

# THE Witness

10¢ A COPY

March 23, 1950



PSYCHIATRISTS AND CLERGYMEN

Dr. Hiram Johnson is in center with hands folded  
(see Editorial)

PSEUDO-SCIENTIFIC PSYCHIATRY AND CHRISTIANITY



## 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

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## SERVICES In Leading Churches

### CHRIST CHURCH

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

### ST. JOHN'S CHURCH

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

### ST. PAUL'S CATHEDRAL

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

### ST. JOHN'S CATHEDRAL

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

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

### TRINITY CHURCH

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

### TRINITY CATHEDRAL

NEWARK NEW JERSEY  
The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axlerod, 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

# Providence Counseling Center Fills a Great Need

**Grace Church Now Ministers to People  
Troubled in Various Ways**

By CHARLES F. BROOKS

Assistant at Grace Church

★ The counseling center of Grace Church, Providence, has served several hundred people since it opened a year and a half ago. People have come with their difficulties from all over Rhode Island from Episcopal parishes and other denominations. Many have had no religious affiliation at all. Individual ministers have come to talk over problems of pastoral counseling. Ministerial groups have held conferences with the director, and the Rhode Island Council of Churches is considering methods to provide pastoral counseling.

Problems concerning marriage and divorce head the list. A national weekly, in a current series of articles investigating this subject, has startled itself, and its readers, with its findings. The underlying causes of divorce brought out in these articles are familiar to any counselor. The counseling center is concerned with root causes, hoping in individual cases, that the parties concerned can face them, and make a fresh start towards happiness.

Growing out of marital unhappiness, there is an ever increasing amount of children's problems. Tension and friction between parents causes anxiety and unhappiness in the child. Divorce divides the loyalty of the child and prevents him from

developing a well integrated, confident personality.

### Cultural Problem

In an industrial area such as Rhode Island, differences in cultural background often contribute to children's problems. It was found during the war that men from certain racial backgrounds could not face the gruelling requirements of war. Their parents coming here from Europe, beginning in poverty, tried to give their sons every cultural advantage. In so doing they often overprotected their children from the rigors of daily living. As these children reached maturity it sometimes prevented them from being able to assume their proper role in family life. In some cases the parent being used to the cultural patterns of Europe resisted the efforts of their children to assume American habits. The result often was the alienation and estrangement of parent and child.

In a community such as Rhode Island with its old tradition of Protestantism, and its present strong Roman Catholic population, religious differences seriously affect marriage. Even in homes where parents are happy problems concerning children arise. Our modern world is muddled and confused and its morals are lax. Parents desiring to do a good job with their chil-

dren find influences outside the home difficult to contend with.

Because of the central location of Grace Church many people have read the signs outside the church inviting anyone to use the counseling center. They have brought in people with serious problems who have not known where to go, or to whom to turn. People considering suicide have been helped, and directed to channels which have reoriented their lives.

### Unmarried Adults

The young unmarried adult runs into many difficulties. By talking with someone who is friendly and understanding he usually manages to make a good adjustment. All these problems are only a part of what comes regularly to the counseling center.

We could be asked what is it a church counseling center does which other agencies do not do. The reply is found in the pages of the New Testament. Jesus said, "Be of good cheer, I have overcome the world": and St. Paul says, "My grace is sufficient for you." These words were translated into action in the lives of the apostles. By the power of God, they threw off the shackles which seem to chain us. In the midst of trials and tribulations, as great as any we face, they lived lives free from guilt and anxiety, fear and worry. They triumphed over spiritual and physical difficulties.

It is not our purpose to "preach religion" to those who come to us. We take men as we find them. We hope that the final result of our efforts may be for the individual a greater awareness of the healing, forgiving, cleansing, life-giving power of God.



# EPISCOPAL CHURCH NEWS

## FLETCHER PREACHES AT HOLY TRINITY

★ The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, is giving a series of sermon-lectures at Holy Trinity, Brooklyn, on religion and civil liberties. The first was last Sunday when he spoke on Roman Catholic and Protestant opinions, next Sunday it will be on the orthodox view; truth rather than freedom, and the final lecture on April 2 will be on the liberal view that freedom leads to truth.

## EVENING SERVICES BY LAYMEN

★ The men's club of Grace Church, Chadron, Nebr., is sponsoring the Sunday evening prayer services. The series "Current Movements and Christianity" is being used for the lecture each week, followed by discussion.

## WINDHAM HOUSE EXPANDS

★ Windham House, graduate training center for women preparing for professional Church work, located up-town New York City, will be able to increase its program through the acquisition of the building next door, so that a new chapel, additional bedrooms and other needed facilities are provided. The Presiding Bishop dedicated the new

building and the chapel on March 22. Mrs. Sherrill poured tea at a reception following the dedication service, and Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, and Miss Mary E. Ladd, former director of Windham House, attended.

The additional building was made possible by a \$90,000 grant to Windham House from the United Thank Offering. The House is supported by the National Council. At present there are 21 graduate students and a staff of three at the House. Students are from Vermont to the Philippines, Florida to India, all of them college graduates aged 21 to 41. Windham House has more than 300 alumnae serving the Church in various parts of the country and overseas. Windham House was established in 1928 by the women of the Church as a special thank offering in memory of the late Presiding Bishop Daniel Sylvester Tuttle.

## MEET TO CONSIDER THE MINISTRY

★ A conference on the ministry was held at the Episcopal Theological School, Cambridge, Mass., March 10-12, with the chaplain at Harvard, the Rev. Frederic B. Kellogg, the secretary and John Poulos, Yale, as student chairman.

## BISHOP SCARLETT TO BE HONORED

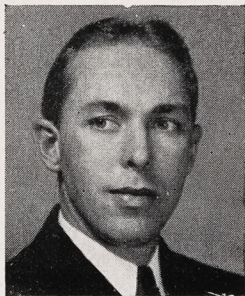
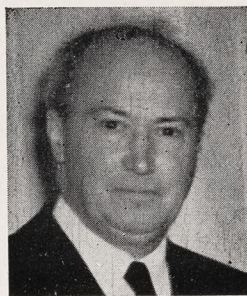
★ The convention of the diocese of Missouri, meeting at St. Louis, May 2-3, will honor Bishop William Scarlett by marking the twentieth anniversary of his consecration. The featured speaker will be Reinhold Niebuhr of Union Seminary, a close friend of the bishop.

## REV. JOHN PAUL JONES URGES TOLERANCE

★ "Do we really believe we can lessen the danger of subversive ideas by refusing employment to people who hold them, or putting people in prison?" asked the Rev. John Paul Jones, pastor of the Presbyterian Church of Bay Ridge and president of the Brooklyn division of the Protestant Council, in a sermon at a community Lenten service in the Church of the Holy Trinity, Brooklyn. "Do we realize the danger caused by making people timid about all ideas and their discussion? Would it really be a wholesome atmosphere for a democracy to prevent people from knowing or studying ideas, customs or political institutions that happen to be disapproved by a majority at a given moment?"

Citing an earlier period in American history when extreme intolerance flared out against the Mormons, Jones said, "Now we look back with shame on an episode when public opinion lost all perspective and indulged in brutal actions out of all proportion to the ideas held by those attacked."

"Many people find it easy and patriotic today to indulge in being simply anti-communist," continued Dr. Jones. "When you ask them the things they are for, you find them at a loss. They don't know. In the final analysis it may well prove, when we all come before the judge of



**CHURCHMEN IN THE NEWS:** Bishop Scarlett will celebrate the 20th anniversary of his consecration in May; Brooks Stabler has resigned as headmaster of Cranbrook School; Robert Gribbon sails for England to be an exchange rector



all the earth, that a communist, who may even be declared wrong in all his opinions, will nevertheless receive God's mercy because he felt indignation against injustice and cared passionately enough to try to do something about it. Too many Christians seem to expect to escape divine condemnation for what they have done simply because they have done nothing. Our real condemnation as Christians may well prove to be that we have been luke-warm about little."

"People of good will today must substitute something more vital for the present blind opposition and reliance on armed might. We are in a time of profound change, much of which is inevitable and cannot be reversed or checked. Change breeds fear and fear breeds resistance. The defense of the American way of life cannot be merely blind resistance to change. It requires a more adequate demonstration of our true strength that will make our good side more attractive to others. We must so live that other nations will trust us, admire us, and want to copy our ways."

### LEADERSHIP COURSES IN MICHIGAN

★ Leadership courses were offered members of the Girls' Friendly Society of Michigan at a school held at the Cathedral, Detroit, March 6 and 14. On the 7th members of the Auxiliary held a quiet day at Christ Church, Grosse Point, with the Rev. Gibson Winter, one of the directors of the Parishfield community, the leader.

