

# THE Witness

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SEPTEMBER 28, 1950



RECTOR JOHN PORTER PLACES CROSS

CHAD WALSH WRITES ON HOLY COMMUNION

## 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: 7:45, Morning Prayer; 8 (and 9 Holy Days except Wednesdays, and 10 on Wednesdays), Holy Communion; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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

Rev. Louis W. Pitt, D.D., Rector  
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Weekdays: Tues.-Thurs., Prayers-12:30. Thurs., and Holy Days, H.C.-11:45 Fri., Organ Recital-12:30.

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

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Thursdays and Saints' Days at 10:30 a. m.  
The Church is open daily for prayer.

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Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer-1st Sunday, Holy Communion.  
Daily: 8:30 a. m., Holy Communion.  
Thursday and Holy Days: 11 a. m., Holy Communion.

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

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This Church is open all day and all night.

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

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

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

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

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

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### 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.

### ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK

Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday: Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11-4:30 p. m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH

CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.  
Weekdays: Wednesday, 8 and 11 a. m.  
Thursday, 7:30 a. m.

### TRINITY CHURCH

MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

### TRINITY CATHEDRAL

NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean

The Rev. Richard Aselford, Canon

The Rev. Benjamin F. Axleroad Jr., Ass't.

The Rev. Edward W. Conklin, Assistant

Sundays: 8:30 a. m., 11 a. m., 4:30 p. m.  
Tues.-Fri. (October-May): 12:10 p. m.

The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.

Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT

Meridan St. at 33rd St.

INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector

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

### CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.

Thursdays and Saints' Days: Holy Communion, 10 a. m.

### CHURCH OF ST. MICHAEL AND

ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

Sunday: 8:00, 9:25, 11 a. m.-High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA

Second Street Above Market

The Rev. E. A. de Bordenave, Rector

The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00.

Wednesdays and Holy Days: 12 noon.

This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.

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—

# Fair Employment Practices Promoted By Church

**Díocese of Oregon Has William Van Meter  
As Enforcement Officer of Law**

★ The completion this summer of a year of fair employment practices in the state of Oregon is proof that Christian people with continued application of their Christian principles can successfully take and hold a stand for social justice. In 1946 under the chairmanship of Bishop Benjamin D. Dagwell, a committee was organized to marshal public interest in the introduction of a fair employment practices bill into the Oregon legislature. Bishop Dagwell was supported in his action by a resolution favoring such legislation which had been passed at the diocesan convention. The committee, composed of representatives of Church groups and civic organizations, was able to get only a weak statement of policy, without enforcement penalties passed, in 1947. By reorganizing on a broader basis and adding to their number from a wide variety of Church and community organizations, including the League of Women Voters, the Roman Catholic archdiocese of Portland in Oregon, the Anti-Defamation League, and the major political parties, they continued their work during the 1949 session of the legislature and were successful in getting the present acceptable bill enacted. Since its inception the law has been administered by Rev. William S. Van Meter, former vicar of St. Mary's Mission, Woodburn, Oregon, now acting as the deputy commissioner of

labor in charge of the fair employment practices division of the Oregon bureau of labor.

Oregon's fair employment practices act rules that it is unlawful to engage in practices of discrimination in employment because of race, creed, color, or national origin. The FEP division of the bureau has two functions: first, to prevent and eliminate discrimination by employers, labor organizations, employment agencies, and other persons, and, second, to develop a positive educational program in the field of human relations. Failure to comply with the law after reasonable consultation and conciliation carries the possible penalty of a year in jail or a \$500 fine following an unfavorable decision at a public hearing before the labor commissioner. It has not been necessary to invoke this penalty. Oregon's successful experience in reaching satisfactory settlement through voluntary methods parallels that of other states where FEP legislation has been effective during the past five years.

### Barriers Removed

An important result of this legislation has been the removal of the psychological barriers to full participation in community life held by many minority group members. Negroes need no longer limit themselves to searching for employment in areas in which Negroes have traditionally been employed.

