

# THE Witness

10¢ A COPY

June 1, 1950



**CHARLES D. KEAN**

President of the Episcopal Evangelical Fellowship

**EPISCOPAL EVANGELICAL FELLOWSHIP NUMBER**



## 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, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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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.*

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8 a. m. and 9 a. m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
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Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

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

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

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*The Rev. James A. Paul, Vicar*  
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PARIS, FRANCE  
23, Avenue George V  
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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

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

*The Rev. C. Leslie Glenn*  
*The Rev. Frank R. Wilson*

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

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

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*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

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

### TRINITY CHURCH

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

### TRINITY CATHEDRAL

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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.

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Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
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Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH

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*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.

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*Rev. William W. Lumpkin, Rector; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; 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—****Episcopal Evangelicals Hold Meeting In St. Louis****Representatives of Twelve Dioceses Attend The Midwestern Conference**

★ The Word and Sacraments" was the theme of the midwestern conference of the Episcopal Evangelical Fellowship held at the Church of St. Michael and St. George, St. Louis. The gathering was the first midwestern regional session since 1946.

Besides the clergy and many lay people from the diocese of Missouri, there were in attendance people from the dioceses of Arkansas, Chicago, Fond du Lac, Kentucky, Michigan, Ohio, Pittsburgh, Southern Ohio, Springfield, Tennessee and West Missouri.

Bishop Richard S. M. Emrich of Michigan, was the preacher at the opening service. He described the vocation of both Evangelical preaching and parish life as that of following the insight of John Wesley's view of his own ministry. He once described a sermon he preached as "I held Christ before them for three hours." Others taking part in the service were Bishop William Scarlett of Missouri; the Rev. R. Malcolm Ward, of Maumee, Ohio, secretary of the E.E.F.; the Rev. Augustine G. Jebaraj, of the United Church of South India; the Rev. Charles D. Kean, of Kirkwood, Mo., president of the Episcopal Evangelical Fellowship, and the Rev. J. Frank Sant, rector of St. Michael's.

Bishop Scarlett presided at the morning session on the following day, when the paper was presented by the Rev. Howard A. Johnson, professor of

theology at the University of the South. Prof. Johnson said that "Because of our refusal to hear God's word of command we hear the word as condemnation. But in the Bible we also hear a word of promise. God's word is not only known as demand, but also as gift. God always supplies men with what he requires from them."

The discussion leaders were the Rev. Andrew E. F. Anderson, rector of St. Andrew's Church, Louisville, and the Rev. Oscar F. F. Seitz of Bexley.

The Rev. Charles F. Penniman of St. Louis, vice president of the E.E.F., presided at the afternoon session, when the paper was presented by the Rev. Clifford L. Stanley, professor of theology at the Virginia Theological Seminary. Professor Stanley said that "the Catholic age before the Reformation overemphasized the sacraments almost to the point of an exclusive emphasis." He saw a revival of the same tendency today. "I don't like the symbolism of a Church with a central altar around which all Church life flows, because it is deficient. In the early Church, the ambo was both pulpit and altar, and all Church life flowed around them both."

"The word was reintroduced at the Reformation, but Protestantism has tended to be as one-sided and ultimately as self-defeating as the Catholic age, by making the sacraments subservient to the word, and prod-

ucts of it. The result is that modern man tends to be schizophrenic. He has sacraments in the Church and things outside. We cannot treat men as things on the outside and then go into the church and take bread and wine and make the body of Christ."

As a result of its double heritage, Stanley said, "The Anglican Church is like the child of divorced parents, who looks at both with love although they look at each other with hostility. And the effect is tragic."

Discussion leaders at this session were the Rev. John N. Hauser, rector of Christ Church, Springfield, Ill., and the Rev. Leonard F. Thornton Jr., director of the student YMCA at the University of Missouri.

Stanley was principal speaker at the dinner which concluded the conference. His subject was "Protestantism in America Today." Prof. Stanley said that the Reformation doctrine of "Justification by Faith" supplies the modern world what it needs in order to deal adequately with the problem of "an age where men are losing faith in their own selfhood, and where a society which has hoped too much now hopes too little."

The Rev. Augustine Jebaraj gave a report on conditions today in the United Church of South India today. Mr. Kean presided at the dinner.

**INTER-COMMUNION URGED BY IRISH BISHOP**

★ Bishop McCann of Connor told delegates to the general synod of the Anglican Church in Ireland that they were "in a rather paradoxical position" by voting for inter-communion with Old Catholics and refusing it to the United Church of South India.



# EPISCOPAL CHURCH NEWS

## DAVID RICHARDS ELECTED FOR ALBANY

★ The Rev. David Richards, assistant at St. George's, Schenectady, N. Y., was elected suffragan bishop of Albany at the convention held at Lake Placid, May 17. At the opening session that day the nominees who had previously been voted upon were withdrawn. Richards, who is not thirty until his next birthday, January 23, 1951, will have to wait until that date to be consecrated.

The election was deadlocked on the first eight ballots with the following clergymen receiving votes; Dean Kennedy of Albany; John Higgins of Providence; Allen Brown of Hudson, N. Y.; Bishop Viegeli of Haiti; H. Boardman Jones of Troy; Oliver Carberry of Albany; Michael Coleman of British Columbia; Charles Kennedy of Glens Falls, N. Y. Following the fifth ballot all names were withdrawn except Dean Kennedy and

John Higgins. On the eighth ballot, with 96 clergy votes cast, and 49 needed to elect, Kennedy received 54 and Higgins 42. There were 72 lay votes, 37 being a majority, with Kennedy receiving 34 and Higgins 38. Bishop Barry therefore announced a postponement. The following morning only Richards was nominated.

In his address, Bishop Barry urged increased salaries for clergy, and asked for a committee to study diocesan organization which will make recommendations for any reorganization of diocesan affairs.

The Rev. Frederick Evenson of Gilbertsville proposed a canonical change to permit women on vestries, but the proposal was rejected.

Before the election of Richards as suffragan, the Rev. Frank L. Titus of the overseas department of the National Council, had told the delegates that Richards was to go as a missionary to Columbia, South America.

## CONNECTICUT WILL HAVE SUFFRAGAN

★ Connecticut is to have a suffragan bishop, following the retirement next January of Bishop Budlong (Witness, May 25). Bishop Gray, in addressing the convention which met at Christ Church Cathedral, Hartford, told of surveys being made in various areas for the possible establishment of new missions and he called for support of great opportunities for missionary work in the state.

## CHOIR FESTIVAL IN ALBANY

★ Twenty-five choirs from churches throughout the diocese participated in a choir festival held May 20 at the cathedral in Albany. They sang under the direction of Everett Titcomb of Boston.

## RECTOR RECEIVES AWARD

★ The Rev. Elden B. Mowers, rector of Grace Church, Detroit, was recently named the "distinguished alumnus" of Saginaw high school. The award has been made annually twelve times and this is the first time it went to a clergyman. His career was related by a student and included working with a road construction gang, wrestling, teaching, working with youth. It was in this way that he got his education, after which he served in the ministry in Pennsylvania, West Virginia, Cuba and now back in his native Michigan.

## DELAY ACTION ON WOMEN

★ The convention of Rhode Island, meeting in Providence, delayed action on a petition to General Convention which would so change the constitution as to permit women to serve as deputies. Two delegates expressed the fear that if capable women went to Convention, men would use it as an excuse to stay home. The resolution was tabled until next year.

Borrowing \$37,000 for missionary projects was authorized, though the delegates set a \$100,000 limit on borrowing for projects. The money authorized is for rectories and churches and for an expansion program which was launched three years ago.

## DETROIT CHURCHES DEDICATED

★ Three recently completed buildings were dedicated in Michigan on May 14: St. Clement's, Inkster; St. Philip's and St. Stephen's, Detroit; St. Gabriel's, East Detroit. At Inkster the building is a parish house. The other two are churches, though the one at East Detroit will become a parish house when a new church, now planned, is built.



**E. FELIX KLOMAN**

A Vice-President of the E.E.F.



## SPRINGFIELD HAS LARGER BUDGET

★ The diocese of Springfield at its synod in Pekin, Illinois, May 16 and 17, adopted the largest budget in its history for the coming year, \$43,950. Of this amount \$14,000 was voted to the National Council as an expectation for the missionary quota. This is more than triple the amount given three years ago.

Bishop Charles A. Clough, in his address, termed it "miraculous" that in the past year almost every one of the 43 parishes and missions reported many improvements to the material fabrics of their churches, rectories and other properties.

The Rev. E. Dargan Butt of Scabury-Western Seminary, was the speaker at the banquet. He called for increasing interest in and support of the town and country work of the Church.

## SMEAR TACTICS DENOUNCED

★ Smear tactics in conducting Congressional investigations were condemned as a "violation of principles of American democracy" in a resolution passed by the convention of the diocese of Western Massachusetts, meeting at Fitchburg. The convention also went on record as opposing the exclusion of Russia from the United Nations. It recommended the release of surplus food supplies to needy areas at home and overseas and urged famine relief to China.

A recommendation that the United States grant de facto recognition to the Communist government of China was defeated by a close margin.

Resolutions opposing gambling, approving a study of pension plans for lay employees of parishes in the diocese, and favoring measures to combat racial discrimination were adopted.

