue to his church Feb. 26, "Interfaith Sunday" for joint services. Rabbi David Alpert, Jewish hospital chaplain for the Greater Boston area, will be guest speaker. Rabbi Jacob Mann, spiritual leader of the synagogue, accepted the invitation of the Methodist minister and will also participate in the service.

### URGE OUTLAWING OF LIQUOR ADS

Clergymen appearing before a Senate committee urged Congress to outlaw the interstate transmission of alcoholic beverage advertising by enacting the Langer bill, which would forbid such ads in magazines that cross state lines. One of the speakers

was Samuel M. Cavert, head of the Federal Council of Churches, who charged that "The terrific pressure of social custom and publicity has induced young people everywhere to assume that intoxicants, like ice cream and tea, are a matter of course and somehow connected with social distinction." He said that the Council has not committed itself to any specific bill, but added; "It does insist however that the present flood of liquor advertising presents a social problem which legislators ought not to evade."

### LUTHERAN CHURCHES REACH AGREEMENT

Agreement on a common confession of faith has been reached by unity committee of the American Lutheran Church and the Lutheran Church-Missouri Synod. The document stresses the authority of the Bible as the only source of Christian teaching.

### PRESBYTERIANS STUDY DIVORCE RULES

A commission of lay and clerical members are studying rules of the Presbyterian Church on marriage and divorce, looking toward clarification legislation by the General Assembly.

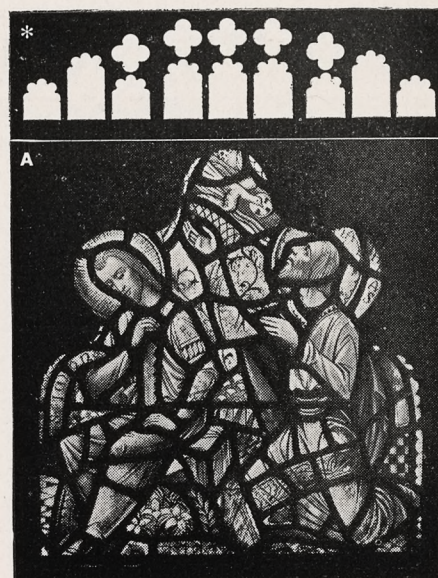
One question to be considered by the commission relates to the assumption that the judgment of the civil court is to be binding on the Church regarding "innocent" and "guilty" parties in a divorce.

Many Presbyterian pastors were said to have objected that the truly innocent party is often the one against whom the civil court has granted the divorce. Still another question is raised as to the acceptance of the canon of another denomination as binding Presbyterian ministers.

Part of the commission's work, it was announced, will be to study the problem of mixed marriages with Roman Catholics. Requests for statements on the Presbyterian position with regard to mixed marriages with Catholics have come "regularly" to the General Council of the denomination in recent years.

### DR. SANDER BACKED BY UNITARIANS

Twenty-three Unitarian ministers of New Hampshire praised Dr. Hermann N. Sander's "humanitarian action" in the alleged mercy-killing of a woman cancer patient. They expressed agreement with the action "in view of the fact that Mrs. Borroto was dying from cancer in irremediable pain." The doctor goes on trial Feb. 20 for first degree murder.



(A, B) Details from Over-the-Entrance\* Window at  
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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

## The Ancestry of Our English Bible.

By Ira M. Price. New edition, by William A. Irwin and Allen P. Wikgren. Harpers. \$3.75.

For over forty years, Dr. Price's book has been one of the leading textbooks in this field, and has been familiar to thousands of students. The new edition brings it up to date, taking account of the most recent discoveries—the new Jerusalem Scroll of Isaiah provides the frontispiece. Everyone who is interested in the story of the Bible, from the beginning down to the latest revision (the last chapter is on the RSV), should make the acquaintance of this book.

## The Church's Ministry. By T. W. Manson. Westminster. \$2.00.

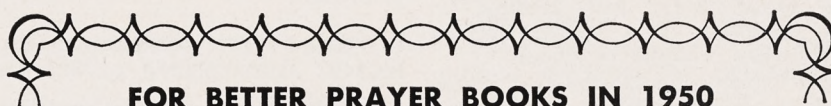
In these four lucid chapters Dr. Manson seeks to reply to the Catholic view of apostolic succession, as advanced by Dr. Kirk and other scholars

in The Apostolic Ministry. Dr. Manson's main point is that the Church herself, and not an order of the ministry, succeeded to whatever is apostolic and at the same time capable of succession. The ministry is a function and an organ of the Church, while the special status of the Twelve was "a personal thing and inalienable" (pp. 55-6, 107-8). What validates a minis-

try, furthermore, is the call of Christ, the gift of the Spirit, and the "signs of an apostle." It is the part of ecclesiastical authority to recognize and accept this gift of Christ to the Church.