Young people are now training themselves for positions for which they feel they have a vocation without reference to previously held attitudes toward color, creed, or national "suitability." This conclusion is supported by the fact that while in the nation as a whole 24 percent of all high school graduates apply for college admission, and when, in June, 1950, 25 percent of all graduates of Portland public high schools applied for college admission, 64 percent of the Negro Portland high school graduates asked for higher education. The Urban League of Portland, an agency engaged in integrating Negroes into the total life of the community, reports that since the passage of the FEPA it has placed 40 Negroes in jobs which had previously been held by white persons. For the first time a Negro saleswoman has been employed in a downtown Portland department store and for the first time the largest chain grocery in the Pacific Northwest has employed Negroes in sales positions. Within present memory, the first Negro family to live in Salem, the state capitol, moved in recently when the father of the family found employment in a city that prior to passage of this act, actively discouraged members of minority groups from becoming its citizens. None of the cases cited was the result of an adjusted complaint. In these instances the employer took the initiative, but it required the passage of the law to uncover that initiative.

### Few Complaints

The flood of complaints envisioned by opponents to the bill has not materialized. To date only 21 affidavits charging discrimination in employment have been filed in the labor commis-

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sioner's office. To their credit, the minority groups of the state have not used the law to vent their aggression against employers or society as a whole, though they would have had legal basis for so doing. The atmosphere has been one of cooperation and not conflict. Although there is no organized opposition to the law, in general employers have fulfilled only the letter of the law. Not all employers yet understand the implications of the law or what a wholly integrated employment policy would mean. The majority of complaints filed has been on the basis of color, though religion and national origin have also appeared as reasons. This may be attributed to the fact that much work has been done with the Negro citizens of Portland and they are better informed concerning their rights and duties under the law.

Two lessons are to be found in this Oregon experience. First it was necessary to begin and maintain action over a period of years on a long-discussed program, in spite of what seemed like initial failure, and second, it was necessary to call in and cooperate with other like-minded groups. The results of a year's operation of the Oregon fair employment practices act are evidence of the wisdom and feasibility of such procedure. The Episcopal Church played a part in the initiation and administration of this legislation which gives reality to the Christian principle of the brotherhood of man. This should give courage to other groups desiring to make a Christian mark in our society.

## PARISH DAY SCHOOLS

★ Two more parishes of Los Angeles, St. Matthew's, Pacific Palisades, and St. Mary's, Hollywood, open day schools this fall. It brings the number of such schools in the diocese to nine.

## CONFERENCE ON COLLEGE WORK

★ College work clergy of the second province met for a three-day conference at Seabury House, September 6-8. The purpose of the conference was expressed in the keynote address by Miss Katharine Duffield, secretary for college work in the province, who discussed plans for the coming year. Miss Duffield called the delegates' attention to the fact that "college work involves the welfare and perhaps the very existence of our Church in the nation," since (to quote John Coburn of Amherst College) "the majority of students know nothing about God." The nature of college work, as stated by the provincial committee on college work, "is to deepen and strengthen the Christian faith among students and faculty." "College work," said Miss Duffield, "is not merely an interesting experiment; it is one of the most essential missionary jobs in the Church."

The second speaker, Rev. Roger W. Blanchard, director of the division of college work of the National Council, explained the organization of college work on the national scale, naming the existing committees and their

areas of work. In the same way he reported on the student organizations and the plans for the forthcoming national student conference to be held at Cranbrook School, Michigan, in December, for the purpose of establishing a national Canterbury movement. In reviewing the work which is being done among faculty people, Mr. Blanchard applauded the efforts of the second province, citing in particular the successful faculty institute in theology held last June at Hamilton College. Elsewhere in the country faculty groups have been formed on a regional basis rather than on individual campuses, reported Mr. Blanchard. Commenting on his recent trip abroad to attend the international inter-faith conference in France, Mr. Blanchard went on to consider the ecumenical endeavor in this country, describing the efforts of the United Student Christian Council and where Episcopal students are coming to know students of other faiths and understand something of those faiths through these friendships. Communication, in Mr. Blanchard's opinion, is the greatest problem facing college workers at this time, a situation which the Na-



**MICHIGAN'S YOUTH COUNCIL** at work. Facing camera (l to r) Nancy Tucker; Max Richards, vice-president; Susan Stewart; Jack Goodrow, president; Douglas Cook

tional Council is working to alleviate through the publication of pamphlets and through publicity in various media. In closing, Mr. Blanchard noted areas for future development—e.g., work among graduate students, the need for more curates, lay ministers and women workers, new plans for training women workers and plans for the appointment of future committees.

