

THE Witness

10¢ A COPY

September 21, 1950



MRS. HENRY WALTER VISITS CHILD
In German Hospital. Story on Page Three

WESTERN MASSACHUSETTS TRIES FRIENDSHIP

SERVICES In Leading Churches

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—STORY OF THE WEEK—

Western Massachusetts Tries Christian Friendship

Adopting German Parishes Bring Results That Astonish Even Themselves

BY
MARY HEILNER

★ As the darkness grows deeper in the world and we seem to be living in a time like that which the New Testament describes as "the last days" when men's hearts are failing them for fear, we hear many voices calling us to some particular form of salvation. Among these are Christian voices, which with a desperate urgency, call us to become "ecumenical," and to take our faith more seriously. They urge the layman in the Church to become more educated in his religion, to realize his place and responsibility in the world-wide fellowship of Christ, so that he may be able to withstand the forces of atheism or secularism. Most ordinary church goers hear these cries—many listen intently. But the word "ecumenical," and the reality of the Christian world community often seem unreal to people as they go to their parish churches on Sunday.

In the post-war years Church people have done a tremendous ecumenical work through the Church World Service. However, the fact that many of these people now say, "Why must we send any more? Why can't they stand on their own feet now?" shows not only the isolation of Americans from the experience of the rest of the world, but also a misunderstanding of the meaning of what they have done, and indeed of

the nature of the Church. The same kind of misunderstanding, assisted perhaps, by the attitude of many Americans, prevails on the other side of the Atlantic, "Why," I was asked by a young European, "Do Americans send CARE packages?" It was obvious to him, as it is to most of us, why Americans are spending billions of dollars on the Marshall Plan, the Voice of America, and the Atom Bomb. All of these have a political purpose, they serve our national self-interest, they are weapons in the "cold war." Are CARE packages, Church World Service, and ecumenical relations more of these weapons? Are they expressions of our compassion for a suffering world? For Christians they are obviously not the first, and they are something much more than the second.

In the diocese of Western Massachusetts we have had an experience of the Christian community and of ecumenical action which can only be described with humility, for it did not come about through our own efforts but by the grace of God.

Aid to Germans

Two years ago, under the leadership of Bishop Lawrence, and at the instigation of Mrs. Henry Walter, then C.W.S. chairman for the Springfield area, 50 parishes in our diocese "adopted" 50 Evangelical parishes in Berlin. Mrs. Walter, who had studied in Heidelberg

before the war, had learned through a friend who was a church-worker in Berlin, of the desperate spiritual and physical need in Germany. Encouraged by Bishop Lawrence, Mrs. Walter obtained the names and addresses of fifty pastors scattered throughout the four sectors of Berlin and its immediate environs in the Russian Zone. These pastors were members of the Confessing Church, and some were refugees from East Germany who had lost everything. Plans were made for packing fifty packages of food. Merchants in Springfield donated sugar, coffee, lard, and fruit.

On a December afternoon our fifty clergymen gathered in the diocesan house and were presented with empty cartons, cans of food, and paper and string. Thus far the plan had gone well, but let no one think that there were no difficulties. The confusion and anguish of fifty Episcopal clergymen engaged in packing food for overseas shipment can scarcely be imagined! The box sent to each German pastor was preceded by an air letter from his American brother. This somewhat hectic beginning in no way foretold what was going to happen. Our outstretched hand was grasped by our German brethren in a manner we hardly expected. It was not the food which the hand contained which was grasped, but the hand itself, and with a Christian joy which put us to shame. The first letters from the Berlin pastors gave thanks, but not to us. Surrounded by man-made barriers for more than ten years, they expressed amazed and humble thanks to God for the Christian family which knew no barriers of distance, nationality or hatred,

saying that this was the meaning in which our gifts were accepted.

Then there began to grow up between pastors and people here and there, real friendships through correspondence. Church school children, youth groups, and adults exchanged letters, gifts, and even recipes for apfelstrudel! At Christmas time Advent-lamps, stars for the Christmas tree, and transparencies, all hand made, arrived from the German parishes. Songs and carols in English and German were exchanged along with the reports on the Churches' life and work. Simultaneous services with the same prayers and

hymns were held on both sides of the Atlantic, and one parish recently recorded its morning service, including three greetings spoken in German and the singing of, "A Mighty Fortress" (also in German), and sent it as a Whitsuntide gift to the adopted parish. Language has presented us with few difficulties for there are many in our parishes who can translate when necessary, and many of the Germans can write in English.

Visit to Berlin

Almost from the beginning of this venture, I had corresponded with Miss Hanna Reichmuth, the pastor's assistant in our adopted church. When I was

preparing to go last year to the Ecumenical Institute in Celigny, Switzerland, the bishop suggested that I apply for a permit to enter Berlin and visit the fifty parishes. I did so, and spent a month there, living with Miss Reichmuth, and visiting parishes, youth groups, and as much else as could be squeezed into twenty-four hours of every day. Mrs. Walter visited Berlin at the same time, and both of us were astonished at the way we were everywhere received. We never felt like foreigners or strangers. We were welcomed in every Christian group as, "Unknown, yet, well known," as members of the family. The frankness and openness of our conversations with the Berlin Christians was in striking contrast with the suspicion and distrust of people for each other in the world of material and spiritual ruin outside the Church.

