

THE Witness

10¢ A COPY

February 23, 1950



CHAD WALSH
WRITES ON THE CHURCH AND NATIONALISM

MEANING OF THE CREED BY BISHOP HINES

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 NEW YORK CITY

The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

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

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

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

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Kenneth R. Forbes, Gordon C. Graham, Hugh D. McCandless, George M. MacMurray, Benjamin Minifie, William K. Russell, Joseph H. Titus, Andrew M. Van Dyke.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor; F. O. Ayres Jr., L. W. Barton, D. H. Brown Jr., Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, M. H. Shepherd Jr., W. B. Spofford Jr., C. W. Sprouse, J. W. Suter, S. E. Sweet, S. A. Temple Jr., W. M. Weber, W. N. Welsh.



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



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



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

SERVICES In Leading Churches

CHRIST CHURCH

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

ST. JOHN'S CHURCH

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

ST. PAUL'S CATHEDRAL

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

ST. JOHN'S CATHEDRAL

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

SERVICES In Leading Churches

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

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

CHRIST CHURCH CAMBRIDGE

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

TRINITY CHURCH MIAMI

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

TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. 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

Balancing of Council Budget Put Over Until April

Hopeful that Full Budget Will Be Raised Through Presiding Bishop's Plea

By ANDREW M. VAN DYKE

★ National Council meeting at Seabury House, Feb. 15-16, found the Presiding Bishop back in the chair, looking fit and in good humor, following his recent operation. He stressed his hope that the Church was going to accomplish the task which was set at General Convention.

The financial reports for 1949 gave reason for being cheerful. The committee on trust funds announced that there had been a net of 4.7% on the book value of securities for the year, and that \$45,653 was added to the principal of funds, and two new funds established for a total of \$51,071. Treasurer Russell Dill, in a preliminary report of income and expenditures for 1949, showed that there would be an estimated surplus of \$69,545. An overpayment by dioceses on their expectations, as reported in last week's Witness, of about \$34,000 helped to contribute to this.

Speaking of 1950 expectations, Mr. Dill pointed out that towards the needed \$4,932,000, there is about \$3,225,000 promised, with over \$848,000 more being sought in the campaign on March 12th, and further indefinite amounts hoped for by other dioceses. It was also remarked that what a half dozen dioceses in the second and fifth provinces did would determine

whether or not the full budget will be raised. The work was continued under the 1949 budget until the April meeting, when the one passed by General Convention will be reviewed in relation to pledges.

At its December meeting the Council voted that the Presiding Bishop appoint a committee to study methods of coordinating the educational and promotional activities of the departments, and that this be on the agenda for this meeting. Clark Kuebler, mover of the December motion, at this meeting moved that the action be rescinded. No explanation was made, but it was said in some quarters that this was an administrative matter which could be better dealt with by the departments.

Bishop Bland Mitchell reported for the overseas department which consisted largely of the Council acting on a number of resignations and setting retirement allowances. The Council also voted, on the recommendation of the department, to shorten the term of service for missionaries in China and Japan from five to four years. It re-elected as representatives on the St. John's University committee of the united board for Christian colleges in China for a three year term, Bishops Ludlow and Block, the Rev. A. C.

Lichtenberger, Mrs. Beverley D. Causey Jr. and Mrs. Henry Hill Pierce. A sum of \$650 received as interest and dividends on a loan to the interdenominational mission service in Japan, which Bishop Mitchell described as *manna*, was designated for building repairs in Japan.

Lay Leadership

The original sixteen laymen trained as keymen under the direction of W. Ted Gannaway in October, instructed and equipped over 1130 other men from 64 dioceses, who in turn have spoken before 35,000 or 40,000 vestrymen. The pressure of time, getting this all done before March, had made for weakness, but even these were said to be instructive for future work.

Bishop Hobson, chairman of the department of promotion, displayed a most privately printed book, compiled just for members of the department, and called "Facts." It is to keep these persons informed about the work of the department. At the last Council meeting it was decided that the laymen's training program would be taken over by promotion, and Bishop Hobson is of the opinion that the continuance of this in the next three years will be the best method of insuring that the giving of the Church for missions will be kept on a high level. "These various campaigns that we have had over the years have only been shots in the arm." If we are to keep the Church really converted, he insisted, it will only be as we have laymen going about telling others. This will be the main focal point of the department of Promotion, and it will endeavor to expand the numbers reached in

(Continued on Page Seven)

EPISCOPAL CHURCH NEWS

DEUTSCH ADDRESSES AUXILIARY

★ "Free and equal in dignity and rights" was the title of an address given members of the Woman's Auxiliary of California, at a session held in conjunction with the 100th convention of the diocese. The title was chosen by Dr. Monroe E. Deutsch, vice president and provost emeritus of the University of California, from the universal declaration of human rights approved and adopted by the General Assembly of the UN. Article I reads, "All human beings are born free and equal in rights and dignity. They are endowed with reason and conscience and should act towards each other in a spirit of brotherhood."

Dr. Deutsch declared that the only thing that matters is "the whiteness of the soul." Those who can see through the external differences among human beings are described as being "blessed" by the speaker, who further urged that we put forth every effort to batter down the discriminations that mankind has created as a result of its blindness.

"Democracy cannot be built upon discrimination. Its very essence is equality of treatment for all, equality of opportunity to all. It will crumble and come to an end unless the barriers of discrimination are destroyed. All too often it is forgotten that our enemies are not merely external, or the Communists within our midst, but the distressing conditions under which so many of our people live. Slums certainly do not breed loyalty. Unemployment is not the soil in which to rear devotion to our nation. Discrimination in housing, employment, education, social relations, inevitably creates resentment and opens the door for the entry of those who would overthrow our form of government," stated the speaker.

"When I think of Dr. Ralph Bunche and his services to our nation and mankind, while doors are closed to him and the members of his family, my admiration for him grows all the greater. But not every Negro or member of other so-called minority groups has the magnificent spirit that he has shown. Listen to his words in World War II: 'There should be no illusions about the nature of this struggle—the fight now is not to save democracy, for that which does not exist cannot be saved. But the fight is to maintain those conditions under which the people may continue to strive for the realization of the democratic ideals. This is the inexorable logic of the nation's position as dictated by the world anti-democratic revolution and Hitler's projected new world order.' How true and how noble those words!" added the university leader.

"Character is a revelation of the human soul—its reliability, its honesty, its intrinsic goodness," continued Dr. Deutsch, citing the example of Socrates,

who was an ugly man, but of whom Plato said, "Of all the men of his time whom I have known, he was the wisest and justest and best."

The speaker then cited the example of Abraham Lincoln, also described as an ugly man, until one saw the spirit shining through those features of his. When the committee left his house after informing him of his nomination to the presidency, one of its members said, "Well, we might have chosen a handsomer article!" However, he took the sting of his words away by adding, "But I doubt whether a better."

The doctrine of democracy clasps hands with that of Christianity when it emphasizes the dignity of man, according to Deutsch, who reminded his hearers that in the eyes of the deity we worship, there is no black, no white, no yellow. We stand alike and equal before God, all human souls. He further stressed the fact that all mankind is involved—Asia alone, with its dense population, was cited as containing almost exactly half the world's people, and added to them, the inhabitants of Africa and others who are black or brown or yellow, gives as the remainder of the world's population only one-third who are white.

He cautioned his hearers not to become complacent about our own sins of omission and commission, and listed the articles to which we fail to live up in our own country, mentioning such sins as lynchings, our treatment of the Nisei and Japanese here during the war, the continuance of the poll tax, discrimination in the employment of racial minorities, or certain religious groups, the existence of slums in our big cities, our lack of adequate public health and educational facilities for all, and other phases of our failure



BISHOP HENRY H. DANIELS
of Montana recently confirmed
his daughter, Anne

to apply our highest principles. He quoted a remark of Robert Louis Stevenson, "There is but one person I have to make good—myself." Dr. Deutsch closed his address with an appeal to members of the Auxiliary to apply his words in their own organizations and groups where they circulate.

AUGUSTA CHURCH CELEBRATES

★ St. Paul's Church, Augusta, Ga., began the celebration of its bicentenary in January. In 1750 the English settlers built a church within the fort and sought help from the S. P. G. The next year the first missionary arrived. During these two hundred years many notable meetings have been held in the church. The present building is the fourth on the original site.

The Bishop of Nassau, the Rt. Rev. Spence Burton, S.S.J.E., was the preacher at a service of commemoration and thanksgiving. During Lent former rectors and "sons" of the parish will preach on Wednesday nights. When the convention of Georgia meets in the church April 18th Bishop Hines of Texas will preach. The convention will conclude the anniversary celebration. The Rev. Charles F. Schilling is rector.

ADOPT WITNESS SLOGAN

★ For several years, in circulation promotion, The Witness used the slogan, "An Informed Church is a Live Church." The National Council has the same slogan—or nearly the same—"An Informed Church is a Strong Church."

ROGER BLANCHARD VISITS BOSTON

★ The Rev. Roger W. Blanchard, new director of college work for the National Council, was the preacher at a service held at Trinity, Boston, February 19th, attended by members of Canterbury Clubs and of the Church's youth organization.

SEND BOOKS TO JAPAN

★ The library of the Central Theological College in Ikebukuro, Tokyo, will be the recipient of a gift of \$6,000 from the Church Periodical Club, it was announced at the February board meeting. This sum, which will be used to purchase textbooks for the training of young Japanese theological students, was raised by the CPC as its special project for the triennium just past, but final results of the drive, for which the original goal was \$5,000, have just been announced by Mr. Harry L. Dietz, treasurer. Mrs. Alexander McKechnie, chairman of the Tokyo project, spoke of the work that is being done to rebuild the Nippon Sei Ko Kwai under the leadership of the Presiding Bishop, the Rt. Rev. Michael Hinsuke Yashiro, and of the importance of replacing the volumes lost when the library of the theological college was destroyed in the war. The fund will be expended as lists of needed books are received.

At the same meeting, the CPC board members were urged to direct their efforts with equal success towards promoting the

special project for this triennium. This centers about the books fund, which grants requests of the clergy, mission workers, schools and hospitals, for books necessary in their work and not otherwise available. In the general work of the books fund, such volumes are sent to all countries where the Church is established, as well as to all parts of the U. S. Mrs. William Johnson of Pittsburgh, first vice-president, who presided at the meeting in place of President Carolyn Punderson of St. Paul, who is ill, announced that the books committee hopes to grant a greatly increased number of requests for books during each year of this triennium.