Speaking on the subject of work with faculty members, the Rev. George M. Bean, chaplain of Lehigh, suggested three approaches to faculty members, the first of which is personal contact and individual conversions; the second the formation of cell groups for faculty people who know something about religion, but ought to know more. "It comes as a surprise to many people that Christianity can be intellectually exciting," said Mr. Bean, who has used the cell idea successfully. One of the reasons that faculty people are hard to reach, Mr. Bean feels, is their total indifference to Christianity, regarding which they have no vantage point and live in a vacuum. "Christians have been so concerned about being impartial that they have bent over

backwards as no other group has . . . liberal rationalism is taking over on the campus because no fight is being made there for the maintenance of the Christian heritage. If this thing is to be headed off, we must start with the faculty, developing lay theologians among them." A third effective means, Mr. Bean finds, is to build a library of books to lend to the faculty, "books which will jolt the faculty members out of their lethargy." Mr. Bean cautioned the conference that faculty people, specialists in their own fields who constantly endeavor to keep abreast of the progress in their fields, expect the clergy to maintain the same standard in their specialty, and recommended that clergy keep up on current theological books.

In the first of his two lectures at the conference the Rev. Charles R. Stinnette considered the role of the chaplain as counsellor, particularly where psychological problems are involved. Pastoral care or counselling, said Mr. Stinnette, involves the establishment of a genuine relationship between counsellor and counselee. The clergy can do an important job

by making people understand that no stigma should be attached to people who are mentally ill. Mr. Stinnette recommended books which would be helpful to the chaplains in preparing for counselling and described in some detail the specific techniques of counselling.

In his second lecture Mr. Stinnette discussed the place of the Church in health. "The Church is limited because it participates in the ambiguities of this age. The question is, are we willing to take seriously what our Christian faith demands of us? So many of us do not know what we stand for and on the college campus this translates to the students." What can the Church do? According to Mr. Stinnette, the Church is defined as the community of the forgiving and the forgiven; therefore, the ideal of the Church should be to realize this definition.

Miss Virginia D. Harrington, assistant professor of history at Barnard College, gave two talks. Speaking first on the nature of man and how man considers the nature of man as evidenced by history, Miss Harrington described and traced the various historical concepts man has had of himself from the Renaissance concept through the Calvinist predestinarian concept and the enlightenment doctrines of inevitable progress and the essential goodness of man, to the new predestinarian doctrine (both secular and scientific). "These are things people thought about man. The testimony of history, however, tells us two things about man—first of all, power corrupts and that absolute power corrupts absolutely, and secondly, that man likes power and gain, and as a result constantly creates new problems for himself while he thinks he is solving old ones."

Miss Harrington's second address considered the influence of the doctrine of man on political ideas, and more specifically as applied to our American democracy. Democracy as a form



LAYMEN throughout the Church are now meeting to plan the presentation of the Church Program. Here Byron Miller tells a group of the diocese of Lexington how to present the program

of government really stems from the enlightenment concept of man. It depends on the enlightenment's view of the abilities of man. "Democracy," stated Miss Harrington, "as an answer to man's problems, was at its height just before the Civil War." It depended on three faiths—a faith in democracy, a faith in a world governed by divine law, and a faith in the free individual. "The decline in faith in democracy started after the Civil War and came into full flower about 1930." When people began to lose their faith in God, they created new faiths, e.g., humanism, stoicism, faith in progress, faith in science, etc. According to Miss Harrington, all these faiths have suffered body blows in recent years, most notably science with the development and subsequent use of the atomic bomb. "Along with these declines in faith in God and in democracy, came the rise of dictatorships in the world," she observed. There is a connection between the two, she pointed out, because the philosophy which motivated both the Nazis and the Fascists was that the minority should solve the problems of the majority. The growth of this idea gave rise to Communism which sprang up and was embraced. "It is interesting to note that at the same time we are trying to revive an interest in democracy, even to the extent of fighting for it, there is a simultaneous revival of interest in religion," said Miss Harrington.

#### MIDWEST PROVINCE HAS SYNOD

★ The synod of the midwest province met at Kenyon College, Gambier, Ohio, September 11-13, with about 200 delegates attending, including 16 of the 18 bishops of the province. Business was minimized so that workshops of the entire membership could be held on various phases of Church work. Leaders were Rev. E. E. Piper of Detroit on religious education; Rev. Almus Thorpe of Columbus on college

work; Rev. Samuel N. Keys of Waynesville, O., on town and country work; Bishop Street, suffragan of Chicago, on social relations; Rev. Percy Jones of Niles, Michigan, on promotion and publicity.