### BUFFALO LAYMAN IS HONORED

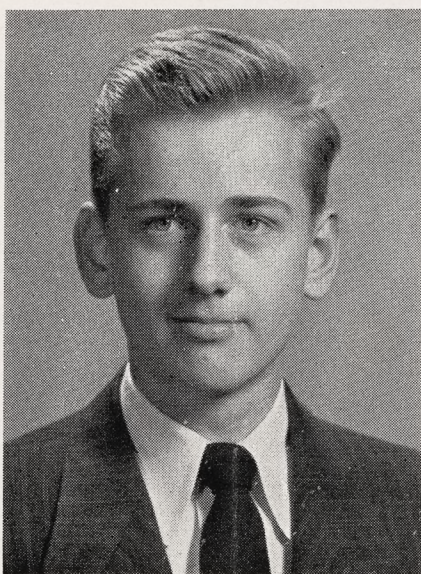
★ George T. Ballachey was recently presented a testimonial scroll, signed by the clergy and lay officials of the diocese of Western New York in recognition of his diocesan and civic achievements. The luncheon, given by Bishop Scaife, marked Mr. Ballachey's seventy-fifth birthday.

### FORUM MEETINGS AT ST. MARTIN'S

★ A series of open forums will be held at St. Martin's, Harlem, New York City, starting Sunday evening, April 2, and meeting fortnightly through May. The rector, the Rev. John H. Johnson, has asked the Rev. W. B. Spofford Sr., managing editor of *The Witness*, to direct them. He is assisted by a committee of the parish. The speakers will be announced presently.

### MASSACHUSETTS HEARS MISSIONARIES

★ Mrs. David W. Clark was a speaker at various churches in the diocese of Massachusetts, March 4-13, speaking on the work she does with her husband, who is in charge of the Good Shepherd, Fort Defiance, Arizona, with the Navajo Indians. Another missionary will visit the diocese May 3-13 when Mrs. Edward O. Moore of the Rosebud Mission, South Dakota, will tell of the work done with the Sioux Indians, and particularly of the work done at St. Mary's School for Indian girls. Mrs. Moore, with an infant



**WILLIAM C. HONEY** of Grace Church, Kirkwood, Missouri, now a student at the University of the South, is one of the active leaders of the Church's youth

daughter of her own, also has an adopted Indian daughter, age seven, and gives a home to another little Indian girl, age five.

### BISHOPS PREACH AT JACKSONVILLE

★ Bishops are being featured at the services this Lent at the Good Shepherd, Jacksonville, Fla. The services are being held each Tuesday, with the preachers as follows: Bishop Goodwin of Virginia; Bishop Gilbert of New York; the Rev. William W. Way, formerly rector of Grace Church, Charleston, N. C.; Bishop Walker of Atlanta; Layman George W. Gray, a member of the staff of the Rockefeller Foundation; Bishop Juhan of Florida in Holy Week.

### GEORGE TROWBRIDGE GETS AWARD

★ The Rev. George A. Trowbridge, rector of St. Paul's, Chestnut Hill, Pa., has been awarded the annual inter-faith award of B'nai B'rith, a Jewish organization. Honored for his leadership in the fellowship commission of Philadelphia, Mr. Trowbridge, retiring as president, said he would turn the \$500 award over to the commission. In his address of thanks he said that "modern society needs a more spiritual outlook, with Jews and Christians both more aware of their heritage. In the work of the fellowship commission there is a spiritual motivation, which is implied in the spirit in which persons of all races and faiths cooperate."

### SEMINAR ON INDUSTRY

★ A seminar on better cooperation between labor, management and the Church is being planned in Oswego, N. Y. with Rector David Jones of the Church of the Evangelist a member of the planning committee. It is the first time that any clergyman, other than Roman Catholics, has been asked to serve on the committee.



# EPISCOPAL CHURCH NEWS

## DUDLEY S. STARK CONSECRATION

★ Dudley S. Stark will be consecrated bishop of Rochester tomorrow, March 24, at Christ Church in that city. The Presiding Bishop is the consecrator, and Bishop Hobson of Southern Ohio and Bishop Keeler of Minnesota the co-consecrators. The presentors are Bishop Conklin and Bishop Randall, both of Chicago. The sermon will be preached by Bishop Nash of Massachusetts.

## BISHOP MANNING ESTATE

★ Bishop Manning, late Bishop of New York, left a gross estate of \$71,777, and a net of \$67,441, it was disclosed in a tax appraisal filed March 16 in New York. It was left to his widow and two daughters.

## FOURTH COURSE IS READY

The fourth course in the family study series issued by the National Council's department of Christian education is now off the press. It is "Consider the Bible," and is designed to stimulate personal and family use of the Bible as part of Christian living, in addition to giving the members of a family or group more factual information about the Bible.

The course provides for six discussion group meetings. Seven pamphlets are provided, and the course is a popular presentation of the material in "the Holy Scriptures," by Robert C. Dentan. The pamphlets are titled, God in the Bible, the make up of the Bible, the Ministry of Christ, the prophets still speak, Christ in the Bible, the beginnings of the Church, and a leader's guide.

Previously issued courses of the family study series were Successful Marriage and the

Christian Family, The Prayer Book Speaks in Our Uncertain Age, and Creative Choices in Life.

## SUFFRAGAN ASKED FOR ALBANY

★ Bishop Barry of Albany has asked for the election of a suffragan bishop, to be elected at the annual convention of the diocese which meet in May at Lake Placid. He states that the "new suffragan will live in the northern part of the diocese and have charge of missionary work in that section." The standing committee, of which the Rev. Irving Rouillard of Saratoga Springs is president, has been appointed by the bishop to receive nominations.

## FLORIDA MAKES SURVEYS

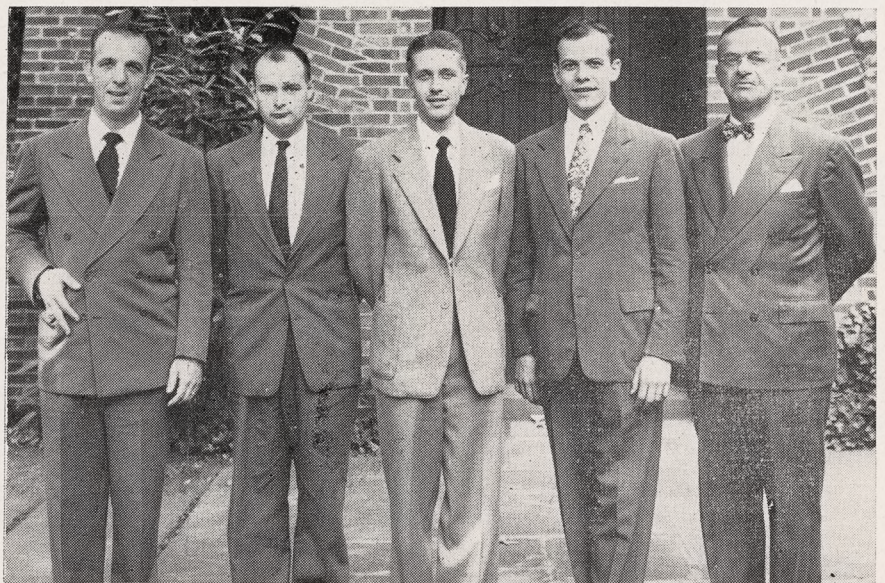
★ The Rev. Alvin S. Bullen of Jacksonville, Fla., is the chairman of a committee to make a survey to determine strategic openings for new mission work in the diocese of Florida.

## TOM MATTHEWS AT KENYON

★ T. S. Matthews, editor of Time magazine, is to be the speaker at the commencement at Kenyon College, June 10-12. He is the son of the retired bishop of New Jersey, Paul Matthews. The baccalaureate will be preached by the Rev. William C. Munds, rector of Christ Church, Christiana Hundred, Greenville, Delaware.

## BISHOP ANGUS DUN A SPEAKER

★ Bishop Angus Dun of Washington is one of three to give addresses at a conference of U. S. member Churches of the World Council of Churches, meeting March 22-23, at Buck Hills Falls, Pa. Others are Canon Leonard Hodgson of the Church of England, and President John A. Mackay of Princeton Theological Seminary, a recent visitor of the Far East. The conference is being attended by over 100 Protestant and Orthodox Church leaders from 19 states. Representing the



H. Wiley Ralph, Erik H. Allen, Victor Kusik, Jack H. Smith and Ralph N. Parkhill, postulants of Delaware, following a meeting with Bishop McKinstry



Episcopal Church as delegates, in addition to Bishop Dun, are Bishop Sterrett of Bethlehem and Dean Lawrence Rose of the General Seminary. Attending as consultants are Bishop Oldham, retired bishop of Albany, Canon Theodore Wedel of Washington, Mrs. Henry Hill Pierce of New York, and Mrs. Edwin A. Stebins of Rochester, N. Y.

### KIMBER DEN'S WORK GOES ON

★ A communication has been received from the Rev. Kimber Den, just elected a bishop, informing us that his work with orphans, refugees, lepers and the blind will continue, regardless of his new responsibilities. He presents us with a budget for the Christian Rural Service Union, broken down under the following heads: medicine, \$1,000; agriculture, \$1,000; education, \$720; social welfare, \$1,080; evangelism, \$360; administration, \$1,000 (with no wage whatever for himself included); production, which means handicraft and shop work, \$1,080, and \$760 for emergencies. Thus he offers the very moderate budget of \$7,000 for a phenomenal and many-sided work, covering a year's time.

The bishop-elect informs us that he is receiving generous support from people of other Churches, notably the Church of the Brethren, but that since the end of war-days, with its emotional appeal, contributions by Episcopalians have come to a virtual standstill.