From these premises, Dr. Manson urges the immediate recognition of Free Church ministries. "We must go on insisting," he writes, "that nothing less than full and frank recognition will meet the case" (103).

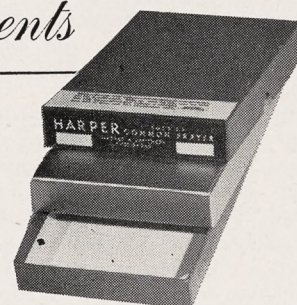
While there is much in this little book which is learned and incisive (notably its correction, pp. 38ff., of the loose and misleading use of the



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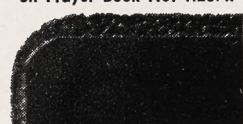
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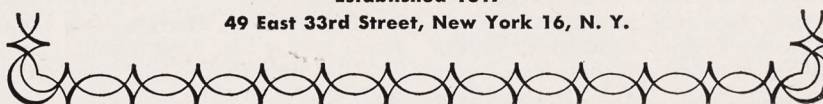
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term shaliach in The Apostolic Ministry), it is to be regretted that Dr. Manson's leading theme advances us no further on the road to reunion. What he states with such clarity is a familiar thesis which assumes that all ministries are in essence identical. Not only is this obviously not the case (are there not basic differences between the "Catholic" priest, the "Protestant" minister, and the "Pentecostal" charismatic?), but it is only by grasping the nature of these differences that we can proceed to some genuine Church unity. Our several ministries may have their roots in the New Testament, but they do not have the same roots. Nothing but confusion can arise from saying we are really all the same, while in actual fact we do different things from different points of view and with different results

—C. C. RICHARDSON

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### THE WITNESS

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**A Philosophy of Religion.** By Edgar S. Brightman. Prentice-Hall. \$5.

This is a new issue of one of the best textbooks in the subject. Dr. Brightman writes out of the great tradition of philosophy—he does not try to write philosophy from the standpoint of a purely scientific view of the world. He is himself a philosopher. A great many persons besides those technically involved in the study or teaching of philosophy or theology will find this book of interest. The great subjects of belief in God and Immortality, and the postulates of ethics (why right is right, and wrong is wrong)—these are questions that concern us all, and here is a book which is clearly and plainly written so that the ordinary person can understand it. It is a book for students—but fortunately, there are lots of students outside of college and seminary these days.

**Women in the Old Testament.** Twenty Psychological Portraits. By Norah Lofts. \$2.50.

A collection of entertaining and often perspicacious biographies in miniature comes from the pen of a well-known English novelist. The author has conscientiously studied the

biblical text, but her psychological imagination has not been hampered by undue respect for modern historicoliterary criticism. In the words of her publishers, these "romantic lives read like fiction."

—SAMUEL L. TERRIEN

**New Carols and Songs for Children.**

By William Grime. Illustrated by Don Kelly. Pulpit Press. \$1.50.

It is not easy to toss off carols—the great carols are the results of generations of Christian singing. One wonders why these carols should be substituted for the traditional ones which have been sifted out over the centuries.

**Forgotten Religions.** Edited by Vergilius Ferm. Philosophical Library. \$7.50.

A fascinating survey of up to date information on various ancient religions. Dr. S.A.B. Mercer has the interesting chapter on The Religion of Ancient Egypt, for example. The Religion of the Canaanites, Prehistoric Greece, The Mystery Religions, Mithraism—and the Religion of the Eskimos, the Navajos and Hopis—all are here. The book contains an enormous amount of information difficult for the ordinary person to get hold of.

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## PEOPLE

### CLERGY CHANGES:

**SIDNEY W. GOLDSMITH JR.**, assistant at St. John's, Williamstown, Mass., will become rector of Shattuck School, Faribault, Minn., July 1st.

**C. O'FERRALL THOMPSON**, formerly rector of St. Paul's, Summer-ville, S. C., was instituted rector of the Mediator, Allentown, Pa. by Bishop Sterrett on Feb. 8.

**HERBERT H. GRIFFIN**, formerly assistant at the Cathedral of the Nativity, Bethlehem, Pa., is now in charge of the Ascension, Atlantic City, N. J.

**CHRISTOPHER MORLEY JR.** is no longer on the staff of St. Mark's-in-the-Bouwerie, New York.

**L. A. EDELBLUTE**, recently resigned as rector of Holy Apostles, New York, is to continue there for the present as locum tenens.

**ARTHUR B. COPE**, formerly in charge of churches at Greenville, Farrell and Mercer, Pa., is now rector of St. Luke's, Smethport, Pa.