RADIO BROADCASTS IN MISSISSIPPI

★ "Christ for the World" is the subject of radio broadcasts each Sunday in Lent, conducted by the Rev. Charles G. Hamilton of Aberdeen, Miss., which are widely heard in that section of the country. He is speaking on the influence and status of Christianity in China, Japan, Spain, Britain, Russia, the United States and in Mississippi.



CHARLES BROWN, artist, a member of the Church of Our Saviour, Mandarin, Florida, recently exhibited twenty-eight of his paintings in the home of one of the other members of the mission, with proceeds going to the church

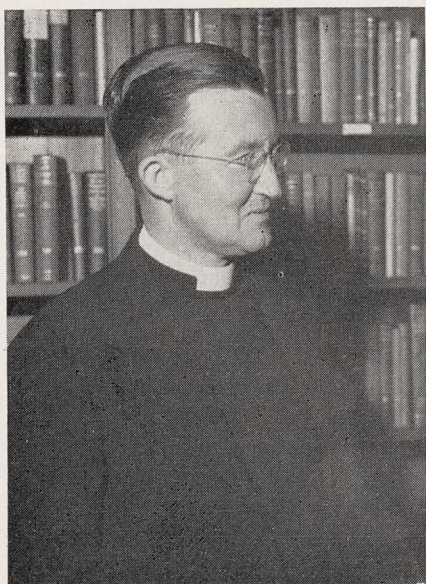
EPISCOPAL CHURCH NEWS

BISHOP MALLETT ON MISSIONS

★ Bishop Reginald Mallett of Northern Indiana, preaching at St. Ignatius, New York, told the congregation that the job of the Church was one, whether it is in Siberia, Alaska, Northern Indiana or New York. He congratulated the congregation on its achievements and urged it to continue its work with courage. He reminded them also of their missionary responsibilities.

BISHOP DONEGAN VISITS GRACE CHURCH

★ Bishop Horace W. B. Donegan, coadjutor of New York, visited Grace Church on February 12 and said that he found the visit a "great personal source of joy." He was inspired, he explained, by the manner in which the parish has been meeting the changing problems of the day "with vision and courage"; also he was particularly happy to visit the church of an old friend, Rector Louis W. Pitt.



ERNEST VICTOR KENNAN, 49, rector of Emmanuel Church, Baltimore, died suddenly February 1. He was rector of St. Paul's, Des Moines, before coming to Emmanuel, and was elected Bishop of Iowa but declined.

Bishop Donegan suggested three ways which might help people to progress past a plodding, uninspired acceptance of basic Christian principles and move on to a "personal and intimate" relationship with Jesus Christ.

First, he said, a better understanding of Christ's life can be obtained through continued study of the Gospels. Secondly, the inspired Christian must believe with an unwavering faith.

Finally, said the bishop, the Christian must develop a burning inner compulsion to communicate his faith to others. By strengthening this personal relationship with Christ, he said, "we may live so in harmony with Christ that something of him may live in us, his followers."

GRACE LINDLEY PENSION FUND

★ The newly established pension fund for native women workers of the Church is to be known as the Grace Lindley Pension Fund. This was voted at the meeting of the national board, held at Seabury House, February 10-13. Miss Lindley was on the staff of the Auxiliary from 1908 until her retirement in 1940, and was executive secretary for 25 years. The small beginning of the fund is a \$50,000 item in the UTO budget.

Appropriations made at this meeting of the board include aid to the committee on friendly relations among foreign students; aid to four vocational conferences for women; three scholarships for women preparing for Church work; repairs and equipment in mission fields.

The Rev. and Mrs. W. E. Kan of Tokyo spoke on conditions in Japan; Miss Maude Cutler of the Philadelphia Divinity School led a discussion on the training of women for work in the Church; Bishop Sherrill, wel-

omed back after his illness, addressed the group and emphasized the need for worldwide vision.

Dorothy Stabler, secretary of supply work, reported that the value of new goods and money gifts for 1949 was \$133,825, about equal to 1948. The slight decrease was accounted for by the fact that several dioceses, Minnesota, Southern Virginia and North Carolina, have assumed responsibility for their own missions, thus releasing more of the national work to meet overseas needs.

FELLOWSHIP SERVICE AT CATHEDRAL

★ Bishop William J. Walls of the African Methodist Episcopal Zion Church, and a member of the central committee of the World Council of Churches, was the preacher at a fellowship service held February 12th at the Cathedral of St. John the Divine. Bishop Gilbert, who has invited the Interracial Fellowship to hold this service at the cathedral for the past five years, presided at the service which was attended by about 5,000 persons.

Bishop Walls told the congregation: "The human race is a social solidarity wherein every man is part of all and all are brothers, one of another. The Christian Church was commissioned by its Founder to make a new man. By letting itself become the agent of separation and aloofness, it has failed so far.

"Our corrupted message fails to arrest the heedless, downward rush of nations.

"Democracy emphasizes freedom, and communism emphasizes justice. Both are false promises if not fulfilled by brotherly love. Trapped with barriers of race, class, sectarianism and obstructions, economic

(Continued on Page Eighteen)

COUNCIL MEETING—

(Continued from Page Three)

the fall Every Member Canvass by appearing before whole parishes. The department estimates that the cost will be about \$50,000 a year. One of the requests made by the laymen has been for more effective visual aids, and so the department proposes to produce a short, dramatic, documentary film of some area of the Church's mission. Bishop Hobson said that with the previous films produced beyond the appropriation made for them, there was deficit financing. At the present time, rentals from these films bring revenue of about \$550 a month, and the deficit financing now shows a balance of \$5000. In connection with the One World for Christ campaign on March 12th, he reported that about 3000 parishes have sent for the material. Over 600 radio stations will carry the broadcast of the Presiding Bishop, and transcriptions will be available.

Money for Radio

The Protestant radio committee has asked the Episcopal Church to share in its annual expenditure of \$256,000 to the extent of \$12,000 a year. It was moved that this be done, and that it be financed from the item for interdenominational agencies in the budget. Bishop Hobson pointed out that someone has to experiment with radio as a means of communicating religious faith and knowledge, and that we can not do it alone, but must do it in cooperation with others.

There was considerable discussion about the possibility of raising the complete budget on March 12. Bishop Nash of Mass. said that it had been suggested to him that parishes might raise more if they were given a particular object to stress, like world relief. The Presiding Bishop retorted that it was always easy to dramatize some aspect, but the Church had to be interested in the whole. There are too many people, he said

"Who would like to give a memorial stained-glass window, but nobody wants to give a memorial furnace." It was difficult for Bishop Sherrill to divorce world relief needs from such specific missionary projects as Japan, China, Arizona, and others.

Survey Urged

The Rev. George Wieland of the Home Mission Department affirmed that there were two things that he hoped the new budget would accomplish in this field. The first was that domestic missionaries are now in the situation where the district pays only 35% of their travel expenses, and the individuals pay the other 65% out of very small salaries. The second matter was that of making realistic surveys of the work of the Episcopal Church in various dioceses. Up to the present, the Department has pointed out the faults and the opportunities existing in the dioceses of Eau Claire, Georgia, Kentucky and the districts of Montana and Idaho. The most ambitious survey of all is now being conducted in the diocese of Virginia. Other places that have requested these are Louisiana, Maine, Fond Du Lac, Nebraska, and all missionary districts. The need is for the personnel that will set up the already planned unit of research and field survey. It would be best to establish this section immediately, Wieland pointed out, while those who are wanted to man the staff are available.

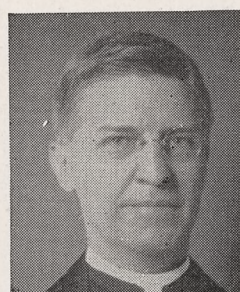
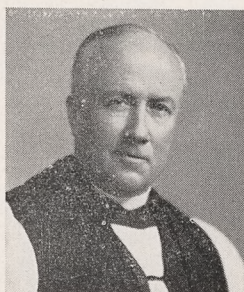
The Council voted that Bishop Sherrill be empowered to allot monies out of the new budget for such projects.

Religious Education

The Rev. John Heuss was enthusiastic about the reception given the book published by the department of Christian education, "The Holy Scriptures." The first printing was sold out in four weeks, the second sold before it could be delivered, and the third printing, which is mostly already sold, will not be ready for another few weeks. He read several letters received commenting on the volume. One woman objected that the statement was made that American history began at Plymouth rock. She said that she had lost confidence in the Presiding Bishop, the National Council and the department because they stated this about the non-conformist Puritans, when real churchmen preceded them in Virginia.

Mr. Heuss said that he had written her that it would be corrected in later editions, which prompted the anonymous comment, "Now we are to have a southern edition." Another letter from outside the Episcopal family expressed such interest that Bishop Sherrill thought it might be from the Pope. Heuss did not think that he should expect that until the next book in the series appears in May "The Church's History." In a more serious vein he reported the effectiveness of the

(Continued on Page Nineteen)



NATIONAL COUNCIL MEETING: Bishop Keeler of Minnesota made chairman of social service department; the Rev. Theodore P. Ferris' addresses at General Convention distributed; Bishop Ludlow of Newark appointed to a committee on colleges in China

EPISCOPAL CHURCH NEWS

PROGRAM OUTLINED FOR YOUTH

★ "He in us and we in him." This phrase, from a sentence in the prayer of humble access in the communion service, will be the theme for the program and emphases of the united movement of the Church's youth for 1950-51. John Booty, retiring chairman of the national youth commission announced the theme at DeKoven Foundation, Racine, Wisc., where the commission has just completed its annual planning session. Chosen by young people representing all eight provinces of the Episcopal Church in the United States, the theme will stress both the personal and corporate aspects of participation in the life of the Church, and will serve as the underlying note of the UMCY program for the coming year.

Four points of major emphasis for all youth groups as well as a study program will be based upon the theme. Majors for the coming year are: 1) The observance of youth Sunday in every parish on the third Sunday in October, and the gathering of a united youth offering. The offering will be given to Christ Church Academy, Colon, Panama. 2) The corporate communion of the united movement of the Church's youth on the third Sunday after Easter. 3) "My Bounden Duty," a rule of life for young people. 4) A combination study-action major on the missionary work of the Episcopal Church.