"We need your continuous interest and guidance," he writes, "in this worthy cause."

If there are those among our readers who care to contribute to Kimber Den's work, please make the check payable to The Witness, writing "Kimber Den fund" in the lower left hand corner. Donations should be sent to The Witness, Tunkhannock, Pa. As soon as a sufficient amount has been received we will forward it to him, either airmail or cable.

### DISCUSSION GROUP AT VILLAS, N. J.

★ Sometimes a layreader can give pointers to the clergy. Fred W. Burgess has been layreader at St. Barnabas by-the-Sea at Villas, N. J. for a number of years. Each Wednesday during Lent he is having meetings to discuss the articles on Christianity and Current Movements, being featured in The Witness. What is more, he sends a release each week to three newspapers in the locality, announcing the subject for the following meeting and urging people to attend and to take part in the discussion. All of them have printed the release each week under a good sized head.

### MEMORIAL FUND FOR MINISTRY

★ A memorial fund to the late Bishop Maxon of Tennessee has been set up in that diocese to aid in the education of men for the ministry. At the recent convention it was announced that there is at present \$12,000 in the fund.

### BISHOP CRAIGHILL TAKES PARISH

★ Bishop Lloyd Craighill, bishop of Anking, China, from 1940 until his retirement at the recent General Convention has become rector of St. James, Anne Arundel County, Maryland, which includes St. James Church, Herring Creek and St. Mark's Chapel, Tracey's Landing. Bishop and Mrs. Craighill will occupy the commodious rectory of the parish and may be addressed at Lothian, Md.

St. James is a beautiful surviving Colonial parish church of a group founded in Maryland by legislative action in 1692 and supported at that time by a head tax throughout the community of 40 pounds of tobacco annually. Bishop Thomas Claggett, first bishop of Maryland was rector of St. James when, in 1792, he was elected bishop and was consecrated in Trinity

Church, New York, becoming the fifth in the American episcopate.

Bishop Craighill, a native of Lynchburg, Va., was a missionary in China for 25 years. Mrs. Craighill, the former Miss Marion Gardner, was also a China missionary of the Presbyterian Church.

### RABBI ISSERMAN AT CATHEDRAL

★ Rabbi Ferdinand Isserman of Temple Israel, St. Louis, was the speaker at a recent service at Christ Church Cathedral in that City. Rabbi Isserman is a brother of Abraham Isserman, one of the lawyers who recently defended the Communists in the New York trial. With other defense lawyers, he is himself now under indictment, charged with contempt for the way the trial was conducted.

### LEADERS CONFERENCE IN FLORIDA

★ Bishop Louttit of South Florida will be the chaplain of a leaders conference to be held at Camp Weed, June 11-18. The director will be the Rev. Edward Harrison, chairman of the department of education of the diocese of Florida.

### COMMENT PROMPTED BY HUNTER ARTICLE

★ The article on Peace Cults by Dave Hunter (Witness, March 9) prompted a Chicago subscriber to send in a clipping from a local paper. It seems that the book by Gretta Palmer, "God's Underground" is often called "God's Underworld" by confused book buyers. Which reminded her of this classic in confusion: a customer went to a Boston bookshop and asked for "A Piece of My Mind" by Rabbi Sheen, confusing the book by the noted Roman Catholic priest, with the book by the late Rabbi Joshua Liebman, "Peace of Mind," whereupon the clerk inquired, "Do you want the Catholic or the Jewish version?"



## FORUMS ON MISSIONS IN CAMBRIDGE

★ Christ Church, Cambridge, Mass., is having a series of forums on missions on Sunday evenings this month. The Rev. Alfred B. Starratt, recently returned from China, spoke on March 5; the Rev. Henry Mattocks, recently home from Manila, Zamboanga and the islands in the Sulu Sea, was the speaker March 12. Last Sunday the Rev. Joshua R. Chandran of Bangalore told of the United Church of South India, with the Rev. Paul M. Suzuke of Japan the speaker next Sunday.

## METHODISTS DONATE A CHURCH

★ A good example of Christian brotherhood in actual operation has intrigued a number of Detroiters in the Joy Road-Southfield area lately. This section of the city is not a new mushroom growth, but it is only comparatively recently that intensive development has taken place. Some time ago, St. Bartholomew's Church, a parochial mission of St. Matthias', was established and eventually settled down to having services in a rented store building. The services were mostly conducted by lay readers, the most recent being Mr. Walter Keip, an able and experienced layman who has served in many diocesan missions.

Not long ago, St. Andrew's Methodist Church, in the same neighborhood, completed a fine new brick edifice next door to its former quarters, a small frame chapel. They had noticed the small store down the road where the people of St. Bartholomew's were worshipping until they could build their own church. So when St. Andrew's moved into the new building, the Rev. William D. Mercer of St. Andrew's offered the vacant chapel to St. Bartholomew's. The offer was quickly accepted, and nowadays at 11 A. M. on Sundays, both congregations

hold services in buildings side by side, in perfect harmony, each group having accommodations adequate to its present needs.

## BASKETBALL LEAGUE IN ST. LOUIS

★ Parishes in St. Louis have featured a basketball league among their activities this winter, with games played in the gym of the Church of the Ascension. There are two Ascension teams, and one each from the Cathedral, St. Michael and St. George, Grace Church, and from outside the city, Grace Church, Kirkwood, St. Paul's, Overland, Emmanuel, Webster Groves.

## MINISTRY TO CROP WORKERS

★ The district of San Joaquin is now carrying on a work for agricultural workers at Emmanuel Chapel, Terminous, Calif. Bishop Walters states that there is a revival of interest on the part of the people, after a period of no visible concern. The people in the congregation include American Indians, Hindus, Hawaiians, Mexicans and others.



**COL. PAUL RUSCH**, formerly of the U. S. army in Japan, to return to that country to carry forward the work of the Church

## CANADIAN LEADER OF PARISH MISSIONS

★ Canon J. Douglas Paterson, director of evangelistic work for the Church in Canada, conducted a preaching mission at St. Paul's, Brockton, Mass., March 12-19. This was followed by one at Christ Church, Waltham, which began the evening of the 19th and runs through this week.

## SOUTH CAROLINA HAS SIX CAMPS

★ Bishop Carruthers of South Carolina has announced that the diocese will have six camps this summer at the new site at Seabrooks Beach, opening with a clergy retreat, June 1-2. This will be followed by a work camp for youth, June 5-10. Four sessions for boys and girls, 9 to 20, will be held from June 12 to August 5, with the directors, the Rev. Messrs. G. E. Hayneworth, John Q. Beckwith, Thomas S. Tisdale and Henry Powers.

Last year the diocese erected new buildings and renovated old ones, with road improvement and still more construction now under way. Funds are being raised by the youth of the diocese and by the Auxiliary.

## MASSACHUSETTS PARISHES ARE MERGED

★ St. John's, Lawrence, Mass., has been closed and the congregation merged with All Saints, Methuen. The name of the new parish is St. Andrew's.

## HOSPITAL RECEIVES BULL MOOSE

★ The larder of the Hudson Stuck Hospital at Fort Yukon, Alaska, now has in it the 800 pound carcass of a bull moose. Walter H. Pearce of the University of Alaska was hunting caribou, which was in season, when he was suddenly charged by the moose and he shot in self defense. He reported the illegal killing to the marshal who ordered the carcass sent to the hospital.



# EDITORIALS

## Real Partnership

ONE of the happier turns of thought in the field of psychiatry in the last few years has been the discovery that in the service of humanity the Church is not the mere handmaid of psychiatry, but a partner, and an experienced one. The eager intellectual humility of hundreds and hundreds of seminary students visiting and studying at mental hospitals scotched the idea that religion was harmful to mental health; and psychiatrists began to admit that it very possibly could be helpful; many have gone beyond that point of thought now and consider it essential.

A leader in this point of view is Dr. Hiram K. Johnson, of the Rockland State Hospital, New York. Some years ago he began to call in a group of the local clergy for consultations; and in him they met, to their surprise, a devoted churchman and an ardent student of liturgics. Among other surprising things they observed were the fact that most religious maniacs have had almost no religious training at all; and that some of the most anti-religious doctors were the most anxious to talk about it. Certainly one thing the doctors learned was that the clergy are not easily shocked.

As Dr. Johnson points out, the Church has a role to play which is of basic importance, and it should stick to it. While doctors and clergy should mutually encourage and instruct each other, what normal Church people need in the pulpits is not amateur psychologists, but professional theologians.

An example of the closer relationship of psychiatrists and clergymen is shown by the picture on the cover this week. It is a group picture taken at Rockland after a meeting in which representatives of both groups took part. Dr. Johnson is in the center with his hands crossed. Beside him, holding a book, is the Rev. Ernest Churchill, the rector at Pearl River, N. Y., who is now also Protestant chaplain at the hospital.

Also those who saw the prize-winning movie,

The Snake Pit, will be interested to know that Juniper Hill of the motion picture is Rockland State Hospital where Dr. Johnson is acting clinical director.

## Maybe You Agree

A FRIEND of The Witness has written to suggest an article on evangelism through Church periodicals placed in public libraries. What's more, he acts on his own suggestion by placing a subscription for his local library.