The delegates voted to create a revolving fund to make loans

or grants to parishes for building and capital improvements. Although no specific sum was named, it was suggested prior to the vote that the amount would total about \$100,000.

In his annual address, Bishop W. Appleton Lawrence spoke of the "financial stringency" under which most clergymen operate and suggested that "an automobile is a required parish tool" and should be provided for in the parish budget.

## BISHOP BOYNTON ACCEPTS

★ Bishop Charles F. Boynton of Puerto Rico has notified Bishop Gilbert that he accepts the election as suffragan bishop of New York.

## COMMENCEMENT AT ST. AUGUSTINE'S

★ Langbourne M. Williams, layman of New York, gave the commencement address at St. Augustine's College, May 30th. The baccalaureate sermon was by the Rev. Henry J. C. Bow-

den, who is chaplain at the veterans' hospital, Tuskegee, Ala. There were 77 to receive degrees, largest in the history of the college.

## MICHIGAN YOUTH MEETS

★ The convention of youth of the diocese of Michigan met at Saginaw, with two voting delegates from each of the 130 parishes and missions. Main speakers were the Rev. Charles D. Braidwood of Lapeer, who gave an address on "Storm troopers for Christ" at the banquet; Bishop Emrich and Bishop Hubbard.

## CONFERENCE FOR YOUNG PEOPLE

★ Bishop Oliver Hart is to be the chaplain for the young people's conference, which will be held at Haverford College, June 25-July 1. The dean is the Rev. John Vander Horst. Bishop Armstrong and Bishop Remington are also members of a large faculty.



—Photo by Arthur Witman, St. Louis Post-Dispatch

**EVANGELICALS WORK FOR INTER-CHURCH COOPERATION:** The Rev. Charles D. Kean, rector of Grace Church, Kirkwood, president of the E.E.F., is also president of the Ministers' Alliance of Kirkwood. The group is in session at the Presbyterian Church



# EPISCOPAL CHURCH NEWS

## ST. MARK'S CHURCH CELEBRATES

★ Te Deum Laudemus was the theme of the services and events in the celebration of the centennial of St. Mark's Church, San Antonio, May 13-16. Five bishops who were former rectors of the parish were present. Bishop McKinstry of Delaware was preacher at the mid-day service on Sunday; Bishop Hunter of Wyoming at 9:30; the church was filled to overflowing at both services. Monday marked the twenty-fifth anniversary of the consecration to the episcopate of Bishop Huston of Olympia, now retired. He was the celebrant on that day at the corporate communion of the women of St. Mark's and speaker at the luncheon which followed.

Bishop Wright of East Carolina arrived just in time to be speaker at the banquet on Monday evening which was attended by a capacity crowd. The Rev. Harold C. Gosnell, rector of the parish, was toastmaster and a spirit of merriment mingled with seriousness throughout the

evening. He read letters from many former assistants, and from boys of St. Mark's now in the ministry; from Bishop Juhon, once a choir boy there and from Mrs. Philip Cook, whose husband gave such great service to the parish in the past. Mrs. W. Bertrand Stevens, widow of the late Bishop of Los Angeles, beloved of St. Mark's, was present for all the events.

## OPPOSE REVISION OF PRAYER BOOK

★ The convention of West Missouri adopted a resolution opposing revision of the Prayer Book. It states that "the controversial atmosphere which is heightened and emphasized during a period of revision" would cause "genuine distress among the laity." The expenses to purchase new books was also given as a reason for the opposition.

## RACE RELATIONS IMPROVING

★ Charles P. Taft, Episcopalian, told the general assembly of the Presbyterian Church, meeting in Cincinnati, that steady and broad progress is being made in the matter of race relations in the United States. Contending that fewer and fewer people, even in the South, consider our situation as a caste system, Mr. Taft added that it is becoming "little more of a caste system than exists in many other situations not involving race at all."

## E. WALTER CHATER RESIGNS

★ Rector E. Walter Chater has resigned as rector of Trinity, Fayetteville, N. Y., to become rector of All Saints, Harrison, N. Y. His resignation followed by two weeks the turning down by diocesan convention of the seating on his vestry of Mrs. Arthur Lambert, his former par-

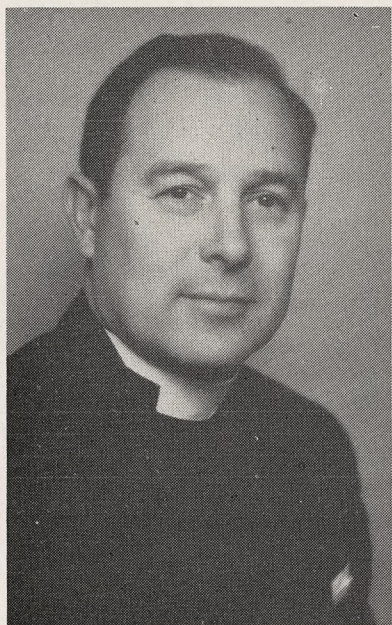
ish treasurer for some years. Mr. Chater had made the original ruling last January that Mrs. Lambert should be seated regardless of diocesan and Church canons, and had been a leader in the diocesan department of social relations move to force a change at the convention.

Since the convention, Mrs. Lambert announced to the press that she would continue "to sit and attend vestry meetings as I have done all year." The Central New York test case has been a very trying one for Mr. Chater, as his bishop, Malcolm E. Peabody, heads a national Church commission to investigate the status of women in the Church.

Vigorous efforts are reported to be planned to obtain Mrs. Lambert's resignation, and a diocesan lawyer said that "the coming of a new rector might clarify the situation, and she will resign in good faith." A spokesman for Mrs. Lambert said that the resignation of Mr. Chater "was very sad, but the women of the church are in this fight to stay." Mr. Chater declined comment, saying only that "he was very happy to have accepted yesterday the Westchester County call."

## OHIO WOMEN ASK FOR VOTE

★ Women of the diocese of Ohio, by a 3 to 1 vote at the Auxiliary meeting in Cleveland, May 24, urged that women be allowed to serve on vestries and as delegates to the diocesan convention. The resolution declared that "a fuller participation of women in the whole program and planning of the Church would increase its service" and that the Church has "vast opportunities for advance which can be fulfilled only by the truly united efforts of all its members."



**R. MALCOLM WARD**  
Secretary of the E.E.F.



## JAPANESE-AMERICANS NOT SEGREGATED

★ The Church's work among the Japanese-Americans in Chicago was started in 1946 when Bishop Conking appointed the Rev. Joseph Kitagawa as chaplain to Japanese-Americans. As the relocated Japanese-Americans began to pour into the city, the first job of the chaplain was to interpret them and their new neighbors to each other. Every effort was made to avoid the development of "little Tokyos" and to integrate the newcomers into the normal parish life in the communities where they lived. At the same time the needs of the older generation, many of whom did not speak English, had to be met. For them services of holy communion in Japanese were held in several of the parishes.

It is estimated that today there are at least 17,000 Japanese-Americans who will become part of Chicago's permanent population. While the services in Japanese are being continued, the emphasis is on the work with the second and third generations. Among these are a large number of young people between 18 and 35, many of whom are unattached. To complicate the picture there are many young people who were born in America but who were visiting Japan before the war and were caught there.

Mr. Kitagawa in his report to the diocesan convention, said that to meet the needs of all these people is a rather large order. He expressed gratitude to the Church of the Redeemer, St. Paul's and St. Peter's Churches, Chicago, for their whole-hearted cooperation in welcoming the Japanese-Americans into the parish life.

Referring to the appointment of the Rev. Michael Yasutake as curate of St. Paul's, Mr. Kitagawa said: "As the rector and parish have made clear, Mr. Yasutake will be a regular clergyman, not confined to the work among Japanese-Americans.

The fact that the Church is demonstrating a simple Christian act in this situation is impressing many persons of Japanese descent. Although many denominations claim they welcome Japanese-Americans, people just do not feel at home so long as they are regarded as guests, no matter how warm the welcome is."

He then contrasted the Episcopal Church's "Chicago-plan" of non-segregation with fact that there are already among Japanese-Americans in the city

one Methodist, two Presbyterians, two Holiness, one Free Methodist and two Congregational segregated church organizations.

## CANADIANS URGE WOMEN DELEGATES

★ The executive committee of the synod of Toronto of the Church of England in Canada has issued a report urging that women should be eligible for election to synods, but not enough of them to outnumber the men.



**THE REV. JOHN HOWARD MELISH** sits for William Zorach, noted sculptor. The portrait, executed in clay, has been cast in plaster and is in process of being cast in bronze. Mr. Zorach is presenting it to the congregation of Holy Trinity Church, Brooklyn, as a gift in token of what the Rector's forty-six years' ministry has meant to the community. Tessim Zorach, son of the sculptor, is a vestryman of Holy Trinity



# EPISCOPAL CHURCH NEWS

## EXPANDED PROGRAM CONSIDERED

★ Dick French, president of the youth commission of Southwestern Virginia told the delegates at the annual meeting of the diocesan Auxiliary, meeting at Emmanuel, Bristol, of the work in colleges. Another headliner was an address by the Rev. Van Francis Garrett of Roanoke on the program of the National Council.