Living with our German friends as we were, rather than in American occupation buildings, we experienced at first hand the physical destruction in which the Berliners lived. There was no hot, running water, although plenty of water from the interminable rain ran into the houses and churches through the holes in the bombed roofs! There was, indeed, nothing which we had taken for granted in our life at home. We saw people living in the mountainous rubble like animals in caves, we heard the bitter despairing words of those young people who had been raised to believe that they were the master race, and we felt daily the tension in this divided city. Far worse than the physical ruin in Germany is the spiritual ruin, and so it was a never-ending source of surprise and joy for us to enter a Christian group. It was like entering another world. We were told again and again that our relationship with them had come as a light in the darkness, that it was a symbol that God had not forsaken them and that not only did it give them new hope and courage, but



Mary Heilner and Mrs. Walter are received by German Pastor accompanied by a band

EPISCOPAL CHURCH NEWS

the reality of our Christian fellowship had brought some people back to the church.

After we returned home, Bishop Lawrence invited Miss Reichmuth to visit us during this past winter. She came and stayed five months and spoke and visited throughout our diocese. She created a profound impression and many said that they realized for the first time the true meaning of Christian community. Again and again, she begged us to remember that our gifts were important only because they were sacramental, because they were outward and visible signs of our inward and spiritual bond in Christ. She said many times, "Our prayers for each other are the most important thing. New walls are always being built around us, and every man-made bridge over them can be broken, but the bridge of prayer can never be broken." We have experienced the truth of this in our diocese. No amount of preaching would have accomplished what these "adoptions" have accomplished. We are convinced that they are the work of God and that he has given us these relationships as an opportunity to let ourselves be used as instruments of his peace. It is certain that what has grown out of the project was not intended or planned by us, and we hope that other American parishes will wish to enter into a similar contact with German Christians. If you are interested in doing so you are invited to write me at Church of the Atonement, Westfield, Mass.

LARGE ENROLLMENT AT SEABURY-WESTERN

★ An orientation program for 35 new students entering Seabury-Western Seminary will be held tomorrow, September 22. In addition 45 former students will return for classes which begin September 26th.

LOS ANGELES YOUTH IN CONVENTION

★ More than 125 young people of the Santa Barbara, San Bernardino, Pasadena and Long Beach areas of the diocese of Los Angeles held a training conference at St. James, South Pasadena, September 16. There were sessions on program planning, with workshops to consider techniques and available materials for religious services and recreation and study programs. The director was the Rev. Robert A. Tourigney of Pasadena, director of youth work in the diocese. Other leaders were Bishop Campbell; Rev. Hiram B. Crosby of Lakewood Village; Rev. Edward McNair of Studio City; Rev. Gilbert P. Prince of Van Nuys and Rev. Elvin W. Smith of San Fernando.

E.E.F. DEFENDS TWO BISHOPS

★ Nine bishops are among the 63 Episcopalians who signed a statement of the Episcopal Evangeline Fellowship defending Bishop Dun of Washington and Bishop Hall of New Hampshire whose actions in holding services where clergymen of other churches participated have been criticized. The former had been attacked for inviting two ministers to read the Epistle and Gospel at a service of Holy Communion, and had also invited ministers who were attending the services to receive communion. Bishop Hall was criticized for asking ministers of other Churches to join in the laying on of hands at an ordination.

The statement of the E.E.F. says: "The attacks are attempts of a minority group within the Protestant Episcopal Church to change the traditions of our communion and to transform us into a 'closed communion' sect. The whole religious world must be shown that what the bishops stood for, and not what the attacks made upon them repre-

sented, truly manifests the spirit of the Protestant Episcopal Church."

The bishops to sign were Barton of Oregon, Gibson of Virginia, Hobson of Southern Ohio, Nash of Massachusetts, Parson, retired of California, Scarlett of Missouri, Stark of Rochester, Tucker of Ohio, Walker of Atlanta. Also signing the statement were two seminary deans and six seminary professors.

CLERGY MEET AT LENOX

★ Clergy and lay workers of the diocese of Western Massachusetts held a conference at Lenox School, September 11-15, with the national program of religious education the chief topic considered. Leaders were Rev. John Heuss, director of the national department; Prof. Reuel L. Howe of Virginia Seminary; Canon Ted Wedel and Mrs. Wedel of Washington; Canon Vesper O. Ward, Miss Charlotte C. Tompkins and Mrs. Dora P. Chaplin, all of the national department.



CANON T. O. WEDEL is leading conferences in several dioceses on the new national program of education

EDITORIALS

Being a Good Samaritan

THE "Good Samaritan" figure of our Lord's parable is so familiar that the two words have become one of our commonest metaphors for human kindness, giving emergency help. "John Smith," we say, "is a Good Samaritan; he lent me a fiver when I was broke" or "helped pull my car out of the ditch."

But if we read the old story carefully, we will realize that our common notion is quite unfair to the hero of our Lord's parable. He was very much more than an emergency man; he was that much rarer person—a clear-thinking chap who saw to it that his act of mercy should produce permanent results. He took the sufferer to an inn, made a down-payment and said: "Take care of him and when I come again I will repay thee." He was a man who was not content with the emotional release of a momentary spasm of kindness, but followed through on his job.