The first three majors remain unchanged over previous years with the exception of the object for the united youth offering. The fourth major will serve to unite the youth of the Episcopal Church with the general Church program of missionary education. Lindley Hartwell of Burlington, Vt., was elected chairman of the commission. He will

not only direct the meetings of the commission, but is also a member ex-officio of the division of youth of the National Council, and will be called upon to represent Episcopal youth in many official capacities. Mr. Hartwell is 18 years old and is a junior at the University of Vermont, where he is a pre-theological student. He has served in youth work of the diocese of Vermont and of the first province, as well as in the fellowship of St. Paul's Church, Burlington, his home parish. He has been a member of the commission for the past two years, and attended the national youth convention in Oakland, Calif., in 1949.

Elected to succeed herself as secretary of the commission was Miss Nancy Miller of Dover, N. H. Miss Miller is a freshman at the University of New Hampshire and is preparing to become a medical missionary. She was formerly president of the diocesan youth commission of New Hampshire, and served on the provincial youth commission of the first province. Miss Miller has been a member of the national youth commission for the past three years, and also attended the youth convention in California.

SOUTHERN OHIO HAS YOUTH RALLIES

★ Regional rallies for the youth of the diocese of Southern Ohio are being held in several centers this Lent. World relief will be the chief topic, with stress on aid to Korea.

HEADS CONVENTION COMMITTEE

★ The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, has been appointed chairman of the committee on arrangements for the General Convention which will meet in Boston in 1952.

CLERGY MEET IN ALASKA

★ Bishop William J. Gordon Jr. of Alaska has informed the National Council that for the first time since the missionary district was organized in 1895, the clergy of the District met for a conference in Fairbanks, February 14-16. There have been small gatherings of the clergy at ordinations, but no more than half of the clergy of the district have been together. Most of the men never see a fellow clergyman.

Said Bishop Gordon, "The thirteen men who came to Fairbanks traveled 14,620 miles on the journey from and to their stations. Most of the travel was by plane with the exception of three men located along the Alaska railroad. One feature of the conference was the ordination to the diaconate of Mr. John Martin, who has been serving as a candidate for orders at St. James' Mission, Tanana."

OREGON CITY CHURCH DEDICATED

★ With a capacity congregation present, the new St. Paul's, Oregon City, was dedicated by Bishop Dagwell. A number of clergy assisted in the service, including the rector, the Rev. Hal R. Gross.

SCHOOL OF RELIGION IN CHICAGO

★ A school of religion on Tuesday evenings in Lent starts February 28 at the Redeemer, Chicago. The theme will be "the spiritual life in the 20th century" and the lecturer is Chaplain Alan W. Watts of Northwestern University. The meetings are sponsored jointly by the Episcopal Church council of the University of Chicago, the Canterbury Club of the university and the Church of the Redeemer.

EDITORIALS

You Too Must Act

THERE have been a number of excellent statements deploring the President's order to go ahead with the H-bomb, and there will be many more as it gradually sinks into the minds of people what this horrible instrument actually means. To deplore can be effective providing the statements reach those who can do something about it. We are glad therefore to learn that over a hundred religious leaders and educators on February 9th sent the following letter to President Truman, and especially so since it not only deplores but offers positive proposals to meet the crisis that confronts the entire world:

"The decision to manufacture the hydrogen bomb has thrown a shadow of horror across the homes and minds of all Americans.

"After the revelation that the Soviet Union had produced an atomic explosion, the people expected our nation to move toward an international agreement through the United Nations renouncing the use of atomic weapons of warfare. This hope remained high even after the United Nations General Assembly last fall because the voices of so many of the smaller nations had been lifted in the General Assembly appealing for an international convention against atomic weapons. We have all been disappointed.

"In the full belief that we speak for millions of ordinary men and women throughout our country and the world over whom this horror hangs, we insist that there can and must be an alternative path which leads to peace, rather than the path to certain global catastrophe imminent in an H-bomb race.

"We urge, Mr. President, that you immediately instruct the American delegation to the United Nations to present positive proposals through appropriate channels for an agreement whereby the use of atomic weapons, whether A-bombs,

H-bombs, or other machines of mass destruction, will be banned.

"In agreement with the report of the American Friends Service Committee and the statements of other religious groups in our country, we believe that the United States and the Soviet Union can live in peace and that the threat of atomic war can be resolved through the settlement of differences between these two great powers.

"In the light of your expressed anxiety for international atomic control, Mr. President, we further urge that you immediately take steps to initiate direct negotiations to this end between

our country and the Soviet Union on the highest level so that the threat of atomic catastrophe can be lifted from the peoples of the world."

To secure signatures quickly for such a letter is no easy task, and the message of course had to be placed before Mr. Truman promptly to have the full effect it deserves. The 133 people whose names are attached to the letter are all men and women of distinction, among them a considerable number of Episcopalians we are glad to say. They claim to "speak for millions of ordinary men and women" and it is our conviction that they do. There is one way for you to help prove them correct in this: write Mr. Truman today.

NOTE: We have since learned that 150 were invited to sign, that 133 responded is phenomenal.

★ "QUOTES"

L ENT is a season in which we break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the Spirit are love, joy, peace. Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything, men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours, and they will never bring forth good fruit unless we are willing to till the soil.

—IRVING P. JOHNSON
Founder of The Witness

★

Good as Well as Bad

THIS has been a revolutionary century in every respect, but in none more decisively than the ordering of our society economically and politically. This has been the major concern of our generation. It is the thing that we talk and read about every day: the rise of labor unions, socialism and communism; the appearance of the so-called welfare state; the struggle between big business and big government.

In this area of human life we have lived through

a period of revolution not only in Europe but also here in America. With some truth this has been called the century of the common man. Certainly we have witnessed the rising up of the masses of the people demanding a place in the sun and rebelling against peasant status. They look to the state to guarantee economic justice and security not only in Russia and England, but even here in America, the last bulwark of the idea of as little government as possible and free enterprise.

This is the great struggle and conflict of our time, and the large majority of our Church people look upon it with grave concern. They see danger and catastrophe before us if security is to be valued higher than freedom, if initiative and hard work disappear from our common life, if bureaucracy and tyranny increase from above. Certainly the majority of our friends in the business and financial world tend to regard the economic and political trend of this century with complete misgivings.

But have we tried to see all this, as Christians should try, from the perspective of the moral law and the working out of God's purpose in history? We see violence and war, yes. We see the tyrannies

of wicked men. We see the swinging of the pendulum wildly from left to right. But back of this do we not see a great struggle for justice going on even in the most unlikely places? Men throwing off ancient wrongs? Do we not see a vast effort to work out the democratic idea on the level of economics?

We of the Church dare not refuse to grant some merit and sympathy to what is really the working class movement, a new phenomenon peculiar to the twentieth century. We dare not for strategic reasons and for moral reasons! Conservative as our membership is, we must discern in the agony and travail of social change mankind's attempt to work out a truer kind of justice and brotherhood for all the children of God. It has been attended by many evils as are all the works of man. It has often been led by those who scorned the Church as they knew it. It might well go too far in procuring justice at the expense of freedom. But let us be sure that we are not blind to the virtue in this revolutionary epoch in which we live out our days, that we see the good as well as the evil!

Current Movements and Christianity

NATIONALISM: Ally, Competitor or Both?

By CHAD WALSH

Professor at Beloit College

IN post-war Paris, with its violently conflicting intellectual currents, a wise-crack went the rounds of the cafes: "There are three prophets in France today: Karl Marx, Jean-Paul Sartre, and Jesus Christ—and in the order named."

If we look at the world as a whole, the bon mot must undergo a slight modification. At the midpoint of the twentieth century, there are three loyalties that grip the hearts of men in the mass: nationalism, ideology, and religion—and in the order named.

On a superficial level it might be argued that ideology is the most powerful of the three. A certain amount of evidence can be adduced. During World War II there was a Nazi fifth column in every allied country, and we had the spectacle of Russian soldiers deserting to the German colors to fight against their native land; on a smaller scale, there were examples in all the anti-Nazi

nations of individuals who gave their first loyalty to the tenets of fascism. In like manner, Germany suffered defections to the cause of democracy or communism. The large number of German troops who joined the "Free German" forces in Russia balanced the Russians who signed up with the German Nazis.

Ideology, therefore, is very powerful indeed, and in many cases can result in individual decisions that go counter to national patriotism. But the brute fact remains that the great mass of people in every warring country remained loyal to their government—or at least went through the motions of loyalty—and that as World War II dragged along in its bloody course, the spell-binders and propagandists of every nation played all the changes on national sentiment and piped down on pure ideology. The ancient czars of Russia were trotted out of the

showcase, given a dusting, and glorified as builders of Russian greatness. In America, many of the literary critics began wearing patriotic glasses, and judged modern novelists and poets by their faith in the American Century. Evidently "My country right or wrong" still rings more bells in the average heart than does any ideological slogan.

It should, of course, be added that nationalism usually contains a greater or less flavoring of ideology. German nationalism was strongly spiked with the doctrines of Nazism; Russian nationalism, despite its increasing glorification of such unproletarian apostles as Ivan the Terrible, is still seasoned with a great deal of Marxist sauce. As for America, our own rather hazy but persistent nationalism is usually associated in the minds of Fourth of July speakers with the free-enterprise system. But in every instance, nationalism is the basic ingredient.

Rival Religions

THIS being the case, what is the actual relation, in the year A.D. 1950, between nationalism and Christianity? They are rival religions.

Nationalism offers its followers an object of ultimate loyalty, the nation, which is mystically more than the sum total of its citizens. To this mystical entity the worshiper sacrifices his all—his own life, the lives of his sons, and in extreme cases the powers of his own mind. In return he receives a sense of belonging—salvation by union with the mystical whole.

Nationalism is entirely this-worldly; it has no answer to what the meaning of life will be after the sun has grown cold and all life—even the life of chosen nations and races—has come to an end on the earth. Christianity, as one of its many paradoxes, is stubbornly this-worldly and other-worldly at the same time. It can never forget (or forgets at its peril) that all nations are transient things, and that during their brief existence they stand under the constant judgment of God, who is not concerned with Americanism or other nationalisms, but with such platitudinous things as justice and love.

It must be emphasized that nationalism has not always existed in its present overdeveloped form. During the so-called Dark Ages and early Middle Ages, the nation as such hardly existed. A man's loyalty was to his religious faith and its Church, and to his local lord. There was the sense, if not the reality, of unity among the people of western Europe. But with the break-up of feudalism and the disruption of Church unity, national patriotism quickly developed as a primary loyalty, and since about the time of Napo-

leon it has been the main loyalty to most people.

What should be the attitude of the convinced Christian as he faces the challenge of the two religions? In the first place, love of one's country is not an evil per se; it becomes an evil only when it leads to injustice toward other nations, or when it demands primary loyalty of the individual. We are to render unto Caesar what is Caesar's; government is necessary, even if always mixed with evil. Therefore, the Christian is not justified in total repudiation of all national loyalties.