Bishop Phillips also gave an address in which he said: "What is needed to save our civilization from the destruction and the catastrophe of war is the generation of spiritual power to direct the lives of men and women. We know where we can get munitions and ships but where shall we find a spiritual reservoir unless in the churches of the land? Spiritual power can flow through the churches into the lives of men and women." "The great forces which we mustered during the last war, whether military or financial, were responses of individuals and if the Church is to meet its task of supplying spiritual power this must come from the individual."

## INDIAN LAD ADOPTED

★ The Canterbury Club of Arizona State College has undertaken to sponsor a 14 year old Navajo boy who has been one of the "slave" shepherd children out near Tuba City. Tsosi, an orphan, was taken in by a family when he was small and has been herding sheep since he was big enough to go out with them. He was found by the supervisor in January. A horse had stepped on his foot and it was so infected he couldn't walk. He was skin and bones, and his eyes were very bad through malnutrition and filth. All the slave children get to eat is the left-

over from the family meal. He is a ward of the Indian Service, by a court order, and is being sent to school for the first time in his life. \$72 a year will buy his clothes and give him a bit of pocket money. This the Canterbury Club will raise through the Cafe Tsosi. They served supper in the parish house on the four Sundays in March. They were a success in every way, producing enough for two years for Tsosi. He has gained weight, has eyeglasses (though sight is very bad in one eye), is learning English—has been sent on to an off-reservation school for certain training, before going to his permanent one.

## WITNESS GETS RESULTS

★ Some weeks ago a letter appeared in Backfire by William J. Barnds of Lincoln, Nebr., requesting photographs of several deceased bishops to complete his file. Attesting to the value of advertising in The Witness, he now reports that he has a complete set of pictures of all bishops of the Episcopal Church. He displayed his unique collection at the Nebraska convention, held in Kearney earlier this month.

## DEMOCRACY PROMOTED IN WINSTON-SALEM

★ The Rev. James S. Cox, rector of St. Paul's, is the chairman of a committee appointed by the mayor to drive Communists from the city. The request for such a committee is said to have come from Negroes who warned that Communist agents were fomenting class hatred among Negroes. The 13-member committee, on which are four other clergymen, are asked to formulate methods of informing citizens of the dangers of Communism and of fighting its agents, reported to be at work in the city.

## NO COMPETITION IS URGED

★ The Church "must not attempt to compete with other agencies for amusement and recreation" of the young people, Bishop Lauriston L. Scaife of Western New York declared in his annual message to the diocesan convention meeting at Buffalo.

"The YWCA, YMCA, Boy Scouts, Girl Scouts and other groups are better qualified to take over some aspects of the leisure time of our youth," Bishop Scaife said. "We must, however, insist upon Christian influence in the total life of our youth."

"Radio, moving pictures, television—these we must consider, not to dictate the programs or even attempt to put on programs of our own, but to influence the type of programs and material and subject matter, so some evidences of Christianity are to be seen and felt."

The bishop urged churchmen to "practice intolerance of everything that is opposed to Christianity."

## TRYGVE LIE IS SUPPORTED

★ The 160 delegates from 15 parishes attending the semi-annual meeting of the convocation of San Jose, meeting at St. Paul's, Burlingame, Calif., passed a resolution supporting Trygve Lie's mission to Moscow. Bishop Block announced to the delegates a centennial fund for the purchase of property in rapidly growing areas of the diocese.

## ST. MATTHEW PASSION BY BACH

★ Nurses of St. Luke's Hospital and students of St. Andrew's Seminary, Manila, recently broadcast an hour of music from the St. Matthew Passion by Bach.



# EDITORIALS

## We Pray To a Person

THERE is a diagram which tries to clarify the doctrine of the Trinity. It represents a triangle, at the three points of which are three circles labeled "the Father," "the Son," and "the Holy Ghost." Along the sides of the triangle between these circles are the words, "is not" which is meant to show that the three persons are distinct. In the center of the triangle there is a large circle with the word "God" written in it. Short lines radiating from this to each of the outer circles each bear the single word "is," to show that each of the persons is God.

This tells a great deal to the man who would think this out. To the individual who wishes to pray, it sometimes seems to tell very little.

We must remember, however, that this diagram is merely the skeleton of our experience of the complex nature of the one God. God is greater than our doctrine, even our doctrine of the Holy Trinity. As St. Augustine said, "We say, three persons in one God—not because that phrase satisfies us, but because it is the best we can do."

Fortunately, the Church teaches us that we pray to the Father through the Son, and it is the Holy Ghost who helps us pray. "Through the Son" means that if we wish

to have a picture of God we can do no better than imagine him as resembling God. The whole of the Gospel of John was written about this theme: "What is God like? Look at Jesus Christ and see."

We may try to imagine God less anthropomorphically—less in the image of a man—but the minute we try to imagine anything super-personal we usually end up with something sub-personal. If we try to imagine God as a great reservoir of love, the nearest picture we get is that of a great reservoir of water, which is much less personal than a man. If we try to imagine him as a great force, the picture is usually like

electricity or lightning, something sub-personal.

When we pray through Jesus Christ we are not afraid to picture a being with loving eyes, with loving hands, and the sympathy and experience of the life of Jesus Christ. Thus it is that St. Paul says, "Through Jesus Christ we have access to God." Each of us, in some way—in his own way—must echo that.

## Layman Plus Clergy

THE department of promotion of the National Council intends to repeat and extend the training and sending out of key laymen to stimulate the annual every member canvass in the fall after the pattern followed this spring in the one world in Christ campaign. Since this latest effort to stimulate the missionary thinking and giving of the Church failed by a considerable margin in reaching the desired goal, even though notable increases were made, now is perhaps the time to share a typical letter received some weeks ago which may shed some light upon the less than 100 per cent response made by many parishes and dioceses.

"I wonder if you have been having these vestry meetings addressed by so-called key laymen on the one world in Christ campaign. As you probably know, each layman

is given a little chart booklet which is stood up and each page flipped over as the layman talks. It is, I believe, a promotional method adapted by Mr. Gannway and committee—no doubt brought over directly from instructions to salesmen. I am hearing nothing these days but how frightfully boring these meetings are. One rector told me that after the meeting his senior warden was so mad that he, the rector, wrote to all of the vestrymen telling them how sorry he was to have dragged them out to such a dreadfully boring meeting. It took the key layman two hours to go through the dope and then he couldn't answer any of the simple questions that were asked. One

### ★ South India Chapel

Two years ago the Episcopal Evangelical Fellowship undertook to raise \$4,000 for a chapel for the Kerala United Theological Seminary of the Church of South India. This is the only theological school that teaches in the vernacular. As the school had been promised some gifts contingent upon their being able to raise additional funds, the authorities of the Church of South India felt that the most valuable help that the Episcopal Evangelical Fellowship could give was to raise money for this chapel. Since then, the inflation has resulted in the cost of the chapel being increased to \$4,500.

To date, the Fellowship has raised \$3,000. Hence, \$1,500 is still needed in order to complete the chapel. We hope that readers of this issue of *The Witness* who believe in the ecumenical movement, will be moved to make contributions to help toward the completion of this chapel. Please send your checks to the treasurer of the Fellowship, Miss Elsie C. Hutton, 575 Park Avenue, New York 21, New York.

★



layman, himself an advertising man, said, "This is the technique used in getting people to change from Old Golds to Chesterfields." One of the pages when flipped over simply says, "The Episcopal Church is an institution." The key layman read this in a very slow, impressive voice after everybody had read it. This made the meeting really exciting!"

The effort to train our laymen to spread the good news of the world-wide nature of the Christian enterprise is entirely proper. The men chosen for this task are to be commended for their efforts and obedience in doing as they were told. We raise the question, however, as to whether they were told enough. It is important

to know the facts about the missions of the Episcopal Church, but it is vastly more important to be on fire with the spirit of missions given to us by the risen and ascended Christ. To communicate this spirit is the ministry to which all the clergy of the Church were ordained. If we fail in the missionary enterprise, it may be because we are asking our laymen to do that which the clergy ought to do—and have been trained to do.

We suggest, therefore, not that less effort be made to teach the laity the facts of Christian missions but that the clergy be re-converted to preach in season and out, the nature and reason for the Christian mission to the world, for lack of which we well may perish.

## The Church of South India

By AUGUSTINE G. JEBARAJ

Presbyter of Diocese of Tinnevely, United Church of South India

ON May 1, 1919, a group of fifty Christian leaders in South India, both lay and clergy, belonging to various denominations, met together at Tranqubar, a place of sacred memories to the Indian Church, since the first Protestant missionary work started there in 1706. The group consisted of one Englishman, Popley, and another, an American, Sherwood Eddy; the rest were Indians. They all had one great problem weighing heavily on their minds, namely, the division in the Church. They found that it was a great stumbling block to the propagation of the gospel. Non-Christians used to say to them, "You ask us to become Christians; but please tell us where Christ is. Is he in the Roman Church? Or, is he in the Episcopal Church, or Methodist Church, or Congregational Church, or Baptist Church? Where is he? Which is the true Church?" Thus the non-Christians were puzzled over the divisions within the Church. They could not understand why the Christians who preach about the same God, should go to different churches on Sundays. The Christian leaders who assembled at Tranqubar, felt sincerely that division in the Church was a great hindrance to the spread of Christianity. Therefore, in that conference they prayed, they searched the scriptures and discussed among themselves about this problem of disunion. They all felt that the spirit of God was urging them constantly to unite; but nobody knew how. At the close of the conference, thirty-three of them signed a manifesto which contained the following words:

"We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without, divisions which we did not create, and which we do not desire to perpetuate."