Naturally we like the idea, for getting people to read any Church magazine is an exceedingly tough job. So we suggest not only libraries but other places where people gather for relaxation and reading. One of our editors stayed over a week-end recently at a YMCA. The magazine table at this Christian institution was covered with magazines of all sorts, except there was not a single religious journal in the lot. This is equally true generally of clubs, doctors' offices and other places where people wait their turn to see the man behind the closed door.

So we hope many of you will act on the suggestion of our friend; send us \$4 for a subscription for your public library, the YM or YW in your community, or any other place where you think it would do a job of evangelism.

Or if a place does not come to mind, we will select one for you if you will send the check to The Witness, Tunkhannock, Pa.

## "QUOTES"

THERE are many who possess farms and fields, but all their anxiety is to make a bathhouse to their mansions, to build entrance courts and servants' offices: but how the souls of their dependents are cultivated they care not. If you see thorns in a field, you cut them down and burn them; but when you see the souls of your laborers beset with thorns and cut them not down, tell me, do you not fear when you reflect on the account which will be exacted from you for these things?

—ST. CHRYSOSTOM

## 281 & Urban Churches

WE note with satisfaction the definite attention which the National Council is now giving to the planning of thorough surveys of the conditions and needs for the Church's work in specific areas, as recommended by George Wieland of the home mission department. There is particular and pressing need for such surveys in the depressed areas of our large cities—as we noted and



illustrated at length in an editorial a few weeks ago.

This work which the Church does—or, more often, fails to do—in the depressed areas (slums to you) of our cities is a work that can reveal to us more clearly, and even spectacularly, than anything else in the Church's ministry just what the real job of the Christian Church is. We can perceive here more simply than anywhere else what are the social implications of the gospel and get glimpses, close at hand, of the real enemies of Christianity, naked and unashamed. The heart and the method of our Lord's gospel is summed up in his parable of the sheep and the goats. "When saw we thee an hungered or naked or sick or in prison and ministered unto thee?" This is his picture of the nature of the Incarnation; to carry on where physical evolution seems to leave off—to make the unfit fit. The old Hebrew prophet's rhetorical question, "Can the Ethiopian change his skin or the leopard his spots; then may ye do good that are accustomed to do evil," becomes no longer rhetorical to those who have seen with their own eyes the unfit become fit and have had the great good luck to be among God's instruments in the performing of this miracle—as has every devoted worker among the folk of our urban slums.

Of course the average nominal Christian in today's world takes no stock at all in the notion that the eternal ever makes direct entrance into individual or community life—any more than did the frank, forthright theories of Karl Marx. Long forgotten by him are the authentic histories gathered by Harold Begbie a quarter-of-a-century ago in his "Twice-Born Men." Such a forgetting is, of course, inevitable in a world that has cut itself off from any vital connection with the spirit of the eternal and has ceased to measure its civilization by the standards of Christ; that has given greed a free hand in economic and industrial life and is still worshipping brute force as the arbiter of men's destinies. Such a world could not be expected to believe that God would be concerned with the direct re-making of men's lives, either spiritually or economically, for it is this very world and generation of ours that has filled our great cities with human wreckage beyond anything that the Christian West has ever known before. However—thanks be to God—there are genuine Christians and other men of vision and faith who still live in today's world of force and timid sophistication. And the Christian Church is still, in some measures, a going concern, bearing witness to the all-but-forgotten realities of the Spirit.

We conceive it to be the first duty of the Chris-

tian Church to salvage and redeem this wreckage of the bodies and souls of our Lord's children and to put the weight of her influence into every movement for economic reconstruction based on the Master's principle of the more abundant life for all classes and races without respect of persons or properties.

In all the great cities of the world today we see posed for us the central problem of the gospel in our generation—the insistent demand that the unfit shall be made fit to survive in this world and in the family our Lord lived and died to create. The human tragedies of our cities—which call out to the Church to do something about them—constitute the same problem that we see also in every suburban parish and rural area. But in the cities they are intense and concentrated and the picture they make is more vivid than it is in any other milieu of the world today. If we can realize just what is at stake, spiritually, in the lives of the underprivileged of our great cities and towns and see clearly what our Lord Christ would have us do about it, we shall the more certainly recognize our need to put first things first also in our parishes and in our scattered rural missions. There will then be less machinery and more evangelism; less temporizing and more moral courage; less concern with numbers and more intensive pastoral care and gospel teaching, to guide the souls and bodies of our people into a genuine fellowship with all nations and races and with our Lord in his Church.

## Prepared for a Journey

By JOHN ELLIS LARGE

Rector of St. Andrew's, Wilmington

I DON'T know what paper it was scissored out of, because only the main paragraph of the whole clipping was mailed to me. But it was obviously part of a "funeral parlor" ad. (How I yearn for the old days when an undertaker was an undertaker and not a mortician possessed of slumber chambers!)

It was the following two sentences which made me feel a bit queasy. It is the kind of sentiment which will yet give me ulcers. Here we go: "We feel that we are preparing the loved one for a journey. Rely on us then, to do all that is humanly possible for the peace and comfort of the voyager."

If the dead friend was a Christian, then the "journey" is one for which he was preparing throughout his earthly life. The embalmer can clearly have no part in it at any point what-



soever. His part can go no farther than the physical care of the empty shell from whose tired confines the eternal spirit has already departed on the real journey. We can prepare the tenantless body for the trip from the Church to the graveside. The desire to do that is perfectly normal and understandable. And in that preparation, the funeral director can be of aid and comfort.

But his concerns and his powers end there. And as far as the mere body is concerned, our Christian concerns and powers end there also. To glorify the empty shell is sheer paganism. It's like wasting time glorifying the old house from which our beloved neighbor has already moved. True, the now-empty house has its lovely memories, but if the lovely friendship is to continue, our attention must be focused on the neighbor's new dwelling! And the contractor re-painting the exterior of the old house has no connection with your friend's present home. Neither, it follows, does the embalmer have anything to do with the heroic journey now being undertaken by the soul of your deceased friend—nor with the dwelling-place where that gallant soul shall be

renewed and reclothed in a spiritual body!

At least, I'm glad that the undertaker in the ad can be relied on to do all that's humanly possible for the "voyager." The human things are blessedly gracious at any time. But at a Christian burial, our chief concern is for the divine possibilities. We believe that "with God all things are possible." That's why traditional Christianity has always had prayer for the dead. We love and care for the living and the dying at all times, but our chief concern at a funeral is to pray for the friend embarking on a divine journey as compassionately as we always used to pray for him back in the days when he embarked on human journeys. That's why the creed talks of "the communion of saints"—as well as of saints-in-the-making.

Funeral directors are a valid part of modern life. So are clergymen, I trust. But, just as I wouldn't presume to embalm a body, so do I wish that some of them would stop their pious uttering of presumptuous nonsense about how they can prepare deceased "voyagers" for spirited "journeys"!

# Current Movements and Christianity

## PSEUDO-SCIENTIFIC PSYCHIATRY: Ally, Competitor or Both?

By HIRAM K. JOHNSON, M.D.

Acting Clinical Director of Rockland State Hospital,  
Department of Mental Hygiene, State of New York

IT is frequently alleged that psychiatry is invading the field of religion and is attempting to take over some of its customary activities.

First of all it must be granted that this charge can never be brought against the psychiatrist when he is functioning as a purely medical specialist and where using rigorously scientific methods he has worked out such medical triumphs as the malarial treatment for paresis and the various shock treatments. But psychiatry is a broad term and also embraces the many psychoanalytic methods which have become so important since the age of Freud.

In defense of psychoanalysts collectively, one must face the fact of a weakness of the influence of the Church in certain areas during the past half century. This has produced a sort of vacuum into which a skilled and scientifically oriented counselor was bound to step, to diagnose, treat

and if possible to heal the conflicts and despairs that dog mankind at every age. It is only by accident that many of his aims chanced to be good and that most of the symptoms he has attempted to treat; despairs, anxiety, apathy, hostility, vagaries within the sexual sphere, have since time immemorial been classified as bad and were the normal province of the religionist.

Again in defense of the psychoanalyst it must be affirmed that he has always at least tried to be scientific and has jealously guarded his scientific status.

The scientific method is concerned with the systematic observation of facts and the assimilation of these facts into flexible explanatory and working hypotheses. Value judgments and such terms as "good" or "bad," strictly speaking, should have no place in the vocabulary of scientific disciplines. The complication has arisen



from the fact that the psychoanalyst is primarily a healer and therefore must consider neurosis bad and recovery good, and depending largely on his school of thought and training, will set up goals of the normal which he hopes his patients will achieve.

One feature of almost all schools of psychoanalysis, arising possibly from the circumstances of its origin, is the stressed importance of interpersonal relations, how the individual acts with people, how people, notably parents and key personal contacts during the formative period, have helped to shape him into what he is. When the psychoanalyst judges such personality traits as seclusiveness, suspiciousness and shut-in tendencies as bad and their opposites as good, he feels that such judgments are completely exhausted by interpersonal considerations which he regards as final facts not subject to further analysis.