Our world today is not unlike the Jerusalem-Jericho highway—a notorious, brigand-infested road. All manner of cruelties, violence and greed surround us. War, hatred, revenge pollute the very air we breathe. No one can escape it. It affects the quality of our thinking and action, not alone in public affairs, but in intimate personal and family concerns. It makes for instability in all relations of life.

We find it easier than ever to start good works, to respond to appeals for help, but astonishingly hard to follow them through steadily and intelligently.

Parents may well ask themselves if they are successfully following through with their children. Have they settled down happily to a lifetime job of patiently and lovingly understanding them, as they meet the stress and strain of these difficult times, or are they passing the buck to some outsider who, they hope, can be a truer Good Samaritan than themselves—doctor, psychiatrist, priest, boarding-school, camp? An age of specialization such as ours makes it temptingly

and dangerously easy to "let George do it," instead of following through on problems that belong to us to solve. We imagine too that many grown-up children are having a difficult time these days in their relations with parents whose ways are not their ways and whose outlook on the world and on life in general is that of the older generation. They are not likely to change, but they long for the loyalty and affection of their children. The temptation for grown-up children is not to be bothered; to content themselves with seeing that parents lack nothing material that they need and to drop in on them now and again,

with cheery greetings or to show off the grandchildren and let it go at that. All of which is too much like pouring oil and wine in the wounds of the sufferer, but not thinking of taking him to an inn and caring for him. What parents—and other oldsters—most need from the younger generation is understanding through devout, active imagination, a steady patience and affection. Following through in situations like this is always hard and constantly challenges the ingenuity and devotion of youth.

The Church Should Speak

THE Episcopal Church—along with the majority of the non-Roman communions—would do well to search its corporate soul by meditating on the significance of the Good Samaritan's quality of

carrying his good work through to a fruitful finish. During the 1920's, when the reaction against war was strong and the realization of the merger good results of World War I was growing, our Church—through the House of Bishops—was frank and forthright in declaring its belief that war in itself was a denial of the Christian religion and that it was rooted in the sins of an acquisitive and greedy society which we should take steps bravely and drastically to reform. This mood of the Church continued into the early '30s. We tried, so far as words could, to pour oil and wine into the wounds of a maimed civilization. And then we stopped short, for the war fever

★ "QUOTES"

I MIGHT pluck a rosebud off a tree and it would be a rosebud and no more. The one I love best in all the world might pluck a rosebud off a tree and give it to me and it would be a rosebud and a great deal more. The substance of it would be changed because she gave it to me. I will go to the altar next Sunday morning and take bread and wine, and it will be bread and wine, and a great deal more. The substance, the meaning or the sense of it, will be changed because he gives it to me. He gives it to me. That is the root of the matter.

—G. A. STUDDERT-KENNEDY
from *Meaning of the Real Presence*, a Witness leaflet



was rising fast in Europe and infecting the thinking of America. The New Deal gave place to preparation for war. And the Church fell into line. No more brave declarations on peace and social reform were heard from the House of Bishops. And as the holocaust in Europe raged, we were catapulted into World War II, from which we awoke to find that we had got ourselves a new enemy in militant Communism. All thought of social and economic reform went into the discard and America began backing reactionary and corrupt regimes around the world in a desperate attempt to stay the progress of Communism. And the Episcopal Church remained—and remains—officially silent. And so we are now at war again, backing a reactionary and corrupt outfit in Korea and in Formosa. Does any intelligent person who knows the world and its struggling millions of underprivileged think that it will be better off and our civilization headed toward health when we have won our military victory in Korea? The World Council of Churches seems to have remembered that there is, even now, an inn where the suffering victim of the Jerusalem-Jericho road may be taken, if we have the sense and good will to do it. Nehru of India has glimpsed it down the road too, and the sign-board on it reads "Arbitration Hostel."

It is time, we believe, for our House of Bishops to speak out and follow through, as the Good Samaritan did, on its brave words in the earlier pastorals and declare again for social and economic reformation and peace without fear or favor—fear of Communism or any other devil nor favor to any stubborn defenders of the status quo. The time is short. The war fever is rising fast. Our political leaders are caught in a swirling eddy of fear and hatred. If the Church expects ever to hear its Master's "Well done, good and faithful servant," it had better speak out now for righteousness and peace and say, as Farragut did, "Damn the torpedoes"—of hysteria and fear that will undoubtedly be launched at those who presume to speak bravely in the spirit of the Christian Master.

Talking It Over

By W. B. SPOFFORD SR.

THE WITNESS statement urging church people to support the call of the World Council of Churches "for a just settlement by negotiation and conciliation" of the hostilities in Korea has so far been endorsed by over 600 people. Many have taken time to write notes commending our efforts. We thank them, and now turn to the task of answering a few critics.

The name-calling by Doctor Morehouse of the Living Church, and his man Friday, Peter Day, can be ignored. In the name of Christianity, that journal in an editorial called "No Peace in Our Time," declared for total mobilization, including universal military training and gag laws. So one hardly expects these men to approve Witness efforts for "Peace in Our Time."