They then went on to propose a union on the basis of the four fundamentals laid down by the Lambeth Conference in 1888, known as the Lambeth Quadrilateral:

- 1) The Holy Scriptures of the Old and New Testaments, as containing all things necessary for salvation.
- 2) The Apostles' Creed and the Nicene Creed.
- 3) The two sacraments ordained by Christ himself—Baptism and the Lord's Supper.
- 4) The historic Episcopate, locally adopted.

On these main principles the union scheme was gradually built up. It took nearly three decades for the scheme to mature. Leaders belonging to the Anglican, Methodist, Presbyterian and Congregational Churches constantly met, prayed, discussed and built up the scheme. The proposals were constantly referred to the parent missionary bodies as well as to the local churches for approval. Finally, on September 27, 1947, the union of the three major denominations, namely, the Anglicans, the Methodists and the South India United Church (Presbyterians and Congregationalists), was inaugurated, uniting thereby



1,000,000 Christians under one Church, called the Church of South India. Besides the five existing Anglican bishops, nine more bishops were consecrated to preside over the fourteen dioceses of the newly formed Church.

Sixteen years ago, I was ordained a priest of the Church in India, according to the Anglican rites. Since then, I have served in the diocese of Tinnevely in South India, as a parish priest for seven years, as a lecturer in a theological college for five years, as the superintendent of evangelistic work for a year, and as bishop's chaplain for one year. Two years ago I was deputed by the diocese to study social sciences in Bombay. Last year, I was offered a fellowship by the Chicago Theological Seminary, which enabled me to come to the United States and study in the University of Chicago. With the knowledge and experience that I gather here in the United States, I intend to go back to India about the end of this year, and do my best, under the guidance of God, to help build up the Church in South India.

#### Church Is Progressing

I HAVE constantly been asked the questions "How is the united Church in South India? Is it progressing?" I can answer these questions in no better way than by quoting the impressions of the Bishop of Chichester, who paid a visit to South India very recently. In his diocesan leaflet for January, 1950, Bishop Bell writes: "... I am deeply impressed by the whole spirit and courage of that Church. The Church of South India as a whole presents a picture of remarkable concord, faith and stability. It is very much alive, and wisely and finely led. The episcopal, presbyteral, and congregational factors (to use the terms of an early Lambeth joint report) are all in their proper place. The new bishops (all of whom I saw) quite obviously commend the episcopal order to their flocks, and those who beforehand were confident that Indian Christians would welcome episcopacy and respond to the shepherding of fathers in God, are abundantly justified. I say this without hesitation, both of the bishops individually and of the bishops as a corporate body."

One serious financial consequence of the union, however, has very badly affected certain sections of the Churches which formerly belonged to the Anglican communion. The Society for the Propagation of the Gospel, one of the missionary bodies, which was supporting the work of the Anglican Church in South India, has stopped her grants to the extent of 15,000 pounds a year. The Bishop of Chichester, in his diocesan leaflet, continued:

"... nearly the whole of the money which S. P. G. used to give for work in South India, a total sum of 15,000 pounds has been withdrawn, because of the union, and this in spite of the fact that the Lambeth Conference of 1930 encouraged the union, and the general council of the Church of India, Burma and Ceylon agreed to the union. Moreover the grants were withdrawn in a single stroke, at very short notice. This is a heavy blow. And, as some of the ex-S. P. G. missionaries put it to me, it strikes at exactly the type of Anglican churchmanship which S. P. G. seeks to support! Imagine the consequences for the clergy and laity, the schools, colleges, hospitals, and orphanages affected! Where are they to find the 15,000 pounds which they need so badly? S. P. G. has indeed expressed its readiness to receive gifts in a 'separate account' from those who desire to send them. But by October 31, only 3,000 pounds had been received in this way. Unless the work which S. P. G. used to support gets the indispensable 15,000 pounds it will cease, and from every point of view that would be a calamity. Therefore, I beg those in this diocese who are in sympathy with the Church of South India and do not want the Anglican contribution to be badly crippled, to give what they can afford, and send it now."

The Archbishops of Canterbury and York, in their statement regarding the former S. P. G. work in South India, have concluded by saying: "Unless the Church of England is prepared to fill this gap and also to maintain its former supply of missionaries and workers, its influence in the growth of the new Church will be greatly weakened."

But in spite of the financial and other problems that faced the infant Church, the gains made during the first two years of the life of the Church of South India are highly encouraging. The coming together of the different groups has given greater impetus to all activities of the Churches. Distrust and envy between Christians has largely given way to whole-hearted teamwork. The union of these three bodies in South India, has evoked a great desire in other church groups for union either among their own separated sections or in wider union. As the biennial report concludes, "The Church of South India is, in the providence of God, in a peculiarly happy and privileged position to give the word of God to the people of a new India. At the same time it is set as a glowing light calling on Christians all over the world to unite together and attain to that unity in Christ Jesus which is the will of God for his Church."



# South India Church Grows Together

By GARDINER M. DAY

Rector of Christ Church, Cambridge

IN September, 1947, the Methodist, Congregational and Presbyterian Churches, together with four dioceses of the Church of India, Burma and Ceylon (Church of England in India) united to form the Church of South India (C. S. I.). The union of these Churches and their development is of the greatest significance because it was the first time that a union has been consummated which bridged the chasm between Episcopal and non-Episcopal Churches. Consequently, the Christian Church all over the world has been watching the development of the Church of South India with enormous interest and concern. Christians everywhere are eager for news as to how the diverse elements in the Church are getting along. Is intimate fellowship helping them to grow together or is it breeding contempt? We are happy to say the former is true. The different Churches involved in the union, on the whole, have been steadily growing in understanding and appreciation of one another through the union.

After the first general synod of the Church, Bishop Michael Hollis, the moderator of the Church and a former Anglican bishop, observed that there was a remarkable absence of any backward looking attitude such as might have been present so soon after union and on no major issue was opinion divided along lines of previous denominational affiliation. "We were truly united," Bishop Hollis said, "and the determination not to take decisions by weight of numbers but to show consideration for minorities and to reach agreement was most encouraging." Instead of decreasing, this spirit of unity has increased in the two and a half years of the Church's life. Bishop Bell of Chichester recently visited the C.S.I. as the official emissary of the convocations of Canterbury and York of the Church of England and in a most interesting account of his visit, for which we are indebted to The Living Church of February 26th, Bishop Bell says of his meeting with the Bishops of the C.S.I.: "Here was no joint committee of representatives of different denominations sitting together. I had a profound impression of bishops of the Church of God taking counsel as fathers in God; devout, modest, wise, and able, conscious of their pastoral responsibility for the whole C.S.I., and fully alive to the spiritual significance of episcopacy. There was no doubt of their recognition of 'the special responsibilities of the bishops for the safeguarding

and formulation of doctrine' . . . I have said nothing so far about the orthodoxy of the Church. But as I reflect on my own close contact with its leaders, the wonder is that it should ever have been doubted."

Then Bishop Bell concludes his article with the following significant paragraph: "Three things made the main abiding impression on my mind: The reality and vitality of the Church as a Church, that is as 'part of the One, Holy, Catholic, and Apostolic Church, confessing the historic faith of the Church and seeking to proclaim that faith throughout South India'; second, its evangelistic enthusiasm; and third, the genuineness of the desire, frequently expressed, that the links with the Anglican Communion may be preserved and strengthened, and that the Anglican tradition may play its due part in these formative years of the Church's life."

Surely, not even the most ardent proponents of the union could have hoped that a visiting Bishop two and a half years after the inauguration of the C.S.I. would be able to speak in more encouraging terms.

## Nandyal

OF course, the United Church has faced some severe difficulties. Indeed, one can hardly imagine four different Churches coming together with entire unanimity. One association of the Congregational Church did not enter the union and in the diocese of Dornakal the archdeaconry of Nandyal decided not to join the union. The archdeaconry consists of Anglican missions almost entirely supported by the Society for the Propagation of the Gospel (S.P.G.). A grant of 10,000 pounds from the S.P.G. which supports the work of the Nandyal archdeaconry is still being paid by the S.P.G. treasury. As Bishop Bell remarked, "The availability of this large sum to continuing Anglicans, but not of course to those who have been thrown in their lot with the C.S.I., cannot be disregarded as an element in the general picture. Even so, half the Indian clergy support the C.S.I." This is quite in contrast to the attitude of the Congregational board of commission of foreign missions who decided that the grants of money should be given to the majority of Congregationalists who joined the union and not to the minority which insisted upon remaining outside. Unfortunately, as yet, no successful way of



resolving the tension in the Nandyal area has been achieved.

To understand the second difficulty, and the most severe difficulty which the C.S.I. has had to endure, one has to be aware of the fact that the missionary work of the Church of England, unlike that of our own Church, is not carried on by a central official Church organization but by twelve voluntary societies, the largest of which are the Church Missionary Society (C.M.S.) and the S.P.G. The C.M.S. promised before the union to give, and have given, full moral and economic support to their missionaries who decided to throw their lot in with the United Church.