Now it should take little effort to convince the thoughtful student of philosophy and religion that interpersonal attitudes, our attitudes towards people and the effect they have upon us, are not final facts but the resultant or at least the reflection of basic religious and philosophical attitudes. People and events are not ends in themselves but symbols of problems which are far deeper and fundamental, such problems as the meaning of life and the significance of man and his place in the cosmos. To be sure the exploration of such problems is not in the spirit of the age, and has little attraction for the average psychoanalyst who, like the patient he treats, is the product of his age. And yet such gropings will be present as long as man remains a human being, although in an unreflecting age they may be inchoate and even repressed.

### Systematic Expression

**S**UCH problems, however, are important and inescapable and not mere philosophical bagatelles. No one is completely sound until such problems are ventilated and clarified in some sort of systematic expression. But should the psychoanalyst enter the arena of pure values, his status as a scientist becomes a transparent fiction. Today there are increasing evidences of philosophical refinement in psychoanalytic theory. It would seem that by clinical trial and error, by experiment and growth, psychoanalytic theory in the very near future will face these problems of value and *Weltanschauung* and at this point will breach the wall which leads to the proper area of religion. For higher religion is not only interested in the intellectual exploration of values, but incorporates them as living experience. Towards this end it has developed its own peculiar enterprises; pray-

er, sacrifice, meditation and other spiritual activities which are nuclear to the personality and which are traditionally its own and will always remain so. It is here that psychoanalytic practice will find itself in a methodological cul-de-sac which will ultimately limit its healing efficiency.

The truth of the matter is that psychoanalytic techniques today leave considerable room for improvement. Not infrequently they fail with the more severe neuroses especially in the older age groups. Schizophrenia, which fills more hospital beds than any other disease in the country, is notoriously refractory. Because of the limits of its applicability it would seem perhaps not unkind to say that present day psychoanalysis is pre-scientific rather than scientific and to place it at about the same level of development as chemistry during the eighteenth century when the latter was still encumbered with phlogiston and other theoretical impedimenta. The final test of scientific theory is whether it works or not. If theory is true it works, if it does not work failure must be faced and fundamental concepts must be overhauled and scrutinized. Psychoanalytic theory of course can be used to "explain" everything. But so could the phlogiston theory be employed today in chemical equations, or the peculiar motion of Uranus be described in Ptolemaic language by "explaining" that its epicycle moved in the wrong direction.

With these facts in mind there should be very little incentive for the Church to dilute its spiritual gifts or for its members to try to become analysts and to advance further in a secular direction. But rather than resent the psychoanalyst as a rival it would seem to be much more reasonable to try to understand his methods and goals sympathetically yet critically. From Freudian theory, for example, he will ascertain the solidly established fact that the core of personality is formed in childhood and that traumas or arrested emotional development during this period may lead to eventual trouble.

### A Place of Religion

**W**HILE there are many other psychoanalytic approaches which have much to offer, none of them has more direct bearing than the concepts and method of Carl Jung who describes the religious instincts as "authentic functions of the unconscious mind." From his own clinical explorations, confirmed by the findings of anthropology and comparative religion, he has developed his extremely valuable concept of archetypes. These can be described as transcultural motifs, inherent patterns, latent but ready to spring into action, ineradicable impulses which continually



strive for expression and normally find it in the religious practices of the culture. Frustration in their expression leads to neurosis or to some lay expression outside of the framework of the religion. Thus as archetypal in origin Jung explains such universal practices and beliefs as ritual washing, anointing, birth, death and puberty rites, purification rites, the concepts of the holy and the tabu, the pilgrimage, the sacred meal and countless others which enrich all grades of religion at every stage of development and form, as it were, its own peculiar poetry. It must be admitted that Jungian psychology provides effective scientific argument for the present day liturgical revival, for archetypal themes unquestionably underlie many of the sacraments and sacramentals of the Church. Here it will be recalled that the Church at the time of its triumph in Nicene times was very rich in this respect. Also from Jungian psychology comes the warning that the sacraments and sacramentals should be real living experiences and not quaint survivals. But archetypal themes, although universally used as vehicles of religious expression, give no clue as to the grade of the religion; whether low or high, primitive or advanced, savage or civilized.

Several times in the past few paragraphs the terms "high" and "low," "primitive" and "advanced" have been applied to various grades of religion. What is the purport of this in a scientific essay? It is realized that these terms are used, possibly somewhat presumptuously, in a rather special psychiatric sense and hence are in need of clarification.

This arises from some very curious questions raised in the nature of schizophrenia, the most baffling, the most resistant to cure and yet the most common of the functional insanities. Although there are many in between stages, the fully developed schizophrenic picture is seen as an ugly travesty of some sort of religion with a senseless mosaic of archetypes all centered in megalomania and a lifeless retreat from the outside world. The outstanding symptoms of this disease are megalomania and emotional rigidity, or the inability to feel with people. Now the exact opposite are the Christian concepts of humility and selfless love. As a matter of fact, if one were to write down the outstanding symptoms of schizophrenia in one column and in the other column write the exact opposite so as to obtain the converse, or as it were, the mirror image of the disease, one would end up with something that in many fundamental ways was curiously like Christianity. For not only does the Christian experience contain the exact opposite, the anti-

dote as it were, to megalomania and absence of empathy, but also the rest of the disease syndrome. Thus one can contrast the disorganized schizophrenic expression of archetypes with the Christian organizedness around a Trinitarian frame of reference; schizophrenic dereism with controlled spiritual activity; the characteristically weak will with a scheme for the hierarchical control of instinct and flexible devices for the handling of frustration; emotional insecurity with faith; chronic anxiety and despair with hope; the feeling of the loss of vitality with infused grace; paranoid symptoms with theological simplicity; animism and a chaotic awareness of demonic and numinous influences with an organized awareness of a God-creature relationship; depersonalization, or the feeling that the personality is being lost or is fragmenting with a sense of having found the real self.

This comparative study is interesting but very puzzling. Possibly relevant is Tertullian's phrase uttered many years ago, "omnis anima naturaliter Christiana."

### Church Resources

**I**N conclusion it must be emphasized that in dealing with mental illness of all grades of severity, although it may profitably learn from outside sources, the Church has resources which are uniquely its own and for which there can be no substitute. The early Church regularly and apparently successfully treated mental disorders. A prayer for the energumens is found in the anaphora of the Clementine liturgy and it is believed that this was normal for the liturgical worship of the period and was a carry over from Apostolic times. The mentally ill, or energumens, were worked with by specialists in minor orders, lists of recoveries were kept, and the patients were not admitted to the sacraments until their recovery was certified. The perusal of early Patristic literature gives one the impression that mental illness was indeed rife amongst the pagan populations of the period. Reference to energumens may be found as late as the Council of Elvira.

In dealing with the neurotic, the emphasis should not be on externals but on an organic assimilation into the life of grace. In the words of that great Anglican, Father Frost, "The Christian life is not a human imitation of a life external to itself, but a participation in that divine life upon which human perfection depends and in which it rests." All this of course centers around the mystery of the Incarnation, the heart of the Christian religion. Or as St. Augustine put it; "Factus est homo ut homo fieret Deus."



In such matters as in all others what is desperately needed is a return to the full practice and tradition of the Nicene Church, the vernacular Church of the early Patristic period, a full and literal acceptance of the Nicene Church which it would seem at the present time has been weakened by humanism, secularism, and the lifeless projections of neurotic personalities and wide departures from primitive doctrine and practice.

#### QUESTIONS FOR DISCUSSION

1. Discuss the author's statement that the Church has been weak in certain areas during the past half century.
2. What is the scientific method?
3. What method is used by psychiatrists?
4. What are some of the failures of psychoanalytic techniques?
5. What is schizophrenia?
6. Discuss Christianity as an antidote for schizophrenia.
7. What is the final test of scientific theory?
8. Discuss the findings of Carl Jung.

# The Meaning of the Creed

The Sixth of a Series for Lent

By JOHN E. HINES

The Bishop Coadjutor of Texas

"SUFFERED UNDER PONTIUS PILATE,  
WAS CRUCIFIED, DEAD AND BURIED"

THE story of Jesus—apart from the fact of the resurrection—is not a story of success. It is not the kind of story that the average author would write in his effort to portray the righteous deserts of heroism and greatness. You see, expecting the Messiah of God, men saw instead an imposter who could not even justify his own claims. He does not conquer, he is defeated. He has no success, or, indeed, such as he has melts quickly under the intense heat of critical pressures. He did not achieve any aims. Indeed, he does not appear to have striven for definite aims. Even at the height of his activity, he was not spared the cruelest of experiences, in that the crowd which one day hailed him with "hallelujahs," cried out the more, the next day: "crucify him!" Even his closest disciples deserted him, in his most critical hour, leaving him to bear the burden of ridicule and malevolence alone. In the most ingenious manner, his prophecy relative to himself, makes its appearance upon the stage of history, "The Son of man must suffer many things, and be rejected, and killed!"

That is the fact, the very disturbing fact, which this article of the creed recalls, when it says, "suffered under Pontius Pilate." For that was the business of his life. It is not an accident, this suffering. It is not an extraneous element introduced from we know not where. Rather is it (this suffering) the consummation of the meaning of his existence on this earth, bringing to the light of day, that which Jesus could so well see for himself as a true and present reality.