But the problem is much less simple than that. Nationalism, in its modern overdeveloped and cancerous form, is a rival religion. The Churches everywhere are in mortal danger of becoming like the Orthodox Church in Russia—the kept woman and propagandist of the state. In America, if such a situation comes about, it will be in a more muddled fashion, with a smoke screen of sweetness and light. Church people will be gradually led to equate Christianity with the "American Way of Life"; the feeling will be built up that America is so virtuous a nation, and so solidly founded on Christian principles, that any extension of America's power and influence is automatically an extension of Christianity and the Kingdom of God. This danger is especially acute in countries like America and England, where many national attitudes—belief in democracy, regard for civil rights, etc.—are ultimately Christian in their origin. If the siren-singers of nationalism are shrewd enough they may be able to persuade many Christians that the American Way is "Christianity in action," and that to oppose any of America's national policies is to oppose Christ.

Understand the Faith

IT seems to me that the duty of the American Christian is first of all to understand his own Christian faith as fully and deeply as possible, and to reckon with the possibility that an ultimate conflict of loyalties may some day come about. In that case, Christ must come before nation, regardless of the most to the individual. In the second place, the individual and the Churches should constantly try to discriminate: to decide, in the light of Christianity, what features of American life are roughly in accordance with Christianity, and which are opposed. In other words, this is the ancient prophetic function—and it should always begin at home; after America has been subjected to Christian evaluation, it is time to give other nations a going-over. In the third place, the individual Christian and the Churches can support all movements—secular

and otherwise—that offer any real hope of moderating the fury of nationalism and providing a new and better loyalty for the world's two billion inhabitants. It seems pretty obvious that the only cure for nationalism, on the political level, is the growth of a world federation or world state. It may be that such an organization cannot be created in one fell stroke; probably it cannot. But any move in that direction should be examined by Christians with the peculiar blend of idealism and psychological realism that is one of the gifts of Christian faith—and where there seems any reasonable hope of progress, the Christians should be in the struggle, pushing for all they are worth.

As I understand the purpose of this series of articles, they are intended to analyze various movements that are “allies, competitors, or both” of Christianity. I have sent my mind through a number of gymnastics and failed to find any way that modern nationalism is a genuine ally of Christianity. All along the line it is a competitor, and a deadly one. But Christianity, with its one foot in the other world, is able to see the present world turmoil in some perspective. To the Christian believer and the Church is given the stupen-

dous task of steering the emotional violence of nationalism into less pagan channels. To some extent this can be done by making world loyalty primary, and national or tribal loyalty secondary, just as the average Georgian or Vermonter, no matter what their state pride may be, still feel that their first obligation is toward the United States as a whole. But the only real cure of nationalism is Christianity itself. The more it grips the minds and hearts of people everywhere, the less need they will have to find an ersatz religion in the worship of such frail, man-created, and passing realities as the nation.

QUESTIONS FOR DISCUSSION

1. What is meant by the word “ideology”; have each member briefly present his own.
2. What is meant by the American Century?
3. Discuss, pro and con, the author's statement that Christianity and nationalism are rival religions?
4. Discuss his statement that the nation is mystically more than the sum total of its citizens.
5. What is one of the fundamental differences between Christianity and nationalism?
6. Does the group think that the American way is “Christianity in action”?
7. What is the obligation of Christians in the event of a conflict of loyalties?
8. Should Christians work for world federation or a world state? What recent hearings in Washington have brought discussion on this subject to our attention?
9. Do you agree that world loyalty is primary for a Christian?

The Meaning of the Creed

The Second of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

“I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH”

The man who is willing to admit this has made an irrevocable decision. He has set his feet upon a path from which there is no turning back. All sorts of possibilities flow from this one statement, the implications of which men and women will still be discovering when the mighty drama of human history closes.

One implication of this confession is that it sets a man over against a “No-God” view of the world and history! It sets him in harmony with a world-view to which there is personal responsibility attached. That much, we can say, flows from the confession, “I believe in God.” However, the immediate argument does not have to do with the Christian idea of God, but simply with a world-view which admits of a God!

Occasionally, on the college campus, I run into

young men who say that they are atheists. In my experience, this is one of the few times in a man's life when he can afford to be an atheist, holding a world-view which is “godless”! For, as this young man progresses, the latitude which he has for a materialistic, spirit-less view of the universe decreases.

He meets the girl of his choice, and the profound experience of love illuminates areas of his philosophy of life about which he has previously thought little. They are married—this pair—and begin to found a home in which countless things occur which are impossible to explain solely by using the thought-pattern of materialism. This young man enters into business and, immediately, he encounters the “problem of values”; standards of honesty, practices of dishonesty, discriminations, “easy or sharp” business practices, the question of “business ethics,”

successes, failures. Children are born to this couple, who in the twinkling of an eye can ask questions which batter even the best-knit argument for a "no-god" theory of existence. Life moves on—sometimes to moments of unusual joy; other times to moments of perplexity and pain. Mystery after mystery will not yield to the "open sesame" which this young man adopted in his academic years. He may be driven from atheism to agnosticism to the comfortless position of stoical head-shaking, and the baffling, "I do not know"! But his atheism is gone. It was enmity against God and, is not tenable in the world God has made.

Divided Personalities

ONE of the remarkable characteristics of most so-called "atheists" is that, with few exceptions, they behave like "theists." Their general behavior does not reflect a god-less, value-less world. They are divided personalities in that their atheism is largely intellectual, but practically they are people with the heritage of a consciousness of God. In almost every case, their behavior reflects a world in which there is law and judgment, plan and purpose, origin and destiny. If there is any consistency in their make-up they are forced eventually to the conclusion that even in the midst of its chaos (or precisely in the midst of it) this world makes sense only on the basis of belief in God!

It is not impossible but that the next great world conflict, if it comes, will be fought over this differentiation in belief! Apparently, it has been shaping up for a period of years, retarded or accelerated according to the groundswell of material prosperity. This conflict, whether overt or underground, is the result of two radically differing world-views, contradictory in their essence and revolutionary in their energies. What one world view has found good: Man's spiritual antecedents, with their call to repentance, forgiveness and justice—the other thinks is evil! What one deems to be the very essence of evil: deceit, coercion, self-elevation—is exalted by the other into the highest good. When Nicholas Berdaev recognized the conflict in its incipient stage, he struck this prophetic note:

"The hour has struck when, after terrible struggle, after an unprecedented de-Christianization of the world—and its passage through all the results of that process—Christianity will again be revealed in its pure form. Then it will be clear what Christianity stands for and what it stands against. Christianity will again become the one and final refuge of man. When this purifying process is finished, it will be seen that

Christianity stands for Man . . . and for Humanity; for the value and dignity of personality, for freedom, for social justice, for the brotherhood of men and nations, for enlightenment and truth, for the creation of a new and better life. And it will be clear that only Christianity stands for these things."

Now the qualifications of the word God, in the Creed, namely, that he is "father," "almighty," "maker of heaven and earth," are the result of God's self-revelation. It is not enough to say, "I believe in God." That is not Christian and certainly not gospel! It is enough only when the object of that belief is the "one true God," whose light "lighteth every man that cometh into the world."

Not for nothing does the decalogue begin, "Thou shalt have none other gods before me." Following that admonition with another, "Thou shalt not make to thyself any graven image." For, unequivocally, the structure of a man's development is determined by that which he worships. That which he worships—and to which he subordinates every other allegiance—is his God! That is why idolatry, not adultery, not thievery, is the most pernicious sin in the whole range of both the Old and New Testaments. That is why the prophets were so disturbed when their people went "awhoring after false gods." That is why G. K. Chesterton's little verse is such a penetrating observation:

"He made the sign of the Cross of God
He knew the Roman prayer.

But there dwelt unreason in his heart
Because of the gods that were there!"

That is why Old Testament warfare was usually conducted as much against the gods of an enemy, as against the enemy himself. For, to discredit the object of a man's ultimate allegiance is, in the long run, to defeat the man. It is still so today! Nazi Germany employed this technique effectively. Hence, one cannot in honesty, discount "Creeds." They are basic!

God as Father

IT is true (as Dr. Paul Tillich reminds us) that the Fatherhood of God, which is both the greatest and most incredible concept of the Christian faith, has become one of the most commonplace and insignificant phases of our daily life. Perhaps this is due to the fact that there is no living prototype of fatherhood to which people may repair for definition and reassurance. Perhaps it is due to the fact that fatherhood is the easy victim of a sentimentality which tends to gloss over responsibility and avoid judgment. What-

ever the cause, the Creed catches us with its paradoxical interpretation of God as Father, for it is a virtual impossibility for men, honestly, to call God . . . Father! That is against "human nature." Actually, we are not by nature, "children" as much as we are by nature "rebels"—"enemies" of him who has made us! It is only by the "power of the spirit"—a spirit not our own—that we are able to cry, "Abba, Father."

It is in Dr. Tillich's disturbing little book, "The Shaking of the Foundations" that he points out that in family life, the father is the object of the child's unconscious hatred! Why? Because the father is the representative of law, of discipline, of order, which stands against the child's naturally unordered, unrestricted desires. It is a law which the child, in his immaturity and primitive individualism cannot meet. Yet, from it he cannot turn away! Hence, the split which tortures the child's "peace of mind," results in this unconscious hatred, which echoes—on its own level—St. Paul's cry, "Who shall deliver me from this body of death."

However, as the child matures, learning the lessons of life, so too does his understanding of

his father mature. And, in that moment which Dr. Tillich calls "a moment of grace," the child suddenly does the good freely—without command and more than is commanded! Bondage and death have no more power over him. Obedience has ceased to be obedience, and has become the response of gratitude. In a very real sense the child is born or, perhaps re-born, of the spirit and is therefore not "under the law."

Such is the situation of man before his Father, God! The "natural" man, the unregenerate man, hates God, looks upon him as an enemy, because he represents a law which man cannot achieve, but from which he cannot escape. It is only in his "moment of grace"—only in penitent self-surrender—that the dilemma is resolved, and men can honestly pray, "Our Father."

QUESTIONS FOR DISCUSSION

1. What brings young people, who say they are atheists, to a belief in God?
2. What is the difference between atheism and agnosticism?
3. What, according to Berdaev, does Christianity stand for?
4. What is the most pernicious sin?
5. What are the qualifications of the word God?
6. Why is a father the object of a child's unconscious hate?
7. What does this teach us about God?
8. What happens in "a moment of grace"?