By January, 1947, four Anglican dioceses had not only received the encouragement of Lambeth and of the special Derby commission appointed by the Archbishop to study the plan but also had received the consent of the Church of India, Burma and Ceylon (C.I.B.C.) to enter the union. Four months after the decision had been made and four months before the inauguration was to take place, the governing board of the S.P.G., its standing committee, meeting in London, voted that the S.P.G. could not support its missionaries who entered the union nor continue the grants amounting to about 20,000 pounds to the C.S.I. This decision was made despite the strong plea of twenty-four of its own missionaries that they were taking the step in the belief that the union was being formed under the guidance of the Holy Spirit, and that the action was for them the will of God as far as they could discern it. The S.P.G. finally agreed to continue the grants and salary payments for one year beyond the date of the inauguration. This actually resulted in the Anglicans entering the union as the "poor relations" in the United Church. They entered, as far as the S.P.G. work was concerned, with their personnel and their property but without the financial support they had been receiving after the first year. Hence, one of the first acts of the executive council of the Church of South India two days after the inauguration was to institute a thanksgiving fund for the union and appeal to all those interested in Christian unity to make contributions to the fund. The S.P.G. also set up a separate account to which its members interested in South India could give under very restricted conditions.

The result of this has been that during 1948 a large part of the Anglican work was supported by the S.P.G. special one year grant, while the work during 1949 was supported through special gifts to the thanksgiving fund and the separate account. But as the year 1949 drew to a close it was evident that these special funds had run dry. Conse-

quently, in November, the bishops of the various dioceses received word from the treasurer of the C.S.I. that they would have to plan their budgets for 1950 on the basis of a two-thirds cut in their funds coming from England. This meant about 15,000 pounds or approximately \$45,000. Bishop Newbigin stated, and his situation was typical, "We in this diocese can only meet this situation by closing down all the medical work (a fine 100 bed hospital and training school) and dismissing all our S.P.G. missionaries, or else dismissing two or three missionaries and dismissing a number of clergy and other Indian workers. Whatever is done, it would be a crippling blow to the work of the ex-Anglican work of the diocese."

#### Response in Time of Crisis

**A**N appeal was immediately made to Church authorities in England and in the United States in the hope that part of this sum, or about 5,000 pounds, might be raised from friends in England and 10,000 pounds from friends in the United States. An appeal in England was made by the Archbishop of Canterbury and a vigorous campaign was carried on by the Church of England Newspaper and Record. In this country Bishop Hobson in the diocese of Southern Ohio came magnificently to the rescue with an immediate gift of slightly over \$7,000 toward the 1950 budget of the C.S.I. And in February of this year \$15,000 was allocated from the unexpended balance of the 1949 Presiding Bishop's Fund for the C.S.I. plus \$5,000 toward the continuing Anglicans in the archdeaconry of Nandyal. We can all rejoice and thank God for this aid to the C.S.I. in this critical emergency. If this experiment in the reunion of the Churches fails because of internal dissension, we might well conclude that the path of the C.S.I. was not the true path to reunion, but if it fails because of the withdrawal of financial support upon the part of one missionary society in one of the parent Churches, it would certainly not be a fair test of the union. Surely, not even those who do not believe in the C.S.I. would desire that it fail because of lack of funds, and particularly funds which it normally would have expected to receive.

#### C.S.I. and Anglicans

**I**T will be remembered that while the bishops of the Anglican Communion meeting at Lambeth, 1948, were not able to agree to give full recognition to the C.S.I., a majority of the bishops rejoiced that they were able "here and now to accept the C.S.I. as a living part of the One, Holy, Catholic and Apostolic Church of Christ" and "to recognize bishops and presbyters consecrated or ordained in the C.S.I. as true bishops and presbyters in the Church of Christ." Owing to the lack



of unanimity, however, the recognition of the C.S.I. was left up to the various provinces of the Anglican Communion.

There is reason for profound thankfulness that the C.I.B.C., the nearest province of the Anglican Communion to the C.S.I. and that to which the four Anglican dioceses formerly belonged, has recently accepted the position of the majority of the bishops of the Lambeth Conference, in recognizing the bishops, presbyters and deacons consecrated or ordained in the C.S.I. at or after the inauguration of the Church as true bishops, presbyters and deacons in the Church of Christ. While restrictions imposed by the C.I.B.C. in its relations with the C.S.I. leave much to be desired, nevertheless, in the words of the C.S.I., the C.I.B.C. has taken "a great step forward toward fellowship with them."

The houses of convocation of the Church of England have set up a commission to guide them in the forthcoming discussions of the relation of the Church of England with the C.S.I. Surely, it is to be hoped that the Church of England will follow the lead of the C.I.B.C. in accepting the position of the majority of bishops at Lambeth and recognizing the C.S.I. as part of the One, Holy, Catholic and Apostolic Church. Let us similarly hope that at the General Convention in 1952 our own Church may formally accept the position of the majority of the bishops at the Lambeth Conference and enter into full communion with the C.S.I.

#### The Lambeth Hexagonal

**T**HIS article would be a most incomplete account of the relation between the Anglican Communion and the C.S.I. if we did not mention the fact that in the past few weeks a formal reply has been made by the synod of the C.S.I. to the six questions concerning the C.S.I. originally raised by the "Derby commission" of theologians appointed by the Archbishop of Canterbury in 1946 and reaffirmed by Lambeth in 1948. These six questions have been popularly dubbed the "Lambeth Hexagonal." The questions related to (1) the faith of the Church, (2) the sacraments, (3) confirmation, (4) the authority of the bishops, (5) the relation of the C.S.I. to other Churches not episcopally ordered, and (6) the status of non-episcopally ordained ministers in the C.S.I.

Summarized very briefly, the C.S.I. reaffirms its acceptance of the historic faith of the Church and of the Apostles' and Nicene Creeds, and its belief that it has safeguarded the sacraments by insisting upon the celebration of Holy Communion only by ordained presbyters (in some Churches previous to union, laymen had been allowed to

celebrate Communion). The C.S.I. declares that Confirmation, while not mandatory, is being increasingly used; that the responsibilities of the bishops for safeguarding and formulating doctrine are already recognized and that to open the question of synodical procedure and the authority of the bishops at this time would be a grave mistake. The C.S.I. reaffirms its desire to be permanently in full communion and fellowship with all Churches with which its constituted groups have had communion and fellowship in the past and that "it is not conceivable that in any reasonably foreseeable circumstances the C.S.I. should break off relationships with those parent Churches with which it now enjoys unrestricted fellowship." Finally, it gives a number of good reasons why further decisions relative to the status of non-episcopally ordained ministers in the Church should not be made until the end of the thirty year interim period, for this was part of the original agreement upon the basis of which the union was consummated.

We may close this article by quoting the magnificent words of one paragraph in the reply of the C.S.I. to the Lambeth Hexagonal:

"We are united in one Church; our parent Churches are divided. If it is now insisted that we state what our permanent relation with them is to be, we can only say that we can be content with nothing except that they should be united as we are. So long as they remain divided our position must remain anomalous from the point of view of any one of the divided Churches. But from the point of view of the historic faith of the Church we must surely judge that the real anomaly, the real scandal, is that the Church should be divided. We have promised at the end of thirty years to give equal weight to two principles; that our own ministry shall be one and that we shall maintain and extend full communion with our parent Churches. As things stand, these two principles are irreconcilable. They can only be reconciled when the parent Churches now divided are united. Our act of union is an act of faith in the Holy Spirit that he will bring this about. We cannot therefore say more than the constitution has said about what our successors will do in circumstances which we pray may be profoundly different from those in which we now are."

#### TODAY'S NEED

**W**HAT is needed today is men who will live for their fellows, and by that I mean who will give every inch of their time and every particle of their being for the welfare of mankind, the common weal.—Bishop Brent



# Evangelical Movement Today

By CHARLES D. KEAN

President of Episcopal Evangelical Fellowship

THE Episcopal Evangelical Fellowship conceives of itself as bearing witness to what Paul Tillich calls "The Protestant Principle" in the life of the Protestant Episcopal Church. This principle is a permanent and abiding element of New Testament Christianity, without which the Christian faith ceases to be truly Christian and without which the Church becomes merely a more-or-less effectively organized group of people within history.

The Protestant principle is not an abstraction by any means. Yet it is hard to appreciate its significance except in the course of facing particular problems in the life of the organized Church. But no particular issue is itself the embodiment of the principle. It is merely the occasion for our rediscovery of its pertinence in our lives.

When Evangelicals are conscious of the underlying Protestant principle, they realize that more important than Church unity is our motivation in seeking it. That is not to say that the reunion of Christendom is not something to be earnestly desired and worked for. But it is to say that by our willingness to work for unity, we are prepared to subject everything about our own ecclesiastical life to the judgment of the living Christ—our own group's traditional liberalism as much as our Church's traditional institutionalism.