Contrary to some popular belief, the Christian

creed does not single out Pontius Pilate simply as a man who was guilty of the horrible crime of putting our Lord to death. That does not read history aright. He is not the "scape-goat" which the generations since his day have seized upon as a means of minimizing their own guilt. Rather is Pilate a symbol, and a symbol of something mightily important in historic Christianity: it is the element of time. It is the claim of the Christian faith to the temporal revelation of God for all humankind. This is Christianity's way of proclaiming that what happened to Jesus Christ happened at a definite and assignable time and that it is connected with time which is ours, too. It was into this era that God sent his Son to suffer for the sins of men. For, such an age had nothing else to say to the "only begotten of the Father," other than suffering and death. It had no other sentence that it could pass. Suffering, not because he was impure, but because he was too pure. Death, not in spite of his innocence, but because of it, because he was the only "innocent one of his age and of the ages to come."

#### Meaning of His Death

DEATH is always a great instigator of questions on the part of mankind. Job, inquiring, "If a man die, shall he live again?" is but one of the innumerable inquiries inaugurated by the fact of death. But the death of the Lord of life who, as men sometimes assume, ought rightly to be above death, brings even more important questions to our lips. When St. Paul writes in one of his letters that "While we were yet sinners, Christ died for us," it must mean nothing or else it means everything. It cannot be of casual



important that the "king of life" dies. It must be ultimately decisive. When St. Paul says, "Christ died for us," what does the word "for" mean? Christianity certainly has said that it means "for man's advantage," this death; but did it also mean "in the place of men"? Was Christ's death a substitute for the death that all men expect to face? If, in his death, he made an atonement, of what did the atonement consist? Did the Lord Jesus offer to God some satisfaction which the sin of man made necessary? Or, did the atonement consist merely of showing sinful man how much God cared for him, loved him, so that, as a result of the demonstration of this love on the cross man would thus be aroused and repentant and would, in response, cleanse his own life of its sinfulness, and so be at one again with his Father.

Let me say that Christian theology struggled for centuries with these same questions. All of the so-called theories of the atonement start from one inquiry as to the meaning of Christ's death. I shall not undertake to try to interpret them here. As a matter of historical perspective, the Church has not given a hard and fast answer to these questions. I venture to say that no doctrine has given rise to a wider range of opinion than the doctrine of the atonement. And, there is none on which the Church has been slower to condemn opinions as being heretical than this same one. As a real measure of truth, someone has suggested that "It is the fact of the atonement that saves us, not the holding of this or that opinion about it." But, it also follows that if "Christ died for men," it ought to mean a great deal for Christians and, it will mean very little unless the Christian has some idea as to what is implied in those words.

In attempting to gather more understanding for ourselves as to the meaning of Christ's death, we must revert to those two strategic experiences of human life: sin and suffering. Now, suffering is not always the end result of sin, but it so nearly is that it is virtually a safe assumption upon which to go, provided we are aware that such suffering is not always the result of the sin of the individual sufferer. Again, it is well for us to remember that suffering, or the punishment which involves suffering, is the just consequence of sin. Recall the words of the penitent thief, "We indeed justly are in the same condemnation for we receive the due reward of our deeds."

### The Value of Suffering

**Y**ET, suffering is precisely the profound catharsis, or can be, of all of man's experience. It possesses powerful purifying graces, in that that

person who accepts punishment for sin in the right spirit, finds that the suffering has a real power over his sin. By such an experience, the human conscience is purged, and the power to resist temptation is strengthened. Further, when it is voluntarily accepted, suffering has real suasion. We look upon the spirit of self-sacrifice as being something particularly noble, like Shakespeare's "quality of mercy," blessing both him that gives and him that sees. So that these forces operate in the death of Jesus, bringing to our consciousness that which the old hymn more adequately portrays: "When I survey the wondrous cross, on which the Prince of Glory died, my richest gains, I count but lost, and pour contempt on all my prides."

To that extent, the view of the broken man on the cross works in sensitive men its alchemy of redemption. But there is much more to the picture of God and man than that. Beyond all this, there is still the need that man should be set right with God, that something should be done to set right forever all the harm which has been done the relationship between God and man. For, it is not merely our individual sins that alienate us from God, it is the sin of man, it is the mass guilt of all human beings under God's sun. It is the deeper guilt of the whole human race, which weighs like the horrible burden it is upon the life of man. It is here that some great satisfaction must be made. It is here that man is most helpless. It is here that Christ gave to men the supreme assistance that they need.

It will not do for men, of this modern day, to recoil from the idea of a settlement with the justice of God in this world. It is pure sentimental fiction to attempt to face the crucifixion other than on the basis that forgiveness is costly. When man sinned, someone paid. It was ever thus. It is so, even today. The price of reconciliation between rebellious man and his Father, God, is an awesome price, so awesome, indeed, that man cannot possibly pay it. It is paid by God, himself, this price, even as the price of reconciliation between prodigals on the earthly level and fathers on the earthly level, is always paid, not by the prodigals but by the fathers.

Nothing, it seems to me, is more important than to take the New Testament teaching on the matter as a whole and whole includes at least these elements:

Sin, always calls down the wrath of a holy God, and deserves punishment.

There was need for some great act of satisfaction to God made by man, some act or reparation, something that would show man, not only as peni-



tent, but as willing to suffer the penalties which past sins deserve.

God's wish was not to destroy the sinners, but to forgive and save them, while revealing himself as a God who cannot treat sin as though it were anything but the worst of all evils.

So God gives his Son to become incarnate to be the life of perfect obedience to God's will, to submit to that which is not his due, to endure willingly the death of the cross which is the symbol of the due reward of sin and thereby show God's wrath against sin, to stand where sinners should stand, doing for man and as man, that which man has lost the power to do for himself.

Now, the way is clear for God to give man that which will not destroy God's holiness and will not compromise his justice.

Now, we, man, can plead a reparation, an atonement, which, in his sickness, man could not manifest.

Now, the "old Adam's curse" is destroyed by the intervention of the new and perfect Adam.

Now, the words of another hymn become powerfully symbolic:

"Look Father, look on his anointed face,  
And only look on us as found in him;  
Look not on our misusings of thy grace,  
Our prayer so languid, and our faith so dim,  
For lo! between our sins and their reward  
We set the passion of thy son, our Lord."

#### QUESTIONS FOR DISCUSSION

1. Was Jesus accepted in his day as a great hero?
2. What does Pontius Pilate symbolize?
3. Why was Jesus crucified?
4. What is meant by the word "atonement"?
5. Discuss Bishop Hines' statement that suffering possesses powerful purifying graces.
6. What is the relationship between sin and suffering?
7. What does the author mean when he says that the death of Jesus does for man what man has lost the power to do for himself?

## Talking It Over

By W. B. SPOFFORD

IT is strange how uncritically excited some people get over events in eastern Europe. At the moment it is the new textbooks used in the public schools of Hungary which are said to interpret Christianity from the viewpoint of Marxian materialism. Thus a book for high school freshmen calls Christianity "the greatest and most important socio-religious movement of late antiquity, which grew steadily as the Roman Empire declined." It says that the roots of Christianity went back to the Messianic faith of the Jewish people, according to which God intended to estab-

lish a kingdom on earth in which there would be no rich or poor, but in which everyone would be blessed in equal degree. Jesus is presented as one who preached the good news to the poor and oppressed and "turned to the poor with passionate love and threatened the rich with inexorable wrath."

Wealthier classes joined the Church later, since in the beginning the Christian way of life with its primitive Communism had brought members into conflict with the ruling class and so with the state. When it eventually became evident that all attempts to prop up the old religion and the old order of society were in vain, "the number of Christians increased year after year, and new believers were recruited not only among the slaves and the poor, but among members of the middle class as well. However when members of the wealthier classes penetrated into the ranks of Christian congregations, not only their way of life had changed, but Christian doctrines as well. Wealthy Christians had become convinced more and more that they must respect the state and cease to fight against the prevailing, though unjust, social order. Rich people began to use peace-mindedness and long-suffering, preached by Christians, in their own interest." Finally, the textbook says, the emperors of the declining Roman Empire began to see an associate, rather than an enemy, in Christianity. Gradually, Christianity as an organized Church "became a faithful supporter of the oppressing organization of the ruling class for many centuries."

It seems to me that what these critics of the Hungarian school books need to decide is not whether they are based on Marxian materialism, but whether they are true. Our experts in seminaries and at Greenwich, Conn., might be assigned this task and, if they discover what I suspect they will, permission might be obtained from the government of Hungary to translate these books for use in our church schools.

In any case, as near as I can judge from the news reports of the text books, it is Church history as I was taught it years ago at Berkeley Divinity School by the late Billy Ladd.

#### WITNESS FOR LENT AVAILABLE

There are still copies of *The Witness* for February 16, 23 and March 2, 9 and 16 available. These contain the first five articles of the series:

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#### THE WITNESS

Tunkhannock

Pennsylvania



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Great Redemption.** By Chester Warren Quimby. Macmillan Company. \$2.50.

The able writer of several useful books—one of them a life of Paul—gives us here an expository commentary on the Epistle to the Romans. Although the book shows acquaintance with the best writing on the epistle, the writer does not attempt to make a contribution to scholarship, but rather tries to make the great religious messages of Romans more intelligible and available to the contemporary general reader. He has already demonstrated distinguished gifts for this sort of work, and the present book is another example of his skill. It will be helpful to many readers.