It has been nice to discover too that our peace statement finally got the Living Church and the Southern Churchman to agree on something. They have been scrapping all summer on whether Baptists, Methodists and other Protestants are members of the "Church of God." But now Editor Ribble goes along with Doctor Morehouse by calling our statement "strange," and by comparing it with the World Peace Appeal which, he says, must be approved by one or more of our editors. It just happens that I received in this morning's mail a printed document which lists hundreds of Americans who signed this appeal. None of the ten men that comprise our editorial board are on the list. That of course includes me. But since Editor Ribble urges us to come clean, I'd like to say for myself, that I see no reason why I should not sign it. This is the World Peace Appeal:

"We demand the outlawing of atomic weapons as instruments of intimidation and mass murder of people.

"We demand strict international control to enforce this measure.

"We believe that any government which first uses atomic weapons against any other country whatsoever will be committing a crime against humanity and should be dealt with as a war criminal.

"We call on all men and women of good will throughout the world to sign this appeal."

What's wrong with that? And the answer of most people is "Nothing"—at least that was their answer until word went around that the Appeal was "Communist inspired." So when that happened a lot of Christians, including most of the members of the central committee of the World Council of Churches, decided to drop the word "Peace" from the Christian vocabulary and turn it over to the Communists. Not me. I like the word "Peace" and insofar as I am able I do not propose to let the Communists, or anyone else, steal it from the Christian Church. Hence our statement which deals, not with the atom bomb, but with hostilities in Korea, and in which we support the proposals of Premier Nehru, who is in turn supported by the Secretary-General of the UN, Trygve Lie.

Letters have also been received from three distinguished Churchmen: Methodist Bishop G.

Bromley Oxnam; Episcopal layman, Charles P. Taft; the Rev. Douglas Horton, minister of the General Council of the Congregational Christian Churches. They all point out that our statement failed to say that the World Council endorsed the action of the UN in seeking to end hostilities in Korea by military action. That is correct as far as our statement of August 10 is concerned. But what these men do not know, apparently, is that *The Witness* on July 7 reported with a two column, bold face head, on our first news page: "World and Federal Council Endorse Korean War."

It was the central committee of the World Council that first called for "a just settlement by negotiation and conciliation" of the hostilities. We merely echoed this appeal and urged Church people to support it. We said also that we believe Premier Nehru's formula the best so far offered to this end. Leaders of the World Council may have a better one. Certainly they must have had something better in mind than the laying waste of the whole of Korea, north and south, when they called for "a just settlement by negotiation and conciliation."

Let them spell it out and so save the Christian Church from again being charged with using beautiful but empty words.

All Life is Meeting

BY

By HUGH McCANDLESS

Church of the Epiphany, New York

THE most important thing in our lives next to our relationship with God is our relationship with other people. If we meet other people in a disdainful way, it makes us feel bigger, but it really makes us smaller. If we meet other people modestly and appreciatively, we shall learn something useful from everyone, and we shall become bigger people all the time.

This makes our summer vacations particularly important, because we usually leave home and spend the time with people whose way of life differs from ours. If, for example, we are going to act as if all country people spoke—and thought—like Mortimer Snerd, they in return will consider us ignorant city slickers, and the experience of meeting them will be an unfriendly one, from which both sides learn nothing.

Since our natural tendency is to be rather pleased with ourselves, we are in the wrong at least half the time when we despise other people.

Sometimes we despise them for being better at something than we are. There was an old

mountain guide in the Carpathians who insisted that English travelers must be the dirtiest people in the world: they had to take baths every day!

Sometimes we despise people for being exactly the same as we are! In "Kilvert's Journal" the young clergyman describes a trip he took to Land's End. He and five or six friends walked out one day along the shore to see a huge rock, which was balanced on another rock in such a way that you could tip it with your hand. On the way out, they met a party returning, and looked down their noses at them. After they passed, the other group began to titter, so they looked back and glared. They all became quite worked up about the incident and when Captain Somebody in Kilbert's party gave it as his opinion that a "good kicking might tend to mend their manners," everyone agreed.

Mr. Kilvert went home and set all this down in his journal, with a long condemnation of the manners of the typical British tourist. It never occurred to him that nothing had happened; that his friends had been just as rude (in a better bred way) as the others; and that he, too, was a typical British tourist!

THE attitude of people toward you is frequently a reflection of yours towards them. If you walk home past a country store with an empty creel, or if you have trouble with a rented horse, or if you tip over a sail boat or have trouble with an outboard motor, some country people will quietly help you do better. Others will stand and laugh at the ignorant city slicker. You will immediately think how stupid the latter group are, and you may be right, but you are also reflecting their attitude.

Country people will reflect your attitude if you just think them quaint and peculiar, even in a kindly way. Once there was a famous lady novelist who wanted to write a story about life on a Maine island and she visited with the people for a year, with a little black notebook in her hand. She would write down their strange ways of speech, and would put down notes about interesting characters, right in front of them. It made them quite self-conscious, and kept her from being as popular as she might have been. In revenge, some of them invented very stranger mannerisms and ways of speaking, all of which she picked up with delight, and recorded faithfully in her book.