**H. KILWORTH MAYBURY**, formerly curate at St. Paul's, San Diego, Calif., is now on the staff of St. Mary the Virgin, New York.

**GEORGE C. ANDERSON**, rector of Trinity, Swarthmore, Pa., becomes rector of St. Luke's, Mountain Brook, Ala., a suburb of Birmingham, March 19th.

**J. FRANCIS FOLEY**, formerly vicar of Trinity, Three Rivers, Mich., is now rector of Grace, Traverse City, and vicar of St. Paul's, Elk Rapids, Mich.

### ORDINATIONS:

**HAROLD A. PELLETT** was ordained deacon on Feb. 2 by Bishop Whittemore at St. Mark's Cathedral, Grand Rapids, Mich. He is in charge of St. John's, Grand Haven, Mich.

### DEATHS:

**WALTER F. HOFFMAN**, 58, rector of St. Luke's, Haverstraw, N. Y., died Feb. 5 of a heart attack.

**FREDERICK O. MUSSER**, rector of Trinity, Easton, Pa., died suddenly Jan. 20 as he was leaving the rectory to attend a meeting.

**WILLIAM GIBBONS**, 77, retired clergyman, former of Skaneateles, N. Y., died Feb. 4 at his home in Auburn, N. Y.

**FRANKLIN C. SMITH**, 76, canon of St. Mark's Cathedral, Grand Rapids, Mich., died on Feb. 2 following a long illness.

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De WOLF PERRY

Rector, St. Michael's, Charleston, S. C.

We have just been observing "Theological Education Sunday," a day designated by the Presiding Bishop to raise additional funds for the seminaries of the Church and to bring the work of the seminaries before our people at the same time. This was started over a decade ago as an emergency measure, but like so many emergencies it has become a permanent fixture. The seminaries are vital to the Church, they have a splendid record of achievement over nearly a century and a half, and need to be given a central place in our thinking and planning in years to come. Let us be frank about it, however. This is no way to do the job. The seminaries are struggling, they each have their own appeal for funds among their alumni and friends, they have their regular sources of income, which are never sufficient, and this special Sunday offering is just an extra, reaching almost the point of being a nuisance and although it is helpful and perhaps indispensable, yet is still not enough. This is no way to treat our seminaries, and no way for the seminaries to treat the Church. The work is too important to be carried on in such a haphazard manner, and even putting the seminaries in the budgets of the parishes and dioceses would in no way meet the real needs. Incidentally, it is hard to understand why a fifth day should be designated for concern for candidates for the ministry when the Prayer Book already includes four seasons, Ember Days.

What can be done, therefore? One of our seminaries is supported directly by the Church through General Convention, others supported by various dioceses, while the rest are more or less private institutions, seeking their own funds and endowments, which in these days are, to say the least, insufficient. Has not the time come for the Church to consider taking over the seminaries officially as is done with General Seminary, and planning carefully and thoroughly the whole function and support of the seminaries in the life of the Church?

Such a suggestion will not be welcomed by those who look to one seminary or another as a stronghold of partisanship, an aspect of seminary achievement that is no longer considered creditable by a Church that is at last seeking its own unity within

itself. But such a suggestion will be welcomed by those who are eager to see seminaries meet in the best possible way the new conditions and problems presented today. Each seminary would of course keep its own identity and individuality, and the special emphasis that belongs to its heritage: missionary, academic, devotional, clinical, or whatever. The ever-present danger of "bureaucracy," "regimentation" and "politics" would be avoided through wise and statesmanlike administration.

Can we not, therefore, have done with this extra appeal which this year especially conflicts sharply with the preparation for the "One World in Christ" campaign this spring? It is time for the Church to face the importance of her seminaries and to undertake full responsibility for their maintenance and support.

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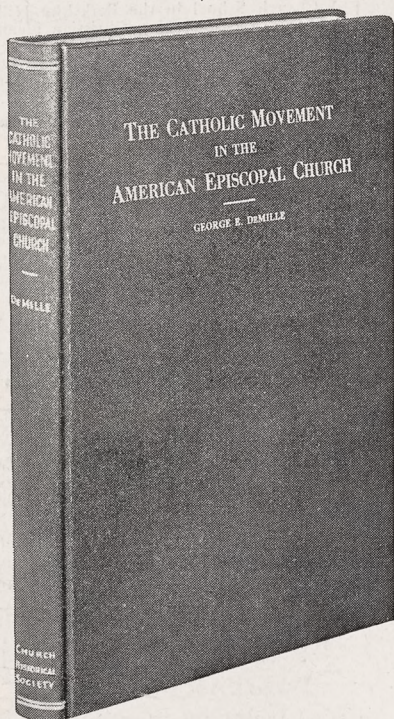


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