—JOHN KNOX

**Let's Read the Bible.** By Kenneth Clinton. Macmillan. \$2.00.

In an age when general knowledge of the Bible can no longer be taken for granted and Bible-reading is something of a lost art, any book which suggests interesting and attractive methods of scripture-study is to be welcomed. The present book is no exception. It provides an itinerary which leads the reader through "beauty spots," through typical life-situations with which the Bible deals, through the great questions it answers, and the great characters who appear on its pages. It would be easy to adopt a superior attitude and criticize this book for the breeziness of its style (suggested by the title), its constant use of popular homiletical clichés, and its failure to come to grips with the real world-view of the Bible, which is so startlingly different from that of our modern world. And yet surely the great problem is just to get people to read the Bible. If that can be done, the word of God can be depended upon to speak for itself. Such a book as this will undoubtedly help many to discover the pleasure and stimulation of Bible reading.

—ROBERT S. DENTAN

**On Being Your Best.** By G. Curtis Jones. Macmillan. \$2.00.

This brief collection of radio addresses has been given a wonderful send-off in the foreword of Edgar DeWitt Jones. The essays are simple and practical and short. Some of the illustrations and stories are very good, but it seems to me there are far too many quotations and illustrations and not quite enough of the author's own thinking to tie them together. It reminds me very much of a fruitcake

with all fruit and nuts and no cake. In spite of the author's cleverness and his flare for antithesis, the layman should find most of these essays to his taste. The content of the book is not heavy and makes no pretence of being. It is for quick reading and temporary inspiration.

—JAMES W. KENNEDY

**A Firm Faith for Today.** By Harold A. Bosley. Harper. \$3.00.

The dean of the divinity school at Duke University, soon to occupy the Methodist pulpit in Evanston, Illinois, made famous by Ernest Fremont Tittle, gives us in his new book a reworking of sermons and addresses delivered during the past ten years. This might imply a certain disunity, but on the contrary the book is a closely knit study of the major beliefs of the Christian Church, interpreted through the eyes of one who announces himself a "liberal." They are marked by Dr. Bosley's usual felicity of utterance, wide reading, and penetrating insight.

It is, of course, a question which the reader must answer, whether "liberalism" in Dr. Bosley's sense, can really deliver the goods. One notes a considerable strengthening, on the author's part, of his Christian convictions; in earlier volumes he was sometimes more tentative, more hesitant, than in this work. Perhaps the explanation is in his foreword, where he acknowledges that he is much more of "a churchman" than he was

ten years ago. In any event, the discussions of belief in God, Christ, the Holy Spirit, the Church, the Bible, man, forgiveness of sins, the Kingdom of God, immortality, etc., are always interesting and illuminating. This reviewer would say, however, that it is not at all necessary to subscribe to the "neo-orthodoxy" that Dr. Bosley so much dislikes to feel that classical Christian faith has more to say, and sometimes something else to say. We can profit from this book without feeling that it tells the Christian story in the way in which, say, our Prayer Book presents the gospel of Christ and life in his Church.

—W. NORMAN PITTENGER

**The Origins of Modern Science.** By Herbert Butterfield. Macmillan. \$2.50.

These brilliant lectures represent the beginning of the new course on the history of science at Cambridge University—an attempt to bring science into closer relation with the humanities. One almost wonders, these days, why anyone should be interested in science—which has been prostituted by promoters on one hand and by militarists on the other, and now threatens to destroy all life on the planet. Little half-men have got hold of the ultimate secret of matter and their proposed hydrogen bomb is too diabolical a weapon to contemplate without stark horror. But the prostitution of science by others is no reason for blaming science itself, and it is possible that it may be redeemed. The way forward may be via the past. And this fascinating book deals only with the origins of science in the modern world (1300-1800 A.D.), not its present state. The author is professor of modern history at Cambridge.

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## NEWS OF CHURCHES OVERSEAS

### HUNGARIAN LUTHERANS DECLINE RESISTANCE

Eight top-ranking leaders of the Lutheran Church in Hungary have sent a message to "our Lutheran brethren in the west" declaring that they "cannot take responsibility for starting a so-called Church resistance" in the country. Inspired by charges of Lutheran leaders in the U. S. and elsewhere that the Hungarian Church has failed to take a strong stand against the state, the message declares that the Church should not start a "political struggle in this country" and it challenges the belief that there "cannot be true Christianity in the eastern hemisphere." The Church in Hungary, they state, is growing in its spiritual work and influence.

### NEW PRIMATE IN SWEDEN

Yngve Torgny Brilioth, former bishop of Vaxjo, has been named archbishop of Upsala and primate of the Swedish Lutheran State Church by the king. He has been chairman of the faith and order commission of the World Council of Churches since the assembly in 1948. He is to visit America this summer when he comes to attend a meeting of the Council's central committee to be held in Toronto, July 8-15.

### BISHOP RELEASED IN POLAND

Bishop Kazimierz Kowalski, R. C. bishop of Chelmno, was released on March 5 from house arrest, but tension between the Polish government and the hierarchy is said to continue. He had been ordered confined to his episcopal residence on February 14 while state officials investigated charges that he had illegally attempted to remove a priest from his parish for supporting the government. He was also accused of terrorizing other priests who supported the government.

### POPE URGES PRAYERS FOR NEW ORDER

The Pope has called upon R. C. bishops throughout the world to start a crusade of prayer for a new order based on "truth, justice and charity." He also urged priests and laity to join in combatting anti-religious forces which are "working very hard to destroy the very basis of the Catholic religion and the Christian worship." Obviously referring to the iron curtain countries, he spoke of "sacred ministers, even though bear-

ing high rank," who are "either removed from their seats, exiled or jailed, or so hindered that they cannot exercise their sacred ministry in elementary and university teaching as well as in publications."

### MORMON MISSION HEAD ORDERED TO LEAVE

Government authorities in Czechoslovakia ordered Wallace Toronto, head of the American Mormon mission in that country, to leave by March 18. He is the last Mormon missionary in the country. The work has been turned over to some of the country's 250 Mormons.

### ARCHBISHOP GARBETT URGES LESS CONTROL

The Archbishop of York, Cyril F. Garbett, on March 9th urged a loosening of control of the Church of England by Parliament. He held that the only alternative is a complete break between Church and state. He did however state in his new book titled "Church and State in England" that he was opposed to disestablishment since he thinks this would be considered by other nations as "a national repudiation of Christianity."

### ADVENTUROUS RELIGION IN BRITAIN

Religion in Britain has become much more "adventurous" during recent years in its effort to meet modern social needs. This is the conclusion reached through a survey conducted among Methodist pastors. The report indicates however that there are many things on the minus side;

smaller congregations; less Bible reading; smaller proportion of men and young people at services; parents are careless about their children's religious life. Reasons given for the trend away from the church were a growing secularization of life, more attention to radio, movies, television and the auto, than to the church.

### CATHOLIC GROUP LAUNCHES PRO-RUSSIAN MOVEMENT

A pro-Russian movement, described as a positive approach to world communism, has been launched in Ottawa by the Catholic center of the University of Ottawa. The purpose of the movement is to foster friendship for the Christian people of the USSR.

### AUSTRALIA CULTURE DECLARED LOW

Many Australians follow a peculiar "religion" which has a horse for a sacred image and the form guide for a sacred book, the Rev. W. J. Robbin told a Methodist conference in Sydney. "Australian culture is at a very low ebb," he declared. "Last year Australians spent 13 pounds a head on liquor and threepence on music. In



## Cruet and Tray

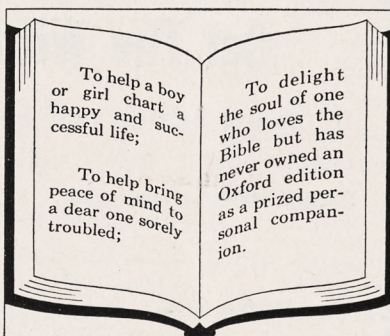
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#### PROTESTANT EVANGELISM IN FRANCE

A growing number of your Protestants are banding together in France to "bring Christ to the workers" through new tactics. They live in communities in poor parishes and work in factories. Those who do not work in shops look after the sick, organize nurseries and visit those in difficulties.

#### CHURCH SHOWDOWN LIKELY IN CZECHOSLOVAKIA

Two new attacks on the hierarchy of Czechoslovakia by minister of justice Alexej Cepicka intimates that a showdown is approaching between the bishops and the government. Speaking at a press conference the minister stated that a "last warning" had been issued to the bishops to renounce their obedience to the Vatican and to reach an agreement with the government. Later the minister sent an open letter to Archbishop Joseph Beran of Prague accusing him of "working for a long time to spread disruption and incitement." The letter also charged that the Church's hostility to the

government was demonstrated by "illegal circulars and pastoral letters."

#### CZECH CHURCH BACKS STATE PROGRAM

The Church of the Czech Brethren, meeting in synod in Prague, pledged support to the social reconstruction program of the government. It is the largest Protestant Church in the country.