When Evangelicals are conscious of the underlying Protestant principle, they realize that our concern for the United Church of South India has deeper implications than simply the fortunes, important as they may be, of one particular experiment in our own day. Our concern stems primarily from our awareness that the spirit of Christ calls us to risk the institutional security of the organized Church in order that the gospel may be proclaimed to 20th century situations. And the risk involves not simply the possible loss of things which we do not hold as dearly to start with as those who are not equally persuaded of the value of the South India experiment. It involves our willingness to risk our own flexibility in order that the new brotherhood may have some stability.

"The Protestant principle contains the divine and human protest against any absolute claim made for a relative reality, even if this claim is made by a Protestant Church. The Protestant principle is the judge of every religious and

cultural reality, including the religion and culture which calls itself 'Protestant'" (Paul Tillich, "The Protestant Era," p. 163).

The Episcopal Evangelical Fellowship stands for this principle in the life of the Protestant Episcopal Church, and finds it the motivation for participation in the struggle to accomplish particular things at particular times. But the principle is more important than the particular issues, and this must be made continually clear even when we engage wholeheartedly and without reservation in the battle for some immediate objective.

Because the ritual accoutrements and the traditional titles associated with what is called Anglo-Catholicism suggests placing the ongoing Church above criticism, these must be opposed, but the issue is not really one of ritual or nomenclature. Neither does it lead necessarily to conflict with those whose customs and manners, while different from what we are accustomed to, do not betoken any real denial of the Protestant principle in their own lives and work. As a matter of fact, a profound evangelicalism must be opposed to rigid low churchmanship on precisely the same grounds and again find that differences in liturgical habits mean little to those who share the same faith, for while those differ in essentials these differences symbolize a wall of partition.

The Evangelical movement in the Episcopal Church tends to crystallize on the eve of General Conventions around pragmatic issues—such as the election of particular people to particular offices or the enactment of certain legislation. While these issues rally men and women together, they also tend to becloud the centrality of the Protestant principle. Therefore, it is important to use the relative calm of the first year of a new triennium to focus our thinking on basic things so as to be able to distinguish between the immediate situation and the underlying faith.

## Basic Things

PRAGMATIC issues within history are never so completely clear-cut as to embody unequivocally something as basic as the Protestant principle. Yet pragmatic issues demand that men and women decide and take their stands, even though the problem may be somewhat confused and somewhat at cross-purposes with their real



interests. To postpone decision because the issue is not in ideal form is tantamount to making a negative decision. Part of the application of the Protestant principle in the practical affairs of the life of the Church involves the willingness to risk our theoretical purity in order that the Episcopal Church may meet an immediate question and keep on moving.

But during the first year of a new triennium, these pragmatic issues have yet to arise, and we can turn to basic things without running the risk of ivory tower detachment. We may use this period to sharpen our own consciousness of the fact that the Evangelical movement as just described is the 20th century embodiment of the Anglican Reformation, and stands today for what is truly central Anglicanism—not central in terms of compromise between extremes, but central in terms of the mainstream current of a river.

Probably one of the most fortunate and accidental coincidences in the life of the Episcopal Evangelical Fellowship was the coupling of the two addresses at the dinner of the past General Convention. Bishop Stephen Neill's paper "The Spirit of Evangelicalism" points to the underlying issue of faith, and Bishop Norman Nash's paper, "Evangelical Faith in Action" points to the pragmatic issues in which the faith must be applied. (Both papers are available at \$5.00 per hundred copies from the E.E.F. secretary, 303 East Wayne Street, Maumee, Ohio).

Evangelical faith without reference to concrete problems tends to become abstract. People of diverse commitments may unite in loyalty to it, and remain united as long as they are not called upon to act. Evangelical action without reference to the principle becomes abstract, too. People may again unite here without giving the necessary thought to what they are doing and why they are doing it under the judgment of the gospel. But together they make the Evangelical movement a real movement—embodying the Protestant principle and also engaging in real issues.

## America's Task

By WILLIAM SCARLETT

The Bishop of Missouri

**I**T is a curious day in which we live, a day in which this great and powerful nation seems to have a very bad case of nerves. And to peoples abroad this might seem to indicate a loss of faith over here, a loss of faith in ourselves, in our principles, in our institutions. And just in a day when

we have every reason in the world to have the greatest confidence in ourselves, in the basic principles which underlie this democracy, especially when we consider the alternative which Russian imperialism offers to the world. But democracy needs defense in depth, someone has said. And apparently this is what we lack. And it is this which religion can supply. For the great principles by which this democracy was created stem from the great Jewish-Christian tradition. These principles are kept alive by this tradition. But severed from their roots they wither.

Much has crept into American life which is not in accord with these principles. Perhaps our shakiness, our nerves, stem from these contradictions between our profession and our deeds. We are strong only as we are just, only as equal justice undergirds our institutions, only as we recognize that we are members one of another, and that if one group, one class, suffers from injustice, sooner or later we shall all suffer with them.

It is to be hoped that we can quickly recover our peace of mind, close our ranks and get on with the main business which is the creation in this country of a richer, fuller life of equal opportunity for all our people and the assisting of the undeveloped peoples abroad to achieve a better life. We now live in a world where anyone should be able to see clearly that in order to save ourselves we shall have to save others also, and that this great and prosperous nation must lead the way toward a better world for all peoples if we ourselves would live.

## The Big Lie

By JOHN ELLIS LARGE

Rector of the Heavenly Rest, New York

**T**HE big lie! That headline should be spread across the front pages of our newspapers, now that President Truman has officially asked for a world-wide "crusade for truth." The Big Lie is the big news of this generation.

I'm not talking about folk-tales, such as the ones about the fabled Paul Bunyan and his fabulous blue ox. Tall tales are the gallant coinage of adventurous men symbolizing free enterprise. They are woven into the fabric of every forward-looking nation, and literary history would be the poorer without them.

And even though I've always resented the great hoax perpetually being perpetrated in the marijuana-dreams of America's ad men, I'm not talking about that kind of Big Lie either. True, the Chrysler Corporation has lately been spieling a



type of doubletalk which is outlandish even in the Never-Never-Land of advertising. If a man wants to be taken in by goobledogook about cars which are paradoxically "narrower on the outside and wider on the inside, and higher on the inside and lower on the outside"—that's up to him. The worst that can happen to him is that he can have his intelligence insulted by the neatest trick of the year.

The Big Lie that I am talking about was shrewdly defined by Hitler when he frankly said, "In the size of the lie there is always contained a certain factor of credibility . . . since the large masses of people will more easily fall victim to a great lie than to a small one." It's the old idea of "throw enough mud and some of it is bound to stick." Throw enough exaggeration around on a wide enough front, and a grain of truth will show up. But when the barrage of muck comes thick and fast enough, everybody is almost hopelessly mired, and truth and falsehood are woefully confused.

Senator McCarthy has diabolically learned this Hitlerian technique of The Big Lie. I don't know whether he's out to ruin Truman, Acheson & Co., or simply to glorify McCarthy.

But the Christian morality involved in separating truth from falsehood has seldom been so fantastically skipped as in McCarthy's indiscriminate mudslinging.

How dare we rail indignantly against Hitler in the immediate past—or against Stalin and Vishinsky in the immediate present—as long as we have men like McCarthy around? And how do we know where we stand when even a man of Senator Taft's integrity eggs McCarthy on to greater and wider mudslinging, in the hope that one wild charge will accidentally hit the target? Even the finest of men have a weak spot in their armor, but it's a sad day for the Congressional scene when self-seeking politicians will try to sabotage our foreign policy on that premise.

Laughter, in the face of absurdity, is a therapeutic exercise. And nothing will topple McCarthy faster than the sight of the American people laughing him out of court. Thank God, the sound of that laughter is already being heard throughout the land in a rising crescendo. May it echo splittingly in the ears of one Senator McCarthy? His intended victim, Owen Lattimore, may or may not be a Communist—but McCarthy still needs to learn the futility of The Big Lie!

## For Your Religious Reading This Summer

# THE BIBLE AND MODERN BELIEF

By LOUIS WALLIS

Bishop Francis J. McConnell, of the Methodist Church, writes as follows about this new book by Louis Wallis, *The Bible and Modern Belief*:

*It captured and captivated me from the first paragraph. I don't know when I have read a book in which reason and imagination, learning and insight, discernment of facts, and power to reproduce historic tendencies have been so convincingly shown as working together. It has been a positive delight to read the book. Mr. Wallis has thrown light not only into obscure corners but over vast landscapes.*

Not only are all the essentials of religion conserved, but the book shows that the moral and spiritual values of the Bible are enhanced by the new and relentless form of scientific criticism which is now being introduced into theological teaching. *The Bible and Modern Belief* shows for the first time what scholars have suspected—that "the Tabernacle in the Wilderness" is a priestly fiction. It emphasizes that the ancient Hebrew people never had a Bible; that the Hebrew nation passed out of existence, leaving only a single remnant, the tribe of Judah, from which is derived the name Jew; and that the foundations of our Bible were laid by Judaic scribes, working in the Babylonian Captivity and after.

With religion being constantly attacked by atheistic forces, as it is today, it is imperative that Christians understand their Bible; and it is only through knowledge of the origin and sources of this Bible that complete understanding can be achieved.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Early Christians of the 21st Century.**  
By Chad Walsh. Harper. \$2.00.