Civil Liberties and World Peace

By CLIFFORD J. DURR

Former Member of Federal Communications Commission
President of the Lawyers Guild

(Concluded From Last Week)

INDEED the god of power has strong weapons with which to protect his sovereign rule!

Our god of power has confused our symbols and knocked askew our guide posts of the past. Our tongues are confused and our words have lost their meaning.

We boast of the supremacy of our democratic system, but shudder in fear lest it be challenged in the arena of ideas.

We proclaim, as international principles, the basic human rights of all men, and deny these same rights at home.

We are called to a holy crusade in defense of Christianity and given hate as our weapon.

In our cold war against Russia we adopt a scorched earth policy with respect to our own civil liberties and imitate the very practices of

the Russian system which we profess to abhor.

"Loyalty" and "Americanism" are the watchwords of the day, and by our actions we give them strange and fearful meanings.

In the name of freedom, conformity is demanded and protest silenced.

To protect our "democratic processes" government employees are officially empowered and directed, by executive order of the President, to sit in secret judgment upon the minds and emotions of their fellow employees, to deny them the right to confront their accusers, to try them on the unsworn testimony of unknown witnesses, and to convict them on speculations as to their state of mind.

In the name of security, the Attorney General of the United States is authorized, by ex parte and unreviewable decree to prescribe what organizations we may join; our secret police are given surveillance over our beliefs and associations; agents and informers are sent forth to take

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

down our words and make note of our comings and goings; neighbors are encouraged to spy upon neighbors and tattlers and gossips are officially raised to a new level of dignity and power.

Without due process of law, men and women are deprived of their jobs and branded as enemies of their country for exercising the very rights which our Constitution guarantees to them. It is denied that they are punished merely because they are not sent to prison or the gallows.

Legislative committees, federal and state, vie with each other in prescribing new standards of Americanism and new methods for enforcing them. Reputations are lynched, with committee reports and newspaper headlines, substituted for the rope or the torch as the tool of the lynchers.

What is this "loyalty" that is being so harshly commanded? Loyalty to what? Is it really loyalty to our form of government and the basic principles upon which it rests, or is loyalty to something quite different?

A Justice of our United States Supreme Court has made an observation of which we might well take note. As I do not have the official report of his opinion before me, I shall have to paraphrase his remarks. Freedom of speech, he said, is to our form of government what the heart is to the human body. If the heart be impaired, the body is debilitated; if it be stilled, the body dies.

A year or more ago the "Americanism" committee of the United States Chamber of Commerce prepared and published a program for thought control on a community basis. No legislative committee on un-American activities charged that this was a "subversive" or "un-American" scheme. The chairman of the committee is now secretary of our navy.

On last May first, the marshal of New York's loyalty day parade made a speech belittling academic freedom—our "much advertised" academic freedom, he called it. He retains his position as Secretary of Labor and has not been called before any loyalty board to account for his views.

On the same day the new president of a university that prides itself on the number of young men it trains for our diplomatic service, made an inaugural address in which he deplored the emphasis placed by our universities on freedom of opinion. "Liberty" (in quotes) he said, "is today's major plague."

"It is not surprising to note," he continued, "that states have found it necessary to control opinion exactly as they found it necessary to control economics. The state's thinking in this matter is much sounder than that of the resentful individual whose opinion is controlled. Despite

the dramatic but puerile dictum of Helvetius there is nothing essentially sacred about an opinion. In fact, in the field of religion, where God has been merciful enough to reveal the truth to mankind, opinion can be blasphemous. At best, opinions are blind gropings for the truth; at worst, they are the stubborn vaporings of ignorance. Actually, an opinion is grounded on nothing but the limited experience and personal interests of the individual. It is not supported by a universal, eternal, immutable law as is truth. The state's opinion, then, is just as good, just as sacred, and just as accurate as the individual citizen's opinion or the majority opinion of all the citizens . . . With man's normal aspirations reduced by university training from a thirst for truth to the spawning of opinions, there is every reason to expect that the state for its own preservation will be forced to establish an opinion-control bureau. There are definite forewarnings of such necessity."

No Committee of Congress has called for an investigation. Instead the entire address was placed in the Congressional Record by a United States Senator who referred to it as a "masterful inaugural address" and "worthy of the attention of scholars throughout the world." The Senator is now Attorney General.

The Scribes and Pharisees again sit on Moses' seat. We may safely observe their nobler words, but if we look to their works as the pattern of our behavior, we may be confused, "for they say, and do not."

Fear Dominates

I DO not believe that the danger to our constitutional form of government lies in the threat that seventy or eighty thousand Communists will overthrow it by force and violence. Nor do I believe that many Americans sincerely believe that such is our danger. But many are afraid not to seem to believe it. They fear for their jobs, they fear for their reputations, they fear the loneliness that is the price of non-conformity.

For fifteen years I was an employee or official of our Federal Government, and I say in all sincerity that the level of traditional honesty among government employees and officials is extremely high. There are few incidents of venality. But the corrosion of fear can be far more corrupting than greed. I have seen it at work and the sight is not pretty. I have seen decent men silent, when they wanted to say "This is wrong and I will have no part of it," and I have seen the resulting tortures of their own minds and souls.

Their predicament is not new. An item from the report of a tragic incident of nineteen centuries ago, comes constantly to mind, "Neverthe-

less even of the rulers many believed in him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogues; for they loved the praise of men more than the praise of God."

Formula for Peace

THE question of loyalty is not a simple one. Loyalty arises out of man's deepest and finest emotions. It is therefore not to be dealt with lightly. It should not, and cannot be demanded. Those seeking to earn it for themselves or their beliefs or principles should approach their tasks with the deepest sense of responsibility and of humility. I believe the records of history will show that man's misplaced loyalties have been a far greater source of cruelty and wrong than his innate wickedness. The betrayal or prostitution of loyalty is the betrayal of the best that is in man, if not of God himself.

Loyalties can be attached to little things or magnificent things. There may be smaller loyalties supplementing greater loyalties, or petty loyalties in conflict with the greater, but somewhere there must be a greater loyalty over-riding all others or man is lost.

When we ask, "To what is man loyal?", are we not necessarily asking, "What does man worship?"

I believe that this was what our founding fathers had in mind when they set up a form of government which does not and cannot demand the absolute and unconditional loyalty of its citizens. This I believe was the thought behind the first amendment to our Constitution, with its guarantees of religious freedom and freedom of speech, press and assembly. It seems to me that this amendment says: "Here is an area that must be set aside to be governed by a higher power than government, the area of the human mind and spirit."

But to return to the missing ingredients in our formula for peace. I suggest a few. They are obvious, but the obvious things are the most easily overlooked.

As I have said, our formula contains power in abundance. But does it contain faith? Does it contain hope? Does it contain the greatest of these, love?

How strong is our faith in that democracy and freedom which we seek to protect and extend abroad by our economic and military might? Have we faith in our professed belief that men everywhere are equal in the sight of God, or do we believe that this applies only to certain groups determined by the geographical location of their countries, or only to those whose social or economic status or systems, or whose race, religion

or ideology conform with a fixed and divinely prescribed standard? What is the measure of our faith that man is truly created in the image of his maker and is not a vile creature, irrevocably doomed to self destruction by his innate and ineradicable evil?

Do we have firm hope of a day in which science and technology shall have been turned entirely away from destructive ends and shall be devoted to promoting the welfare of all people everywhere? Do we hope, with all our being, for a world in which all nations shall have bound themselves together in a pact of friendship with each other, but of eternal warfare against their common enemies, hunger, disease, ignorance, prejudices, insecurity, fear and hate? Do we believe that a kingdom of God on earth is a realizable goal, or do we believe that its promise was a cruel hoax?

What measure of love is contained in our formula for peace? Is love a word we have surrendered to the writers of cosmetic advertisements and sexy stories, or does it still have meaning for us? Have we become ashamed to use the word, or will we make it once more a word of power and challenge, expressing that constructive emotional force in which there is no fear? Do we have that love of our brother, the lack of which makes a lie of the profession of a love of God? In our scale of values, how does our love of mankind weigh against our love of security, or economic or social position, or even our petty claims to respectability?

It has been tragically demonstrated that fear and hate are contagious. If we but use them with confidence and courage, do we not have at our disposal even more contagious forces, capable in time, of sweeping fear and hate from the world?

Liberty and Peace

OUR civil liberties and world peace are inseparably tied together. We cannot keep them indefinitely in the face of impending war, but if we lose them, I do not see how we can find our way to peace.

Freedom of the human mind and spirit is not a luxury today, if it ever was. That freedom is a necessity, not only for man's growth and development, but for his survival.

Man's deepest faith is in constant conflict with his desire for visible and tangible certainty. His instinct for worship is strong, but the concept of an infinite God is a tremendous one. It is therefore natural that throughout history men have sought to whittle down that concept or confine it within the bounds of their own limited understanding. Things seen are real; things unseen

require a strong exercise of faith. Men begin to seek the eternal verities in their immediate physical environment and in the temporal institutions and way of life with which they are familiar, and these in time become for them the eternal verities. They tend to attach to them a religious significance and make them the focal point of their worship—the sum total of all truth; and—too often with success—to impose their concept of eternal truth upon their religious institutions. Those who seek to widen man's vision of the physical universe, therefore, become the enemies of religion and are to be resisted; those who inquire into his temporal institutions with the view of adjusting them to the expanding knowledge of the physical universe "would change the customs which Moses delivered unto us" and are to be destroyed.

From the small spot on which he stood, man at one time saw the earth as a flat surface rimmed around by the horizon and roofed by a dome of blue across which the sun moved in its appointed course from east to west. This became for him religious truth and his religion barely survived the theories of Copernicus and the demonstrations of those theories by Gallileo. He found truth in an existing form of government, and the divine right of kings became a religious concept. As a result, the rising spirit of democracy strained his religious faith and split asunder his religious institutions.

In our own country, the institution of slavery, because it existed, was given religious justification. It was abolished only after a bitter civil war in which each side invoked the name of God in support of its cause. Even now, our religious thinking is confused because of the expanding knowledge of the processes of biology. Unable to grasp fully the concept of an infinite God, it is not easy for men to see that the magnificence of God is not diminished nor the dignity of man lessened by scientific evidence that man arrived at his present state through a process of growth and development.