To lump other people together in "types" is a way of preventing yourself from learning things and growing.

Country people know so much that we don't that we ought to be ready and anxious to learn whatever they will teach us. You can't learn from a "type," you can learn only from a person.

Some psychologists tell us that our personalities are the sum total of all our personal relationships. The more personal relationships we have and the more varied they are the deeper our personalities are going to be. You won't have many varied personal relationships if you laugh off people who may be different from you, if you dismiss them as "types," or scorn them in some other way.

All life is meeting. When our Lord was on earth, some people recognized him for what he was, the Son of God. Others just classified him for a troublemaker, or a crazy prophet, or a revolutionary.

How would we have judged him, if we had lived in those days? It is hard to tell, but one way we can guess is by noticing whether we "classify" the strangers we meet, or recognize each of them as a special child of God, as an incarnation of a divine spirit in a human form.

Dramatis Personae Of the Eucharist

BY
GORDON C. GRAHAM

Push button amusement and mechanized recreation are the order of the day for the average citizen and they represent the amount of effort and activity that he has to exert when he feels the urge to have fun. The same is true when the average churchgoer (usually a different person than the above) finds himself indulging in religious worship. He has come for a spiritual diet which he can most easily digest when it is served up to him in the form of a pill that calls for little or no cooperation on his part. Full participation in the Church's worship is as rare as it is in a movie or television audience.

In the drama of Christian worship all of the people (not just the minister or the choir) in their whole personalities, which includes all their relationships—physical, social and spiritual, must function together as an integral organism. There is no absolute distinction between officiant and congregation. The action of the drama is carried out by the body as well as the soul, the intellect and the emotions, and the material as well as the spiritual. The "holy show" is also the "wholly show"!

In the breaking of the bread everybody gets into the act, so that the cast, or dramatis personae, is by no means confined to those who are in the church at any one service. As a matter of fact the most important members of the cast are

not there, in the sense of being "after the flesh" as St. Paul would put it. They have come before or they live elsewhere but it is their work in providing the bread that links them to the actual drama. Everybody is represented by "the bread of the world." It is only the unseen audience that makes the Holy Eucharist important. This is a salutary thought for those clergy and laity who tend to think pridefully of themselves for attending church.

The unseen members of the cast, also, make the drama comprehensible. Essentially, what goes on is very simple—people bring food and drink, which are offered, blessed, and consumed, and then the people go away. This has some obvious meaning but it is not satisfactorily self-explanatory. It does, however, suggest and point to something beyond itself. We have to be told the answer and given the key because it is not magic. It is an expression of the life and work of Jesus. He is the hero of the drama; he it is who began it and he it is who carries it on. "This is my body, which is given for you. Do this for the recalling of me." He came proclaiming the Kingdom of God, he offered himself for it, and was put to death in accomplishing it, but he triumphed over evil and death by living on and transmitting his life to his followers whom he sent out to carry on as his agents.

Next: Persons Present.

The Supreme Opportunist

BY
CORWIN C. ROACH
Dean of Bexley Hall

THE devil is an opportunist. He will not take no for an answer but is continually looking for new occasions whereby he can turn his old defeats into victories. The devil does not rest upon his laurels and it is dangerous for us to do so. The devil never takes a vacation. He does not weary in ill-doing. He takes advantage of every opportunity and his opportune times are those which would appear to us as the most unlikely. He came to our Lord with his subtle temptations at the moment when Jesus had experienced the greatest exaltation of his spirit in the baptismal experience.

The time of highest achievement is also the time of severest provocation. Witness our national debacle in the first years of so-called peace. The devil's chief lieutenants are man's complacency and self-satisfaction. When we are most convinced of the security of our spiritual defenses, then the devil is most active. Pride is the postern gate which is most easily breached.

EPISCOPAL CHURCH NEWS

SOCIAL SECURITY FOR CHURCH WORKERS

★ About 100,000 lay workers employed by churches, religious organizations and institutions will be eligible for federal social security coverage beginning January 1 under the bill recently signed by President Truman. The Church Life Insurance Corporation, subsidiary of the Church Pension Fund, is to send a summary of the new provisions to all clergy of the Episcopal Church.

Under the original social security program enacted in 1936 all employees of non-profit organizations and institutions were excluded from coverage. Non-profit institutions were defined as those enjoying tax exemption under section 101 of the U.S. internal revenue code. This included churches, colleges, hospitals, and all charitable organizations. This exclusion has now been repealed, except that ordained ministers of the gospel and members of religious orders will continue to be excluded.

All other employees of religious institutions are eligible for coverage, provided two steps are taken. First, the church

body employing lay workers must indicate to the federal security administration its willingness to pay taxes and make wage reports on those of its employees desiring coverage. Second, all eligible employees must be polled and two-thirds must express a desire to participate.

If a two-thirds majority approves, participation will be granted, but those employees who vote against participation can remain out, if they so desire. Unless two-thirds of the employees do approve, none can participate in the social security program.

Once employees of a given religious institution or organization have voted to come into the social security program, all new employees taken on will automatically be covered. Thus, there will be a tendency in the end for all employees of a given organization to be covered, even if, at first, some stay out.