#### NORWAY HAS SURPLUS OF PARSONS

The Norwegian Lutheran Church has 1,496 ordained clergymen, but only 893 are actually serving as pastors. Despite the surplus, there is no unemployment since those not pastors are on the staffs of Church organizations, teach, or are otherwise engaged.

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**THE WITNESS**

Tunkhannock

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# September Is Six Months Away

But it is evident even now that when our Seminaries begin the Fall Term they will be crowded to the doors. Well qualified men in increasing numbers want to study for the Ministry of our Church.

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## OTHER CHURCHES

### PROFESSOR GIVES ADVICE ABOUT TEACHERS

"Get rid of the screwball Sunday school teachers," Wayne Oates of Louisville Baptist Theological Seminary urged clergymen attending the institute on pastoral counselling of the Church Federation of Indianapolis.

"I've found all kinds of fouled up pathology among screwball Sunday school teachers," he said. "At the most crucial period of children's growth, we often leave their religious education to the least professional and least competent. What we need is mentally healthy Sunday school teachers." Prof. Oates cited a church in which he found a junior department headed by a paranoid with strong delusions of persecution, and a class of boys taught by a manic depressive. "I'm not giving you my diagnoses," he said. "I'm giving you the diagnoses of their doctors."

As for the ministers themselves, Oates said they must learn better how to mix with people and to use the professional skills of others if they are to be successful in meeting the needs of their communities.

"To reach the unchurched," he said, "the pastor must convince a person he's not trying to twist their arm or put them on the spot. It is wise to create a man-to-man relationship of friendship first. We must have faith in the unchurched person. Perhaps we'll be surprised at how much he knows about religion."

### LUTHERAN DPs DEDICATE THEIR OWN CHURCH

DPs from Latvia dedicated a new church March 10 at Senatobia, Miss. It is believed to be the first church owned by DPs in the U. S. It was built from a former church, with the congregation contributing 2,000 man hours of labor and \$3,500 in cash. There are 406 men and women who are members, scattered over an area of 1,000 square miles. High Lutheran officials and Latvian diplomats attended the dedication.

### MENTAL ILL NEED HELP ON DISCHARGE

Clergymen of St. Joseph, Mo., were asked recently to spearhead a movement to educate the public in its obligation to re-accept persons released as cured from mental hospitals. The request came from officials of a state hospital who said "society is out of step with science in the problem of treating and reclaiming the mentally ill." Doctors of the hospital said im-

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Wed. in Lent: Vicar's Evening, 8

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proved methods of treating mentally ill patients and boosting the number of those cured must receive the cooperation of churches, families and other groups in order that permanent cures may be effected. The clergy promised their cooperation.

#### CHURCH MERGER UNLIKELY

Voting in the United Presbyterian Church and the Reformed Church indicates that the merger of the two churches is unlikely at this time. The plan for union was approved in 1949 by the assembly of each denomination, but with a three-fourths vote favorable by the presbyteries and the corresponding groups in the Reformed Church required. The vote at present is running under the required 75 per cent.

#### DISARMAMENT CONFERENCE URGED BY CLERGY

A committee of the Protestant clergy of St. Paul, Minn., has urged President Truman and other government officials to call a world-wide conference to seek "universal world disarmament on land, sea and air." The statement was passed unanimously at a meeting March 13 of the social study and action committee of the ministers' association.

#### NIEBUHR TO ADDRESS GERMAN SYNOD

Reinhold Niebuhr, professor at Union Seminary, New York, is to speak at the second general synod of the Evangelical Church in Germany, scheduled to be held in East Berlin, April 22-27. Main topic of the synod will be "what contribution can the Church make toward peace?"

#### MINNESOTA PROTESTANTS FAVOR SINGLE CHURCH

A majority of Protestants in Minnesota favor a move to merge all Protestant Churches in the U. S. into a single Church, according to a survey made by the Minneapolis Tribune, and released March 13.

#### WORLD COUNCIL ASSEMBLY SCHEDULED FOR U. S.

The second assembly of the World Council of Churches, will meet in 1953 in the U. S., it was announced at Council headquarters in Geneva, Switzerland.

#### FOREIGN MISSIONARIES ORDERED HOME

All American missionaries in Czechoslovakia are to be ordered to leave the country, according to a notification received at the American em-

bassy in Prague. It is thought that similar action will be taken in the case of missionaries from other nations.

#### BAPTIST KEEP HAMMERING ON AN ISSUE

If persistence can do the trick the U. S. "embassy" at the Vatican will be closed and no further diplomatic representative sent there. There is hardly a day that The Witness does not receive information about some group of the Baptist Church making such a demand of the Secretary of State. The most recent was issued by the executive committee of the Georgia Baptist convention.

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**PEOPLE**

**ORDINATIONS:**

**WILLIAM J. HASS** was ordained deacon by Bishop Tucker on March 11 at St. Luke's, Cleveland, where he is in charge.

**CHARLES SCHREINER** is to be ordained deacon in June and will join the staff of the Cathedral Church of St. John, Wilmington, Del.

**RUFUS STEWART**, vicar of Grace Church, Orange Park, Fla., and **JOHN HARRISON**, vicar of St. Stephen's, Jacksonville, were ordained priests by Bishop Juhan on March 5 at St. John's, Jacksonville.

**WILLIAM R. INSKO** was ordained deacon in February by Bishop Moody at St. Peter's, Parish, Ky. He is assistant at Christ Church, Lexington.

**JOHN M. TAYLOR JR.**, was ordained priest on March 4 by Bishop Powell at Emmanuel, Baltimore, where he is in charge pending the calling of a new rector.

**CLERGY CHANGES:**

**G. M. CUTTING** is now in charge of St. Dunstan's, San Diego State College, Cal.

**LEWIS B. SHEEN**, curate at St. Andrew's Cathedral, Honolulu, is to become an army chaplain this month.

**DEATHS:**

**RICHARD B. KIMBALL**, 75, died in February after an extended illness. He was rector of the Church of the Holy Spirit, Orleans, Mass. He brought fame to the little church while, according to the Church Militant, "he literally created from spindrift and salt sea air, as it were, aided by the generous ardor and creative skill of friends, resident and migratory."

**HENRY L. McCLELLAN**, one time rector of Calvary, Sandusky, Ohio, died on March 2.

**BERTRAM W. PULLINGER**, 77, retired clergyman of Michigan, died in Detroit on March 7. He was the first rector of the present Grace Church, Detroit, where he served for 33 years. He retired last year.

**CHARLES TOWNSEND**, 68, died in Morristown, N. J. on March 11. He was rector of St. Stephen's, Providence, R. I., 1930-45, and of St. James, Winsted, Conn., 45-48 and was in charge of St. Paul's, Morris Plains, N. J., at the time of his death.

**MRS. JOHN FEARNLEY** died in New York on March 13. She was first a member of the faculty of St. Mary's Hall, Burlington, N. J. and then the wife of the head of the school, Dr. John Fearnley.

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# BACKFIRE

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

A. G. BUGBEE

Layman of Montrose, Cal.

I have read the March 2 issue, with Bennett's article on Communism, your editorial comment, and Bishop Hines on the creed. Will you please tell us untutored laymen just what is the meaning of "dialectical materialism" and broadly what you mean by Christianity. Also must we "fellow travelers" accept the two historic creeds even including quibbling interpretations about their eastern phraseology?

ANSWER: We are also untutored, but we think dialectical materialism means progress through the meeting of opposing forces. The first paragraph of the article by Bernard Iddings Bell in The Witness for March 16 we think is an excellent definition of Christianity. To live up to that definition would entitle a man to call himself a Christian, quite apart from his opinion about the creeds.

ELDRED JOHNSTON

Ass't at Christ Church, Dayton

A year and a half ago I came into the Episcopal Church and during that time I have come to regard The Witness as a source of real inspiration and encouragement. The editorial commenting on John Bennett's article on Christianity and Communism (March 2) was exceptionally courageous and enlightening. And we sure need light in this middle age.

JOHN F. DAVIDSON

Assistant at St. George's, New York

Your last issue (March 2, 1950) is certainly a 'honey!' It may have been partly that I was laid low for a few days and had time to read it properly; but as objectively as I can estimate it, it was an unusually good number. I particularly liked the way you handled John Bennett and the Communist issue. I also greatly enjoyed Bishop Hall's article and was amazed at his remarkable and prophetic thesis. This sermon should be distributed widely as a basis for provocative thinking on the part of all those interested in the Far East and its importance today.

But "corruptio optimi pessima," Bishop Hines' article (and also other sections of the issue) is partly wrecked by amazingly poor punctuation; it is, of course, impossible to know at what stage this crept in; but I challenge you, sir, to make sense of the following (p. 14): "... resulting in the Phariseism, which, God, because it is not a real goodness, must always reject. No, Christians mean more,

when they say 'God' than is indicated by creation and moral order." This is surely a classical example of the pepper-pot at its most vicious. See also the last two lines of the same column.

Your stuff is normally so good that it is surely a great shame to see it spoiled too often in this way. Power to your elbow.

JOHN J. HARMON

Clergyman of Rochester, N. Y.

I was much impressed with your editorial on Christianity and Communism in the March 2 number—so much so that I want back copies of your numbers for Lent and a year's subscription.

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