Man's divine curiosity about the universe in which he lives will not be denied. He will continue to probe into its secrets. His discoveries may bless or curse mankind, depending upon the uses made of them. The outcome hinges upon the diligence and the freedom of his inquiry into his social, economic, and political institutions and his willingness to adjust them to his expanded knowledge of the physical universe—upon that and his faithful adherence to the basic religious principle that man, being created in the image of God, are equal in his sight and so must be in the sight of each other.

This, it seems to me, is the challenge of our time. To meet that challenge, the minds of men must be free to explore, to inquire, and to test. They must be subject only to "the perfect law, the law of liberty." Without freedom of mind, there can be no freedom of religion. Unless man is free to develop and adjust his social ideas and institutions to meet the challenge of science, there may in time be no religion at all, because there may be no man.

We Need a Saviour

By WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln, Nebraska

WE frequently refer to Jesus Christ as our Saviour. We say that he saves us from sin. But all too often we do not stop to think what is really meant. In fact, often we do not like to think of ourselves as sinners. True, we say the general confession, but it really costs little to say that with our lips along with others. But in ordinary living some people dislike to admit to sin. Some even hate to own up to a mistake! There is always the tendency to justify or excuse our mistakes, and to rationalize our positions. We often tend to blame environment. The last place we want to put responsibility is upon the individual himself.

The reason we need a Saviour is because in the life of every one of us there is an unruly area of terrible selfishness, that may show itself in hatred, lack of discipline, ungoverned passion, or callous indifference to life's best values. People who think they do not have such an area in their lives are greatly deceived and are in greater spiritual need than those who know they have it in their lives.

This area in one's life is not improved by increased learning, or more culture. Money, social position, nice clothes, fine homes, do not correct it. This is where we need a better ruler than ourselves. We need a Saviour to soften our sinful emotions, and to turn our ingrown attitudes outward to him.

It is easy to demonstrate the truth of the need for a Saviour. Try this test. Think of the most shameful moment in your life—one you would not want the light of day to shine upon. Isn't that argument enough? Can Christ save and help? Think of the greatest religious moment in your life. Isn't that a foretaste of what Christ can do for us?

EPISCOPAL NEWS

(Continued from Page Six)

and political, that estrange and infuriate, we must either shatter or surmount them.

"Segregation will be destroyed by active brotherhood. The church will free its soul and hands only if it removes from itself the stigma that it is the most segregated institution in the United States, and in the world at large ceases its hand-washing in such baleful persecutions as those in South Africa and Spain."

THE PICTURE ON THE COVER

★ Chad Walsh is a professor at Beloit College and a priest of the Episcopal Church. He is the author of several books, including "Stop Looking and Listen" and "C. S. Lewis: Apostle to the Skeptics." More recently he has revealed himself to be a thoroughly modern poet who combines the technical resources of contemporary verse with the deep insight of orthodox Christianity. These poems are contained in his latest book, "The Factual Dark" published at \$2 by the Decker Press, Prairie City, Illinois. Here is a sample:

The Devil sports no scarlet shorts today,
No suavely curving horns. His feet are normal,
His suit well-pressed, a modest banker gray.

Or this modern lullaby as he rocks his daughter to sleep:

Sleep on sleep on
While the gray caps rock
The boat at the dock
And the hand of the clock goes round and round.

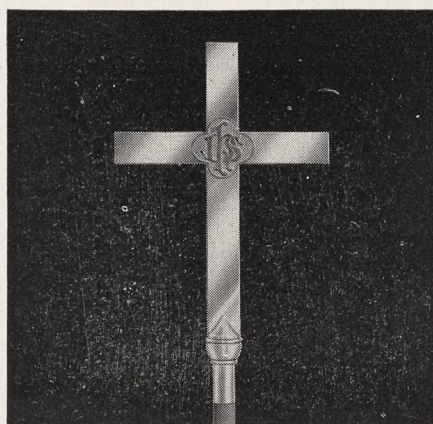
At a different lake, successful with vetoes,
The mazdas burn hot and give no light;
In the wider world of the widening night
The darkness is deeper with Francos and Titos.

RECTOR MARKS HIS ANNIVERSARY

★ The Rev. John A. F. Maynard celebrated the 25th anniversary of his rectorship of the French Church of the Holy Spirit, New York, on February 12th. There were greetings from Bishop Gilbert and Governor Dewey.

AMERICANISM CALLED A DANGER

★ Chaplain James A. Pike of Columbia University apparently agrees with the point of view presented in this number by Chad Walsh. Speaking at a meeting of Congregationalists in Springfield, Mass., the Episcopal clergyman said the Americanism cult's creed is "Jew, Catholic, Protestant—that does not matter. We're all Americans and that's the unifying integrating principle." But the



A new Processional Cross by Gorham. Cross is 15 inches in height, of highly polished brass, complete with 1-piece Staff of quartered oak with brass mountings. Overall height 67 inches. Plain Cross as illustrated \$50.00; with etched Passion Flower design, \$75.00.

Prices subject to change without notice

WRITE FOR ILLUSTRATED
ECCLESIASTICAL BROCHURE
GIVING PRICES

Gorham
PROVIDENCE 7, RHODE ISLAND

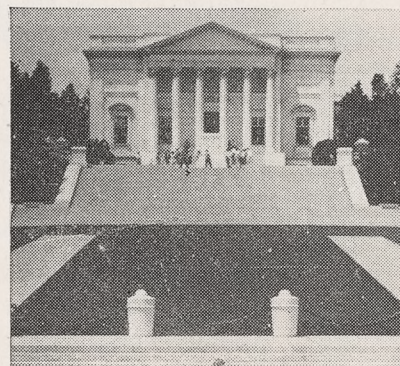
AMERICA'S LEADING SILVERSMITHS SINCE 1831

trouble with this over-glorification of the American way of life, he said, is that it forgets religion and theology, and in the resulting confusion "people accept the fruit rather than the root."



★ ★ ★ ★ ★ CARILLONIC BELLS

Selected for National Evening
Hymn Memorial Carillon at
ARLINGTON NATIONAL
CEMETERY



"WHILE THESE BELLS RING,
SAFELY REST. FREEDOM LIVES!"

So reads the Memorial Tablet commemorating this gift of a mighty electronic Carillon from the American Veterans of World War II to the people of the United States.

We, as the maker, are greatly honored that "Carillonic Bells" have been accepted by Harry S. Truman, President of the United States, The Congress, and other Government bodies for this soul-stirring memorial.

The ever-increasing number of "Carillonic Bell" instruments providing vibrant "Living Memorials" in churches, universities, and public locations throughout the world testify to the musical and mechanical superiority of this Schulmerich product.

Prices are amazingly low—No tower is required. For information, write . . .

CARILLONIC BELLS

Schulmerich Electronics, Inc.
232 Carillon Hill, SELLERSVILLE, PA.

★ ★ ★ ★ ★

COUNCIL MEETING—

(Continued from Page Seven)

sessions at the College of Preachers, and that this faculty was being taken into the west for conferences in June for the clergy at Los Angeles, Lake Tahoe, Sale Lake City and Takoma.

College Work

Bishop Nash as chairman of the college work division brought recommendations for the integration of the college work of the Church which suggests the setting up of a Commission for College Work. The Rev. Roger Blanshard, new executive secretary of the division, told of the request of the Society for College Work that the division take over the establishment of the national association of Canterbury Clubs, which had been accepted.

Auxiliary Report

The work of the Woman's Auxiliary was presented by Mrs. Margaret Sherman. She gave to all the members copies of the most recent publications, addresses made at San Francisco, "Christian Advance" by Bishop Neil and Leila Anderson, and "His Holy Fellowship" by the Rev. Theodore Ferris. The board of the Auxiliary set up policy at its meeting to give an equipment fund to each of their workers, except those connected with institutions, of \$100 a year, asking them to send in an annual report of its expenditure. Previously the equipment fund had been allotted only upon individual requests, certified by the bishop or one in charge. They also have made it an experimental policy to provide \$700 for workers to buy a new car, when they have the assurance that the missionary district is giving a maintenance account of 6c a mile.

Missionary policy in China was discussed in executive session. Since nothing came to the floor, it is reasonable to assume that the Episcopal Church and its work there will remain on the same basis, "wait and see."

Theology Today

Volume VI

John A. Mackay, Editor

Number 4

WINTER NUMBER

Editorial:

East Asia under God
The Sense of Beyondness

Let Us Worship God	Hugh Thomson Kerr
The Church of the Reformation Faces Today's Challenges	Joseph L. Hromadka
Frontiers of Logic	Emile Cailliet
Eschatology and Worship	Max Warren
The Liturgical Revival	Howard G. Hageman
The Meaning of Time in Christian Thought	Clement de Haas
Christianity and the Arts	Chad Walsh
The Genius of Charles Haddon Spurgeon	John Pitts
Theological Table-Talk	Hugh T. Kerr, Jr.
The Church in the World	Elmer G. Homrighausen

Book Reviews by D. M. Baillie, Lefferts A. Loetscher, Lucetta Mowry, George A. Barrois, John Wm. Wevers, James Muilenburg, Walter Lowrie, T. S. K. Scott-Craig, F. Ernest Johnson, Bruce M. Metzger, Edwin Lewis, H. Paul Douglass, Otto A. Piper, and Norman Victor Hope.

Theology Today has now entered its sixth year of publication. Begun during the War, it has been dedicated to a presentation of the insights derived from God's revelation of Himself in the Bible and in Jesus Christ in close relation to the issues of contemporary thought and life. Committed to a robust and intelligent evangelicalism, Theology Today has become the indispensable theological quarterly for a multitude of readers in all the States of the Union and in most countries of the world.

THE LIFE OF MAN IN THE LIGHT OF GOD

THEOLOGY TODAY
Box 29 Dept. A
Princeton, New Jersey

Please enter my subscription to THEOLOGY TODAY for one year (four issues) for which I enclose \$2.00. (Theological Students, \$1.50).

Name

Address

.....

THE PRESS

Selected by
GEORGE MacMURRAY

HIGH PURPOSE: Alger Hiss appears to have been a man of high purpose. He has held many positions requiring character, ability and idealism. He was found guilty of perjury, but there was no evidence of moral turpitude introduced into his trial. The government had no case other than the charges offered by Mr. Chambers, whose record was revealed as quite the antithesis of that of the man he accused. Both Mr. and Mrs. Hiss are members of the Society of Friends. They bore themselves with restraint and frankness throughout the trial. Can it be that juries, in the hysteria of this postwar era, may be in the wrong? At any rate, an appeal from the verdict may be expected. It is our American tradition to suspend final judgment until due process of law is completed. Until then, a mystery remains. Perhaps someday it will be unraveled. — Watchman Examiner (Baptist).