A professor of English at Beloit College has written a very interesting little book in two parts. Part one briefly characterizes certain aspects of contemporary western civilization which, according to the author, have all the ear marks of disintegration and impending death; part two prophesies the civilization of the next century as it might be if the Church were to make its proper impact on society now and in the immediate future. Here Mr. Walsh describes the following as they might exist in a "Christian" society: the individual, the "underloved," the nations, the family, education, the arts, and the Church.

The author claims to have no illusions as to the possibilities for good that exist in a "fallen" world. He often mentions original sin and so quite rightly never identifies a Christian society with the Kingdom of God; so that even in a twenty-first century in which Christian principles are brought to dominate all areas of life, there will still be imperfections, selfishness, injustice, suffering, etc. The significant thing would be that these would all exist to a lesser degree than they do now. The author tries to be realistic in this respect, but it does not appear to this reviewer that he altogether succeeds.

The book is far more important if taken as a judgment on present society than if read as a prediction of a future society. For as a prognosticator, the author is subject to the inherent limitations of all men who predict, viz., the impossibility ever to foretell the activity of God. History being a combination of both human freedom and divine necessity, no man can peer even into the next day—not to speak of the next century—and foretell its happenings with any assurance; and any such attempt is futile.

But that does not mean that what

Mr. Walsh has to say about the twenty-first century becomes irrelevant. Far from it, what he says condemns our civilization and should spur Christians on to demand of themselves and of their institutions what Christian principles have always demanded. The book is valuable for its illumination of what the Church demands in various specific areas of life—in education, family life, asylums, factories, etc. The author dares to apply Biblical teachings and the implications of orthodox Christian doctrine to these institutions and relationships. He acknowledges that the applications he makes are not absolute—that there would be differences of opinion with regard both to the interpretation of the teachings and to their application—but he commits himself anyway and so opens up the possibility for discussion of concrete situations.

This is exactly, it seems to me, what Christians must do if the Church is to remain true to its Lord and if the teachings of the Church are to be any more than museum pieces. While one might not agree with everything Mr. Walsh says, one must commend him for having spoken; and the reviewer must commend him for having spoken, in the main, so well.—Burton H. Throckmorton.

**The Church of England in the Twentieth Century, Vol. II (1919-1939).**

By Roger Lloyd. Longmans. \$4.

In the 315 pages of this book, Canon Lloyd of Winchester has compacted an extraordinary amount of detail and yet a widely interesting account of the life and work of the Church of England in the critical years from the end of the First World War to the beginning of the Second. Disenchantment in the Nineteen-Twenties, Theological Principle in the Daily Life of the Church, the Church of England and the Social Order, the Search for Christian Unity—these are some of the chief subjects reviewed in the ten chapters. It is a hopeful

and optimistic book, because with full recognition of the difficulties of the times, it nevertheless emphasizes the quiet pastoral work of the Church with community problems and, above all, what Canon Lloyd believes to be a submergence of ecclesiastic partisanship in the new devotion to the meaning and mission of the whole Church.—W. Russell Bowie.

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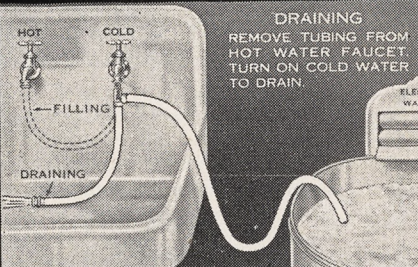


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- To preserve permanently for our Church the positive principles of the Reformation and to provide encouragement, counsel and help to all seeking to forward the cause of Evangelical Christianity in faith, ethics and practice.
- To uphold the doctrine, discipline and worship of the Protestant Episcopal Church as set forth in its Book of Common Prayer, the Articles of Religion, and the Constitutions and Canons.
- To further understanding and cooperation with other Christian Churches and to promote the cause of organic union, whenever possible, but particularly at this time with our sister reformed Churches.

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## Youth of the Church

By JOHN BOOTY

Ex-Chairman of the  
National Youth Commission

IT is too easy for American youth and their leaders to forget that they are part of a world community. And time and time again Episcopalian youth forget their fellows in the Anglican communion. One of the youth leaders in the United Movement of the Church's Youth who has constantly striven to broaden our viewpoint as a movement is Bill Stringfellow, Episcopalian delegate to the Oslo Conference 1947, former member of the national youth commission and former chairman of the United Student Christian Council of the United States. Bill is now a student at the London School of Economics, continuing on the road toward becoming a Christian politician. When the national youth commission met in February, Bill sent us a letter from England. It is so good, providing so much challenge and so much good food for thought that I am turning the rest of this column over to quotations from this letter. Remember as you read that Bill has been one of the potent influences in the development of our movement. Bill writes:

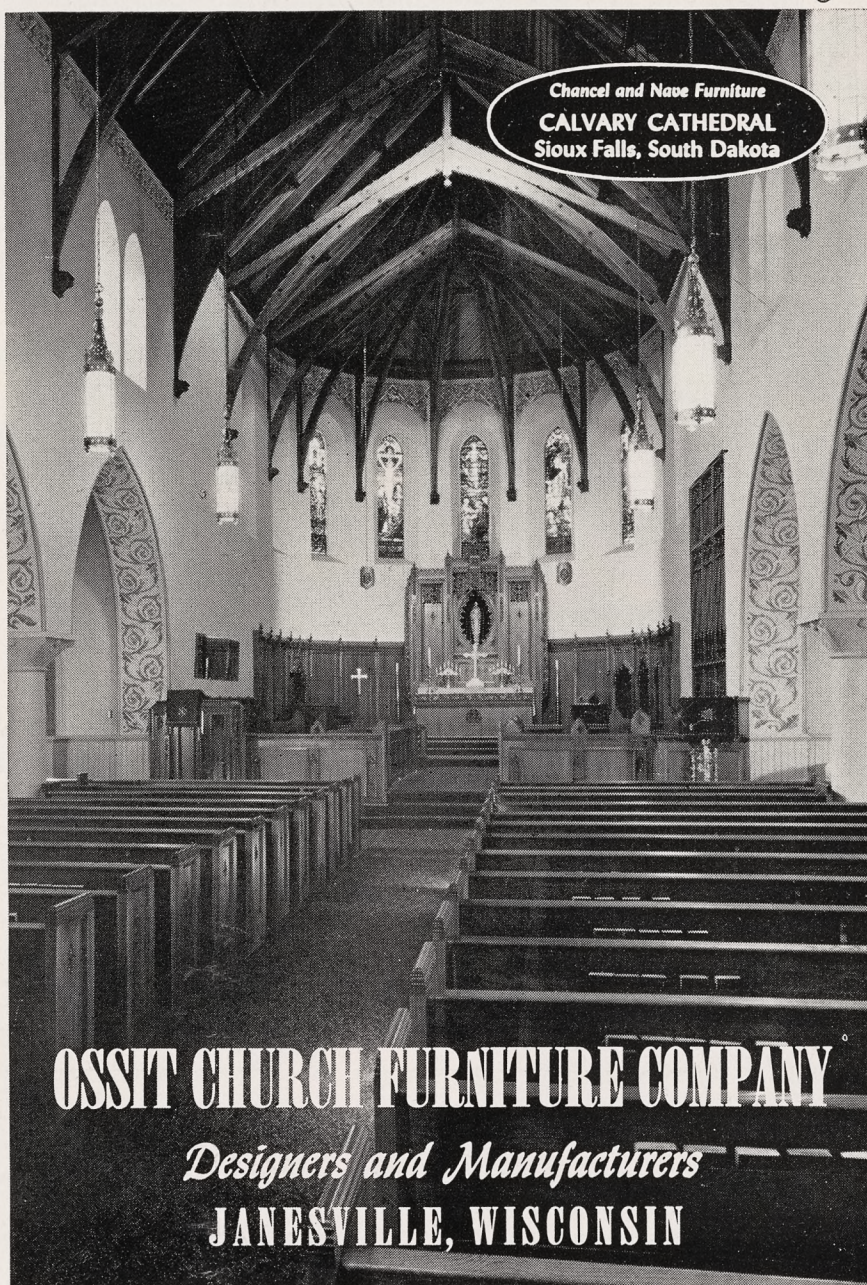
"It has been my good fortune while I have been in England to attend some of the meetings of the Inter-Church Youth Fellowship—an unofficial ecumenical youth group springing from the enthusiasm with which British youth returned from Oslo and Amsterdam. The fellowship is entirely a youth affair and is now beginning to have an influence of national scope. What has impressed me most about this is that those who make up the national committee are young leaders from the various denominational youth movements in England who in fact have no articulate role in the affairs of their various Churches. All of the British Churches simply do not have national youth commissions—simply do not recognize the essential and distinctive contribution which youth themselves have to make to Christian youth work. And so it has been necessary for those among the Christian youth of England who have ecumenical insight and imagination to form themselves for the time being—as a group without official recognition of the Churches. Now this of course is unfortunate, but my inclination is to feel that it is a severe indictment of the British Churches and their conception of youth work and that there is cause for genuine thanksgiving that our fellow Christian young people in England have seized

the initiative on the ecumenical frontier.