The first step in security coverage must necessarily be an offer of it by the employing body. There is no way under the law whereby employees of an eleemosynary institution can bring pressure to bear in this

matter, since Congress did not feel it necessary.

Church bodies or church-related institutions desiring to offer coverage to their employees can take this first step immediately, although coverage would not begin until January 1. The requisite application blanks are now being prepared by the government printing office. Inquiry should be made at the nearest social security district office. Its address can be obtained from the local postmaster.

VIGIL OF PRAYER IN WASHINGTON

★ The Church of the Epiphany, three blocks from the White House in Washington, was the scene of a seven-day, around-the-clock vigil of prayer for peace which started September 15th. It coincided with the opening of the assembly of the UN in New York. The Rev. E. Stanley Jones, missionary, visited President Truman and informed him of the event. He did not reveal what had been said in his conference with the President, but he did tell reporters on leaving the White House that he thought the U.S. should listen to the voice of Premier Nehru of India (see Witness statement for peace, August 10 issue).

CANON RAVEN SPEAKS AT CONFERENCE

★ Canon Charles Raven of Cambridge, England, was a leader at the annual conference of the Fellowship of Reconciliation, meeting at Evanston, September 12th. He urged the delegates, as Christians, "to take Jesus Christ seriously—to act on the belief that love, not might, is the ultimate reality; that suffering, not sovereignty, is the way of salvation; that the cross of martyrdom is the only road to peace on earth."

Other speakers urged the UN "to stop dropping bombs over Korea, but instead to drop leaflets promising a unified govern-



ERIK BOHEMAN, Swedish Ambassador, presents altar cloth embroidered by King Gustav to Old Swedes', Wilmington, Delaware

ment, and to drop relief supplies because most Koreans are hungry."

TRAINING CONFERENCE FOR LAYMEN

★ Thirty laymen met at Seabury House, September 8-10, for training in presenting the Church's 1951 program. They in turn are to train 2,300 others who will then present the program at parish meetings. One of the features was a carefully staged specimen "parish meeting" duplicating in detail how it is to be done. It is estimated that the plan will take the Church program to 1,600,000 persons before the every member canvass.

ST. MARK'S CATHEDRAL ON THE AIR

★ St. Mark's Cathedral, Seattle, was on the air September 3 for the Columbia church of the air broadcast. Dean Watson was the preacher, and the cathedral choir supplied the music.

PRIEST RECEIVED FROM ROME

★ Bishop Conkling of Chicago announced on September 7th that he has received the Rev. Edward Malindzak, formerly a Roman Catholic priest in Pittsburgh, into the Episcopal Church. He is now studying for Episcopal orders. He was noted as a preacher in the Pittsburgh area and is credited with having made 300 converts to the R. C. faith. He is 34 years of age.

WAR CAUSES MANY CHANGES

★ Five clergymen of the diocese of Harrisburg are now serving as chaplains: Earl M. Honaman, rector of St. John's, York; Donald C. Means, rector of St. Luke's, Altoona; Charles P. James, rector of St. Paul's, Columbia; William H. Weitzel, vicar of St. Mark's, Northumberland; Donald B. Kline, rector of St. Luke's, Mount Joy.

J. Daniel Stover, rector at

Lock Haven, is to be in charge of the York parish; Randall H. M. Baker of the Redeemer, Baltimore, will be locum tenens at Altoona; W. Ross Baley Jr. of Tioga is in charge at Columbia; while the services at Northumberland and Selinsgrove will be taken by neighboring priests, and those at Mount Joy by Elmer Witmer, lay reader and postulant.

CENTRAL NEW YORK LAYMEN MEET

★ The election of a suffragan bishop for the armed forces, as authorized by the last General Convention, was urged by the laymen of Central New York attending the annual conference of their association, meeting at Manlius, September 9-10. They also asked for a national commission to study the Korean situation and related events in order that Church people may have guidance on the international problems facing the

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world. Specifically they asked that a commission of bishops, priests and lay persons representing all walks of life, meet at Seabury House for a period of at least a week with that end in view.

CONSECRATION OF DEAN SHIRES

★ Dean Harry H. Shires, formerly the head of the Church Divinity School of the Pacific, is to be consecrated suffragan bishop of California at Grace Cathedral, San Francisco, September 29th. Bishop Sherrill will be the consecrator, with Bishop Block of California and Bishop Gooden, retired suffragan of Los Angeles the co-consecrators. The bishop-elect will be presented by Bishop Walters of San Joaquin and Bishop Rhea of Idaho. Bishop Parsons, retired bishop of California, will preach. Bishop Bloy of Los Angeles will be litanist and the attending presbyters will be the Rev. Henry M. Shires of Alameda, son of the bishop-elect, and the Rev. Mark Rifenback of San Jose.

SYNOD OF PROVINCE OF SEWANEE

★ The synod of the province of Sewanee will be held at St. Andrew's, Tampa, Fla., October 10-11, with the meeting of the Auxiliary held at the same time. Speakers will be Canon T. O. Wedel of Washington; Rev. James W. Kennedy of Lexington, Ky.; Rev. Roger Blanchard, director of college work of the National Council.