FREE PULPIT: One of the greatest contributions the Church can make to our modern world is to set up a pulpit in the midst of its errors and self-deception and charge the minister with the grave responsibility of proclaiming from a courageous and sincere heart the unadulterated truth as he sees it, and to dare any man to forbid the freedom of his utterances. —There is nothing so impotent as a muzzled pulpit fawning at the feet of a cowardly congregation.—Christian-Evangelist (Disciples).

RETURN TO MADRID?: Is it too much to expect of the state department still another turnabout on a question which they consider to be of minor importance? Possibly. But if, between now and the next meeting of the General Assembly, the department learns that American public opinion is adverse (to sending an ambassador to Franco Spain), our delegates may not actually press for a UN action which will only perpetuate the dictatorship which has been fastened on the impoverished Spanish people.—Commonwealth (R.C.)

CHURCH BUILDING LITERATURE

Send card for list of more than 100 items provided by the **Bureau of Architecture**, 300 Fourth Avenue, New York 10, N. Y.

E. M. CONOVER, Director

New Carols and Songs for Children



by **WILLIAM GRIME**

Rector of St. Paul's Church, Great Neck, Long Island, N. Y.

New Songs for Lent, Easter, Missions, Palm Sunday . . .

Illustrated by **DON KELLY**



PULPIT PRESS

Great Neck, N. Y.

or at your Bookstore \$1.50

SERVICES IN LENT

NEW YORK CITY —

ST. PHILIP'S
214 West 134th Street
The Rev. Shelton Hale Bishop, Rector
The Rev. Warren Scott; the Rev. Irving Anthony; The Rev. Dudley Cobham
Sundays: H.C. 7, 8 & 9; 11 on 1st Sunday
M.P. 11; Baptism 1 p.m.; E. P. 6:15; Sunday School 11
Daily: H.C. Mon. & Sat. 9; Tues. & Thurs. 7; Wed. 7:30; Fri. 9:30

CHAPEL OF THE INTERCESSION
Broadway & 155th Street
The Rev. Joseph S. Minnis, D.D., Vicar
Sunday: H.C. 8 and 11; M.P. 10:30
School: 9:30 and 11; E.P. 8
Weekday: H.C. 7 and 10; E.P. 5:30
Wed. in Lent: Vicar's Evening, 8

COLUMBIA UNIVERSITY
ST. PAUL'S CHAPEL
The Rev. James A. Pike, J.S.D., Chaplain
Daily (except Sat.): 12 noon
Sunday: H.C. 9 and 12:30; M.P. & Ser., 11
H.C.: Tues. 7:45, Thurs. 10

BALTIMORE, MD. —

ST. MICHAEL AND ALL ANGELS
20th and St. Paul
Rev. D. F. Fenn, D.D.,
Rev. D. C. Patrick,
Sunday: 7:30, 9:30, 11 and 8 p.m.
Holy Eucharist daily
preaching Service—Wednesday 8 p.m.

PROVIDENCE, R. I. —

GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H.C. 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H.C. first Sunday) 11; Y.P.F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. thru Fri., 12:10 p.m.

WASHINGTON, D. C. —

ST. JOHN'S CHURCH
Lafayette Square
The Rev. C. Leslie Glenn, Rector
The Rev. Frank R. Wilson, Ass't
Sunday: 8, 9:30, 11 and 7:30 p.m.
Daily, 12
Wed., Fri., 7:30; Holy Days, 7:30 and 12

CHURCH OF THE EPIPHANY
1317 G Street, N. W.
The Rev. Leland Stark, Rector
The Rev. Warren Mace, Assoc. Rector
Sunday: 8 and 11 a.m.; 8 p.m.
Mon. through Fri., 12-12:30 p.m. Noon-day preaching services
Wed., 5:30 p.m., Preaching service
Thurs., H.C. 10:30 a.m. and 12:30 p.m.

LOS ANGELES, CALIF. —

ST. PAUL'S CATHEDRAL
615 S. Figueroa St.
Very Rev. John M. Krumm, Ph.D., Rector
Sunday: H.C. 8 and 9; 11 Morning Prayer and Sermon; 7:15 Evening Prayer
Tues. and Thurs., H.C. 10 Daily, 12:05

SOUTH ORANGE, N. J. —

ST. ANDREW'S CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H.C., 8; Service, 11
Lent: Tues. H.C. 10 a. m.; Wed. 8:15 p.m.

AUSTIN, TEXAS —

ALL SAINTS' CHAPEL
The Rev. Joseph Harte, Rector
The Rev. Gray Blandy, the Rev. Keith Bardin, Lucy Phillips
Sundays: 8, 9:30, 11 & 6
Daily: 7 & 5:30; Wed. 10

CHICAGO —

THE ATONEMENT
5749 Kenmore Avenue
The Rev. James Murchison Duncan, Rector
Sundays: 8, 9:15; 11 H.C.
Daily: 7:30 H.C.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Christ's Victory and Ours. By Frederick C. Grant. Macmillan. \$2.00.

This is a notable new book, primarily intended for reading and meditation in Lent, but on a theme so deep and wide that it has no seasonal limitations. Dr. Grant deals particularly—as many books before have done—with the crucifixion and the words of Jesus on the cross. Many such books have been sentimental and rhetorical, but this one emphatically is not so. It has the astringent quality of a man who is not only a devout Christian but at the same time a profound and intellectually disciplined scholar. The particular words on the cross become a gateway into large vistas of theological understanding. The reader will be grateful also that after the chapters which center upon the crucifixion the final one, "The Gospel of the Resurrection," brings its climactic message of Christ's everlasting victory over sin and death.

—W. RUSSELL BOWIE

The Apostolic Fathers: An American Translation. By Edgar J. Goodspeed. Harper. \$3.75.

Professor Goodspeed's translation of the New Testament, of which the 25th anniversary was recently celebrated, is one of the best-known modern translations. It is an "American" translation, i. e. in the American language. His translation of the Apocrypha is one of the most attractive and most scholarly versions of those books ever made. His new volume is also an "American" translation, and gives us the Apostolic Fathers in the language of today. Each book has a brief Introduction giving just the information the reader needs for proper orientation. The book opens with a translation of *Doctrina Apostolorum*, the little book which Dr. Goodspeed believes lay behind the *Didache*, a "counter-blast" to the collection of Paul's letters.

The Atoning Life. By Henry Sylvester Nash. Harper. \$1.00.

This is a reprint of a work first published in 1908 by the father of the present Bishop of Massachusetts, and is the Presiding Bishop's Book for Lent.

It provokes a strongly mixed reaction. On the one hand, it is a moving book that calls for admiration not unmixed with amazement. It anticipates in striking and lucid passages the religious and theological concerns brought to the fore in our own day

by the revival of the great theological traditions. There is a religious vitality about it, and flashes of psychological insight coupled with a refreshing breadth of vision. Much of what is said bears no indication of date, particularly in the sphere of personal faith and life.

On the other hand, one could scarcely defend it theologically. It is held that man is perfectible; that we can build the Kingdom of God by moralizing our society. Mystery is simply the wonder of meaningfulness; sins there are, but Original Sin there is not. In short, and despite the frequent orthodoxy of the language, this book is a fine example of the long-lived Pelagian heresy.

The style and language are magnificent, the insights are stimulating, and the soaring optimism has a pleasant if somewhat ethereal taste in these troubled times. Let us say—useful for edification, read critically, but let it not be applied to establish doctrine!—HOLT GRAHAM.

The Presiding Bishop's
Book for Lent 1950

THE ATONING LIFE

by Henry Sylvester Nash

"I have read it a number of times; it is a gem. It has a timeless element in it, which makes it timely. It is a book of real insight, rich and fruitful."

—JOSEPH FORT NEWTON

"I am delighted that Dr. Henry Sylvester Nash's *The Atoning Life* is to be reprinted. It is a profoundly impressive and stimulating little book." — BISHOP WILLIAM SCARLETT

\$1.00

at your bookseller

HARPER & BROTHERS
NEW YORK 16, N. Y.

Food for ... thought ... praise ... prayer

Two new books, and a reminder of one of last year's well-received volumes . . . all published by Oxford because of their outstanding excellence and interest.

THE WORDS OF LIFE

by the Rev. P. M. Dawley, Ph.D.

Seven addresses on the Words of Christ on the Cross, as delivered by a noted preacher on a number of Good Fridays. Rich spiritual food for Holy Week . . . inspiring reading at any time. \$1.75.

FOUR CENTURIES OF SCOTTISH PSALMODY

by Millar Patrick, D.D.

A fascinating history of the Scottish Psalters, from the first years at Geneva to this important anniversary year . . . prepared by an eminent authority on hymnology here and abroad. This is both delightful reading and an important reference work. \$3.00.

THE OXFORD AMERICAN PSALTER

by Ray F. Brown

Gives American choirs and congregations, for the first time, a simplified style of speech rhythm pointing, in line with the work done by English church musicians. Text conforms to the American Book of Common Prayer. \$3.50

At your bookstore

OXFORD

Oxford University Press, Inc.
114 Fifth Avenue,
New York 11, N. Y.



FINE RELIGIOUS BOOKS SINCE 1478

VESTMENTS for Clergy and Choir
Altar Hangings . . . Embroideries
Church Flags
SEND FOR CATALOG
J. M. HALL INC.
14 W. 40th St., New York 18, N. Y.
Tel. CH 4-3306

MONEY for your TREASURY
Over 1,500,000
SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday Schools, Ladies Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS
Established 1915 Cohoes, N. Y.

Everything for the Episcopal Church
Ammidon & Company
HORACE L. VARIAN
31 S. Frederick St. Baltimore 2, Md.

PALM CROSSES twenty cents the dozen, delivered. St. Barnabas Episcopal Altar Guild, Los Angeles 41, California. Order promptly please.

PARISH WANTED—Assistant in large metropolitan church; previously rector in a smaller community; will consider call to be rector of parish in either large or small city. Excellent background. Correspondence confidential. Reply Box 21, THE WITNESS, Tunkhannock, Pennsylvania.

Write us for Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book, "Church Embroidery & Church Vestments" (1st edition sold out, 2nd edition now ready). Complete instructions, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$6.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

ST. JAMES LESSONS
A nine course series of instruction for Episcopal Church Schools including illustrated work books — 150-250 pages (60c each) and teachers' manuals I, II, III 40c each, IV through IX 60c each).
No Samples - Payment with orders
St. James Lessons, Inc.
865 Madison Ave. N. Y. 21, N. Y.