"My purpose in telling you of the national youth commission of this is threefold: it should help us to appreciate more fully the responsibility which our Church has placed upon us in the commission for Episcopal youth work; it should demonstrate what has been the repeated experience of Christendom in the past century—that Christian youth have rendered leadership which has been not only significant but unique in the Church and that when the Church is negligent, or obtuse, or reactionary, or secular there is occasion for Christian youth to speak with honesty and out of love to the rest of the community of believers regarding the Church's over-

sights, or failures, or sins. And moreover, what happens today in England is in some degree the result of the knowledge which young Christians here have of our struggles and experience in the American Christian youth enterprise. What you . . . do and decide at the present . . . can provide support and encouragement and indeed at least indirect leadership for Christian young people in England and elsewhere.

"I hasten to make clear that the situation which I have described in England is not one of antagonism between the new fellowship and the Churches. These relationships are most cordial, but the denominational leaders responsible for youth work are even today afflicted with the



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notion that Christian youth work can be carried out without the responsible leadership and participation of young Christians themselves. Time, and wise initiative on the part of those hearty souls who have launched, with a conviction so deep that it is a compulsion, the Inter-Church Youth Fellowship will remove, I trust, this affliction.

"I should add that the problem of the role of youth in determining youth work and service in the Church of England is outstandingly difficult, and much more distressing than in any other denomination in England, at least in my observation. It is a thing of particular concern to us in the United Movement of the Church's Youth—or should be so—that Anglican youth and students have no voice or responsibility in the Church of England youth council of significance.

"The problem in the Church of England is so acute that I am persuaded to offer the suggestion to the national youth commission that it advance the proposal that at each Anglican world laymen's congress (as proposed by Lambeth) there should also be convened an Anglican world youth conference. (Note: the commission went on record as supporting this and is urging that it be done. J. B.) Such an event would help considerably to give Anglican youth the opportunity to learn from one another of their problems and differences, and on the whole, strengthen Anglican youth work around the globe and thus make more enduring the Anglican youth contribution to the ecumenical movement on the youth level.

"Remember that you occupy a position of responsibility which few of your contemporaries in other parts of the world do. Remember that Christian youth, and particularly Anglican young people, around the world look to you for leadership and imagination and insight. Remember that in you is something of a reflection of the Church as it is to be—as a force in society—in the years to come. But remember before all else that he watches you—that he, in fact, is with you."

## OVERSEAS NEWS

### CLASH ON EUTHANASIA IN ENGLAND

The Archbishop of Canterbury and Dean Mathews of St. Paul's Cathedral, London, are at odds over voluntary euthanasia. The dean in a recent public address said that "love and compassion should lead intelligent Christian people to support voluntary euthanasia." This prompted a statement from Archbishop Fisher ex-

pressing strong disagreement with the dean's views.

### YOUTH CONFERENCE IN AUSTRIA

Religion's place in social, political and economic life was stressed at a conference of youth held at Villach, Austria, attended by 58 delegates from 14 countries. Speakers described Church youth movements as having "hardening of the arteries" and being "too old fashioned" to serve the needs of modern youth. Edith Sewell, social worker of London, said that young

people have two basic questions; sex and religion. Many, she said, avoid the Church which they regard as a "spoiler of fun."

### ASKS SCOTS TO RETURN CATHEDRALS

Presbyterians of Scotland have been requested to return cathedrals to the Roman Catholic Church. Oliver Brown, non-Catholic, questioned the right of Presbyterians to retain churches and abbeys taken during the Reformation.

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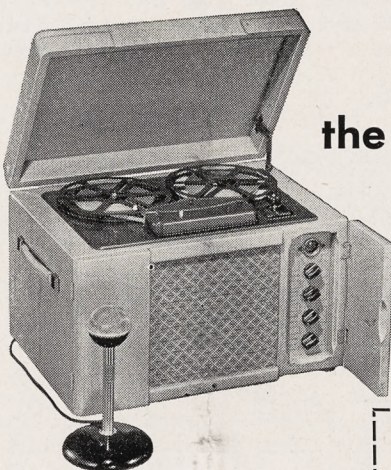
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## PEOPLE

### CLERGY CHANGES:

**DUNCAN H. BROWNE**, rector of St. James Church, Chicago, since 1924, retired from the active ministry on May 14th.

**FREDERICK W. DAGLISH**, formerly vicar of St. John the Baptist, Capitola, Calif., is now rector of St. Stephen's, Gilroy, Calif.

**ALFRED HAMER**, organist and choirmaster at Trinity Cathedral, Pittsburgh, Pa., has been made Canon Precentor by Bishop Pardue. He is also the director of music for the entire diocese.

**WILLIAM T. SMITH**, formerly rector of St. Paul's, St. Clair, Mich., is now rector of the Epiphany, Detroit.

**RICHARD FOSTER**, formerly rector of Christ Church, Crosswell, Mich., is now assistant at the Messiah, Detroit.

**NORMAN GODFREY**, rector at Masena, N. Y., will be the first Episcopal missionary to Okinawa.

**MAURICE H. HOPSON**, rector of Emmanuel, Bristol, Va., becomes rector of St. Clement's, Alexandria, Va., Sept. 1.

**DARBY W. BETTS**, rector of St. Clement's, Alexandria, becomes assistant chaplain at Columbia University, June 15.

**WALTER D. ROBERTS**, rector of Grace Church, Gainesville, Ga., becomes rector of St. Paul's, Summer-ville, S. C., July 1.

**FREDERICK PHINNEY**, assistant at St. John's, Waterbury, Conn., becomes rector of Church of Our Saviour, Brookline, Mass., Oct. 1.

**PHILIP F. McNAIRY**, rector of Christ Church, St. Paul, Minn., has been elected Dean of St. Paul's Cathedral, Buffalo, N. Y.

### ORDINATIONS:

Ordained at St. Luke's, Evanston, by Bishop Conkling of Chicago: priests, Paul Hawkins Jr., assistant at St. James, Chicago; Edgar G. Librecht, in charge of Holy Rood, St. Charles, Ill.; George Packard of the district of New Mexico and Southwest Texas. Deacons: K. J. Allen Jr., Edwin H. Badger, Charles H. Blakeslee Jr., James W. Halfhill 3rd, Chester C. Hand Jr., Iver G. Lawrence, Robert H. Platman, John S. Ruef, William H. Wagner Jr., Michael S. Yasutake. The latter is to be curate at St. Paul's, Chicago, where a number of Japanese-Americans are members.

### DEATHS:

**RALPH W. AUTEN**, 44, priest-in-charge of All Saints, Rosedale, Pa., died in Pittsburgh May 17 after a long illness.

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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.

MRS. CLARENCE PARKER  
Churchwoman of Chicago

The May 4th "Witness" gives hopes that "an angel" will make it possible for our Church to be on the air again. I wish to suggest that the committee in charge consider presenting Dorothy Sayers' "The Man Born To Be King."

Since a season's broadcast is usually in 13 units, while "The Man Born To Be King" consists of only 12 episodes, one period remains to be disposed of by the sponsor—announcement, explanations, etc. Or, it seems highly possible that Miss Sayers would prepare an additional episode if that were desired here.

Merely reading the book of these dramatic episodes on the life of our Lord is a soul-shaking experience. The matter presented is completely and easily understandable. What might such a series on the air mean to the people of the Church as well as the many who have little if anything to do with religion?

ROBERT B. CAMPBELL  
Rector, Ascension, Hickory, N. C.

Thank you for the wonderful presentation of our work here at Ascension Church, Hickory (Witness, May 11). We are, indeed, most grateful. It so happened that the date of this issue coincided with our diocesan convention and my birthday, making it a red letter week for our parish in every way. We are hearing from places far and near; friends who have gone into many distant places, as a result of the wide circulation of The Witness.

WALTER MITCHELL  
Retired Bishop of Arizona

I have a notion and an idea. Many a time you have told me, (sorrowing) that my notion at that moment was no good; but here is one with an idea attached and if it works, it should make money for a lot of people, including yourself—if you will cooperate and print this letter.

I am not a radio fan but every so often do endure listening to some "commercial," using the most unconscionable lies in the effort to sell their product. We are solemnly told that their tooth paste, or tobacco or soap or whatever has some new ingredient which makes all the difference in the world. Now, I have an idea and a notion that perhaps we can sell still another new ingredient to one or two or all such advertisers.

"HARMONIO PETHETHRO-PHEEL," Is that not a knock-out for a name? The new ingredient? I have not the sligh-test idea of what it is, which is where you come in. (Not that you are so much smarter than I am that I think you could supply the ingredient), but if you do your part properly, maybe some of those top scientists in the employ of some one of the many enterprises of the Du-Ponts might become interested and produce the ingredient. Of course, you and I would expect to be reimbursed handsomely. If they became difficult we could threaten to tell their bishop on them and that would make them behave.

Apply it to toothpaste. This ingredient would tune up the gums, hence the Harmonio part of the name; the "pet" would petrify the teeth, (put dentists right out of business, you see); the ingredients would heat up the entire body—thus the "het" and all of it would certainly make the user feel good. Why, for all we know, in addition to putting the dentists out of business it might even do away with the Church and all of us ministers. Think of the vested rights done away with there!

With this help you can easily go on and work out the reasons why this ingredient would do wonders for tobacco, soap, liquor, and goodness knows what else. And it would be as truthful as lot of present day advertising. What more should one want?

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