DELAWARE CLERGY TO MEET

★ Bishop McKinstry is to entertain all of the Protestant ministers in Wilmington and vicinity at a luncheon on October 4th, held at his home. Bishop Oldham, retired of Albany, will give a meditation and an account of the meeting of the central committee of the World Council of Churches, held this summer at Toronto.

COLLEGE OF NURSING HAS FULL ROLL

★ The Bishop Johnson College of Nursing at the Good Samaritan Hospital, Los Angeles, has a full enrollment of 50 for the three year course which started September 11. Director Martha E. Eilers attributes this to publicity giving the advantage of nursing careers and the need for nurses. She stated that other institutions are likewise reporting increased or maximum enrollments.

BISHOP OF ELY AT BERKELEY

★ Bishop Harold Wynn of Ely, England, is the lecturer from that country at the Berkeley Divinity School this fall. His course is on the English Reformation. He is also lecturing and preaching at a number of clergy conferences and churches in various parts of the country. He is to deliver the Kingsbury Lectures at Berkeley on November 20th on religious education in England. He is to return home in December.

LAYMEN'S CONFERENCES IN HONOLULU

★ Stewart A. Cushman, business man of Chicago, arrived in Honolulu September 13 to conduct conferences for clergy and laity on the national work of the Church.

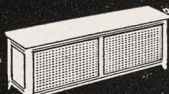
CHAD WALSH WRITES NEXT WEEK

★ The first of Chad Walsh's articles, announced for this week, has been postponed until the issue of next week. The reason is that circular announcements are now in the mail to the clergy and others, and we want to give them time to get their orders back.

In addition to these articles by the Beloit professor, other unusually fine articles will be presented this fall.

We solicit the cooperation of the clergy, and others, in giving them as wide an audience as possible.

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NEWS OF OTHER CHURCHES

SEES BASIC FREEDOMS THREATENED

Basic freedoms, including that of religion, may disappear until Americans wake up, was the warning of the Rev. Harold A. Bosley, Methodist of Evanston, Ill., and former dean of Duke University, in an address to ministers of Ohio. Declaring that the country has the worst case of jitters it has ever had, he said that the fears of many "forces them into what amounts to a curtailment of freedom in order, they say, to preserve it." Referring to widespread criticism of the Methodist Federation for Social Action, the speaker declared: "I have read several resolutions (hitting MFSA) and confess that I am appalled by their meaning. The Caesars asked no more of the early Christians than some of these resolutions ask of our Church. They ask us to forswear the right of fundamental criticism of our social order, to preach the gospel within the limitations imposed by that social order—but not to challenge those limitations. A Church that will accept such an ultimatum, even when delivered by friends, is not worthy of the name Christian Church. We need not worry unduly about freedom for such a Church, it will not need freedom; it will not want freedom; it will soon lose all sense of freedom—it will surely die."

NIEMOELLER WARNS AGAINST AMERICAN 'SUPERMAN'

If America is to avoid the pitfall into which Germany fell when Hitler rose to power, it must see men as men and not as supermen, Martin Niemoeller told the Junaluska Assembly meeting in North Carolina.

The German Church leader said: "The feeling in America today is what it was in Europe 20 years ago: that this is the time for a strong man. Perhaps you, as I, have wondered how in a country like Germany—90 per cent Christian—a man like Hitler could come into power. It was that he pretended to be a superman. It has not yet happened in America; but it could when we see how the times are calling for a superman to bring civilization under control."

Pastor Niemoeller warned against considering any nation or all mankind as a race of supermen, citing the "terrible" experience of his own nation during the past two decades. Men who believe themselves supermen, he declared, soon try to replace God, not only legislating what is good or bad, but also judging who is good or evil.

"Superman puts on the scrap heap those he thinks are useless to him," Niemoeller said. "That is why Hitler

had six million Jews murdered. But when Hitler disappeared, superman did not, nor did the human scrap heap. It still grows. In Western Germany from nine to 14 million German people were made homeless after the war was over; four million died from famine." He called these Germans "human scrap heap material."

Today's problem, he stated, is "how to go from superman back to man, to the human being who is a creation of God. Here is the great opportunity for the Church."

PROPOSES UN TAKE OVER OUR FOREIGN POLICY

President Truman should turn over foreign policy on Korea and the Far East to the UN, Paul Hutchinson, editor of the Christian Century, told 500 Methodist ministers meeting at Delaware, Ohio. "Nothing but a revolution in American foreign policy, by which the UN would fix the terms of American intervention in the Far East, can rescue this nation from the mess it is in in Korea and Formosa." He also suggested the formation of a new UN commission made up of foreign ministers of all its Pacific base member states except those with permanent seats on the Security Council.

ARCHBISHOP DEFINES CHRISTIAN DUTIES

Greater social justice, prayers for peace, resistance to "atheistic Communism" were called the Christian's duty by Archbishop Garbett of York, writing in his bulletin for September. "He will acknowledge with deep penitence that often in the past the Church has failed to strive for social justice. He will resolve that in the future he will try to make amends to those who have been left too long in poverty and ignorance. But he will also determine that out of a love of truth and freedom he must take his stand with those who resist aggressive communism."