PEOPLE

ORDINATIONS:

CYLDE W. EVERTON was ordained deacon in January by Bishop Dagwell at St. Mary's, Eugene, Oregon. He is vicar of St. John's, Bandon.

BRUCE H. COOKE was ordained priest by Bishop Emrich on Feb. 4 at Christ Church, Detroit, where he is assistant.

CLERGY CHANGES:

CHARLES O. BROWN, rector of St. Peter's, Springfield, Mass., becomes rector of St. John's, Delhi, N. Y., Feb. 28.

PHILIP S. HARRIS, rector of St. Anne's, Lynwood, Calif., becomes rector of St. Martin's, Omaha, Nebr., March 1.

HENRY C. FOX, rector of Christ Church, Clarksburg, Va., becomes rector of St. Luke's, Hot Springs, Va., March 1.

HENRY C. FOX, rector of Christ Church, Clarksburg, Va., becomes rector of St. Luke's, Hot Springs, Va. on March 1.

ANDREW B. JONES, formerly rector of St. Mark's, Brunswick, Md., is now rector of the Epiphany, Govans, Md.

FREDERICK B. WOLF, formerly rector of Holy Trinity, Belvidere, Ill., is now rector of St. Christopher's, Oak Park, Ill.

FRANK ROBERT, formerly vicar of St. Andrew's, San Mateo, Calif., is now priest-in-charge of St. Timothy's, Chicago and director of Randall House.

PAUL B. MILLER, formerly in charge of St. Matthew's, Liverpool, N. Y. is now in charge of services held in the basement of the postoffice in North Syracuse. It is expected to develop into a parish.

EUGENE M. CHAPMAN, rector of St. John's, Decatur, Ala., becomes senior associate at Calvary, Pittsburgh, Pa., in April.

ALBERT F. GREENE, rector of St. John's, Wilkinsonville, Mass., becomes rector of St. Barnabas, Springfield, Mass., April 1.

PAUL K. ABEL, formerly rector of St. Peter's, Waterford, Pa., is now rector of St. Peter's, Sycamore, Ill.

DEATHS:

LUCIEN A. DAVISON, 80, retired priest of Central N. Y., died Feb. 5 at Miami, Fla.

GEORGE G. GUINNESS, 58, retired because of illness from St. James, West Hartford, Conn., died Feb. 13.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen
1837 Makers over 100 Yrs. 1950
Church Vestments

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



THE BISHOP WHITE PRAYER BOOK SOCIETY
Founded by Bishop White 1833

Donates to Missions, Institutions and Parishes unable to purchase them, in limited grants.

PEW SIZE

The Book of Common Prayer
The Church Hymnal (words only)

Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.
319 Lombard St., Philadelphia 47, Pa.

Choir Vestments

Clerical Suits

Cassocks - - Surplices
Stoles

Rabats, Rabat Vests, Collars
Black Clerical Shirts

CHURCH HANGINGS

Altar Linens

C. M. Almy & Son, Inc.
562 Fifth Ave., New York 19, N. Y.

FINEST PURE IRISH LINEN

for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Waxt" thread. Samples free.

MARY FAWCETT COMPANY
BOX 146 PLAINFIELD, N. J.

Crafted for Sacred Service
Vestments
AND ACCESSORIES FOR
YOUR CHOIR



You receive the benefit of our knowledge of denominational propriety, skilled tailoring and insistence upon perfection. We combine chorister's comfort with liturgical correctness. Choose from our selective styles and quality cloths.

Write for our latest catalog. Cloth swatches on request.



CLERGY VESTMENTS AND WARDROBE ACCESSORIES
Embroidered Superfrontals • Frontals • Stoles • Markers

Ask About Our Special Service
To Altar Guilds

J. THEODORE CUTHBERTSON, INC.
2013 Walnut Street • Philadelphia 3

BACKFIRE

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

VIDA D. SCUDDER
Churchwoman of Wellesley, Mass.

May I suggest that people interested in China should add to the valuable works mentioned in your Book Notes the volume "The Chinese Conquer China" by Anna Louise Strong? I wish all readers of The Witness might have been present to hear the author as she spoke in my living room to an audience gathered by Miss Emily Balch. I think they would have been impressed, as all present were, by Miss Strong's sanity, dignity, and trustworthy reports of experiences. The occasion was a moving one for me, for she had spoken in the same room twenty-odd years ago. Through what drama she has lived. Don't miss her book.

With appreciation of the fearless and well-balanced treatment of our many problems in The Witness.

ANDREW M. VAN DYKE
Member, Witness Editorial Board

As the reporter for Deputies when the debate on the seating of women was conducted at General Convention, I want to say that Spencer Ervin is correct in faulting us for failing to contradict Canon Wedel's statement (Witness, Jan. 19). I was unaware, until his letter appeared, that the correction has not been made. The distinction between the Assembly and the Convocations in the Church of England was clarified for me by the Rev. Bradford Young of N. H., who had lately been an exchange rector in England.

I do think however that there is a fallacy in Mr. Ervin's argument. The subject before the Deputies was admitting women as lay deputies. His suggestion that none of the apostles were women has nothing to do with the case, since apostolic succession has to do with bishops.

MRS. WILLIS H. ATWELL
Churchwoman of Grand Rapids, Mich.

You will probably be deluged with replies to the letter of Mrs. John H. Moore, (Witness Feb. 9) but perhaps she will be pleased. I could comment on every paragraph, but for the sake of brevity, I shall not. While I cannot claim to know the Te Deum word for word, I can sing it along with only an occasional look at my Prayer Book. We also use the Benedicite, which would surely fall into disuse if conservation of time were important!

The phrases of the Litany are very familiar to me and many others of my generation. The prayer for the Congress is used at the opening of every session and whenever any important issue is before the Congress. It is used regardless as of whether the Congress is Republican or Democratic, and was used before a member of our parish was a Representative in Congress. I am sure that at least some use it in their private devotions.

My experience is very limited, and while I was confirmed more than fifteen years ago (Mrs. Moore refers to those confirmed fifteen years ago) none of my children are old enough to be confirmed, but I feel sure they will grow up being familiar with the very things in the Prayer Book that Mrs. Moore feels are falling into disuse.

Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

George L. Barton, Jr., Ph.D., Headmaster - Box 408

HOLDERNESS

The White Mountain School, for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing, Debating, Glee Club. Art. New fire-proof buildings.

REV. EDRIC A. WELD, Rector
Box W Plymouth, N. H.

KEMPER HALL

Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT

BRECK SCHOOL

Accredited

"Devoted to providing education for college and for life and to preparing the youth of all creeds in the fundamental concepts of knowledge, truth, humility and honor. Day and Boarding, Grades 1 through 12. Healthful suburban location near cultural centers of Twin Cities. Moderate rates. Complete information in our 1949 View Book.

MORISON BRIGHAM, Headmaster
2477 Como Ave. W., Dept. B,
St. Paul 8 Minn.

SCHOOLS

A three year course in NURSING

is offered to High School Graduates
Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS
685 High St. Newark 2, N. J.
Affiliated with Rutgers University

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

SAINT STEPHEN'S SCHOOL

A coeducational, Church school, grades 8-12, operated by the Episcopal Diocese of Texas. Chief purpose, to give religious education equal emphasis with general education, and provide a Christian community. Excellent faculty of church lay people. Beautiful location. Splendid climate.

REV. WILLIAM BREWSTER
1803 Elton Lane, Austin, Texas

CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions
Carleton College
Northfield Minnesota

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

The Hannah More Academy

Est. 1832, Episcopal school for girls, grades 7-12. Outstanding preparation for leading colleges, also General Academic Course, Music, Art, Athletics and Riding carefully supervised. Eighteen miles northwest of Baltimore. Moderate rates. Catalogue.

ELIZABETH N. HARVEY, M.A.
Headmistress, Reisterstown, Md.

CATHEDRAL CHOIR SCHOOL

New York
Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR,
Cathedral Choir School
Cathedral Heights, N. Y. City 25

❖ VESTMENTS ❖

Made right here in our work rooms these vestments are fully cut and well finished. Your attention is called to the variety of materials listed below. They offer a practical and pleasing assortment, and along with excellent workmanship results in long wearing, good looking vestments.

SURPLICE—Gathered on a round yoke with either round or pointed sleeves. Approximate length from shoulder to hem—34 inches.

Cotton, medium weight, fine	\$12.00
Batiste, good quality domestic	13.00
Rayon, similar to china silk	16.00
Nylon	25.00
Linen, medium weight, No. 10-6	18.00
Batiste, sheer, imported	18.00
Embroidered outline cross	1.50

CASSOCKS—Latin Style—buttoned down the front with three pleats in back to allow plenty of fullness.

Anglican Style—double-breasted, fastens down the side with three pleats in the back of the skirt, allowing plenty of fullness.

	Latin	Anglican
Spun Rayon coarse linen weave	\$27.00	\$30.00
Corded Rayon, fine quality	38.00	41.00
Wool & silk, crush and moisture resistant, moth proof and durable, tropical weight	60.00	65.00
Silk, corded weave	70.00	75.00



CHOIR CASSOCKS (Stock Sizes)—This cassock is made with stand-up collar, full length sleeves and ample fullness in the skirt for comfort. These are stock sizes and any change in these measurements necessitates a special order. (approx. \$1.50 each extra).

Size	Chest	Length	Price	Size	Chest	Length	Price
A	28	41	\$6.75	F	38	58	\$ 9.50
B	30	47	7.00	G	40	58	10.50
C	32	50	7.50	H	42	60	11.00
D	34	52	8.00	K	44	60	11.50
E	36	54	8.50				

Red poplin .50c each additional.



Samples of materials will be sent with additional information if you write us advising your requirements.

**SEND FOR A GENERAL CATALOG
A FULL LINE OF CHURCH SUPPLIES**

CHOIR SURPLICE — Gathered style, round yoke, round sleeves, gusset under arms which prevents tearing at arm holes, adding to life of the garment.

Length	20, 22 and 24 inches	Less than 6 inches	6 or more inches
Standard broadcloth	\$4.18	\$3.80	
Superior broadcloth	4.95	4.50	
26, 38 and 30 inches			
Standard broadcloth	4.45	4.05	
Superior broadcloth	5.22	4.75	
32 and 34 inches			
Standard broadcloth	4.67	4.25	
Superior broadcloth	5.50	5.00	



H. M. JACOBS COMPANY

1907 WALNUT ST.

PHILADELPHIA 3, PENNA.