SENATORS WARY ON VATICAN MINISTER PLAN

Members of the Senate are exceedingly wary of comment on President Truman's suggestion that a permanent Minister with regular diplomatic status be sent by this nation to the Vatican. The Senate would have to confirm such an envoy were he nominated by the President. Leaders of Protestant organizations who opposed the previous mission of Presidential envoy Myron Taylor have already indicated that they will wage a determined battle to prevent Senate confirmation should the President make such a move.

ARCHBISHOP OF CANTERBURY SPEAKS ON CHINA

The Archbishop of Canterbury, in addressing his convocation in London on September 12, said that the people of China are better off under Communism than they were under the government of Chiang Kai-shek. He also called for new spiritual faith in the West, since the building up of a defense is not enough to combat Communism. He asked for sympathy for Christians in China "who, while quite uncertain how things may work out in the future, acknowledge that the present regime is morally and socially preferable to the corruption and inefficiency and exploitations of the regime it replaced."

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NEW BOOKS

Edited by
FREDERICK C. GRANT

The Dilemma of the Idealist. By David Bryn-Jones. Macmillan. \$3.

The author, who is both a clergyman and professor of international relations at Carleton College, has written a well-balanced, readable and informative discussion of the relationship between Christian ethics and political decision. He begins with absolute pacifism as the most crucial example of the general problem of how ideal standards are to be brought to bear upon actual events. He then traces in an illuminating manner the history of the Church's attitude in connection with other problems, such as slavery, private property and obedience to the state. He concludes with a judicious examination of the strengths and weaknesses of (a) refusal to compromise and (b) compromise.

Concerning the absolute pacifist (and the "uncompromising idealist" generally), Prof. Bryn-Jones shows that his witness is so valuable in keeping vision and moral sensitivity alive that the Church should always expect to nurture this sort of heroic protest, and should heed it carefully. He also shows, however, that such a position excludes the idealist from being a wise guide in framing policy, and illustrates how the intransigence which goes with perfectionist conviction often leads to disastrous results. The personal solution for which the author is groping is a doctrine of compromise which will lead toward the ideal (instead of repudiating it), while remaining within the sphere of the feasible.—David E. Roberts.

The Art of Real Happiness. By Norman Vincent Peale and Smiley Blanton, M.D. Prentice Hall, \$2.75.

This is a sort of Dr. Jekyll and Mr. Hyde book in that the psychiatry is good and helpful, and the religion abominable. It is the same old utilitarian, "cart-before-the-horse" type of religion. If you want peace and happiness, try God and religion. When will we learn—or will we not learn before the world blows up—that God is not a compliant nurse-maid to neurotic man, and that genuine peace and happiness come only when man loves God with all his heart for what God is (and not for what man can get out of God) and submits himself to God to be God's instrument for carrying out His, not neurotic man's, will and purpose?—Lane W. Barton.

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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.

ALBERT W. KAUFFMAN
Minister, Congregational Church,
Vernon, Michigan

I cannot tell you how happy I am to receive your petition on the present crisis (Witness, Aug. 10). This is a time when we must act to save our nation and our world. The people who have habitually prayed "Thy kingdom come on earth as it is in heaven" should not fear to undertake this task of at least maintaining a status of peace. With sincere prayers that together we may carry out the will of our common Lord and Master in giving the world his peace.

ROBERT O. REDDISH
Curate at St. Stephen's, Sewickley, Pa.

I read Mr. Tredway's letter (Aug. 24 Backfire) and wept with him over the plight of Episcopalians who, come summer, are subjected to the sermons of us curates. I cannot, however, refrain from referring to the words of Jesus: "Yea, have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?"

DAVID C. HUNTINGTON
Clergyman of Grand Rapids, Mich.

Hopkins Adams' article "Old Age, I spit in its eye" is very suggestive as to the ability of many elderly people to render service and earn a living for their families, if not restrained by unreasonable legislation. In our Lord's time anyone saying it was "corban" or "a gift" to take care of their parents was condemned. Nobody ever thought of turning them over to the state, or to the corporation or the Church to take care of them. Aren't we getting too far away from the patriarchal system and tribal government which centered authority in the father or grandfather. This was the strength of the Roman Empire and was never questioned ever by Emperors.

Probably one pensioned by the generosity of the last General Convention ought not to have any opinions, but it would be a crime, I think, to force rectors to resign at any specified time. If this is done, should not the charge of the bishop on page 541 of the Prayer Book be changed which says, "Ye ought to forsake and set aside all worldly cares and studies." Then too a course in theology ought to include instructions in some trade so that the consecrated pastor who has given away all he earned to the needy of his congregation might be able to earn a living for his family.

The idleness of the pensioned is not bliss. The Church spends fortunes in educating ministers, why deprive itself of the service they might render by setting a time limit to that service? Because one man is senile at 68 or 72 does not prove that 99 others are senile. Has anybody, now-a-days, ever studied logic? You can't generalize from particulars.

Old men are honored in two of the most successful institutions we have—the Roman Catholic Church and the Masonic Fraternity. Both are conducted wisely in consequence. We are told that the panic of 1929 was started by someone throwing 40,000 shares onto the market all at once. I have always wondered if it was not a young man who did it.

Of course we need the energy and initiative of young men in business and the Church, but is not the experience and wisdom of older men just as valuable?

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