There were four addresses: Bishop Emrich of Michigan presented a program for future work of the province; Professor Salmon of Kenyon gave an interpretation of the work of Bishop Philander Chase, one of the great leaders of the Church more than a century ago; President Chalmers of Kenyon who spoke on higher education in which he pointed out the neglect of the spiritual side of life. The Presiding Bishop also addressed the synod on the national and overseas work of the Church.

Bishop Ivins of Milwaukee ended his two terms as president, with Bishop Page of Northern Michigan elected to serve for the next three years.

#### INTERFAITH STUDY ON WAR HELD LIKELY

★ An interfaith study dealing with the moral implications of modern warfare was seen by Bishop Angus Dun of Washington, as likely to develop from the first formal meeting of the commission of Christian scholars. The commission was appointed last March by the Federal Council of Churches to deal with the moral perplexities of Christian conscience in modern war. Bishop Dun is chairman of the twenty-member group.

In a statement issued at the close of the two-day meeting, Bishop Dun said: "If principles mutually agreed upon are discovered in interfaith consultation, the commission has been empowered by the executive committee of the Federal Council to issue its findings jointly with similarly appointed scholars of other faiths, presumably meaning of the Roman Catholic Church and of the Jewish community."

Bishop Dun also stressed in his statement that "the Korean

struggle and the threat of a global war give a new urgency" to the aims of the commission.

"Under United Nations' auspices we are engaged in a bloody struggle in Korea which we seek to maintain as a police action," he said. "The weapons we feel compelled to use are bringing ruin to the very people we seek to rescue from aggression. The dread of a global war darkens the lives of men in Europe and Asia and the United States. In that situation there will be many who will feel that the hard political realities overshadow and render almost irrelevant the question as to what weapon we shall use or make ready to use in the ultimate eventualities. Yet our situation only faces us more actually with the searching moral issues which have been referred to us. It also gives urgency to our search for any word which may be granted us."

#### CONSENT IS WITHHELD BY MASSACHUSETTS

★ The standing committee of Massachusetts has withheld consent to the consecration of the Rev. David E. Richards as suffragan bishop of Albany. Ac-



**PHILIP F. McNAIRY** is the new Dean of St. Paul's Cathedral, Buffalo

tion was based on the dictatorial way in which the nomination is reported to have been made and does not reflect upon the character or ability of Mr. Richards. Similar action was taken some time ago by the standing committee of Alabama.

### PACIFIST FELLOWSHIP HAS MEETING

★ Canon Charles E. Raven of Oxford, England, was the headliner at the meeting of the Episcopal Pacifist Fellowship, held at Seabury House, September 12-15. "Europe," he declared, "is not in a position to stand six weeks of global war." No one in Britain, he said, has a notion of what the U. S. is going to do but they do know that the future of the world depends on the U. S. He also expressed the opinion that another full scale war would likely see all of Asia against the West.

Canon Raven's advice to Americans was not to be morbidly concerned about what other peoples think of us. Our fear of Communism, he declared, cannot justify the remedies we tend to employ, and he also expressed the opinion that another global war will communize Britain.

Other speakers were the Rev. John Nevin Sayre, director of the Fellowship of Reconciliation; Rev. William K. Russell of Brooklyn; Rev. John Yungblut of Terrace Park, Ohio; Evelyn Eaton and the Rev. John F. Davidson of New York, with the Rev. Bradford L. Young of Manchester, N. H., serving as chaplain.

### YOUTH LEADERS MEET IN HARTFORD

★ Officers and advisors of the young people's fellowship of the diocese of Connecticut met at Christ Church Cathedral, Hartford, September 23rd to discuss the national youth program. In addition to round table discussions, there was an address on the work of the Church Army by Cadet A. T. Patience who has just finished field missionary work in Montana.

### TEACHERS CONFER IN DETROIT

★ Fifty teachers and workers in the public schools of Detroit were present at a communion service at St. Paul's Cathedral, September 16th. After the service they had breakfast, with an address by Bishop Hubbard in which he stressed the opportunity they have to advance programs in Christian education, particularly by serving as teachers in Sunday schools.

### EXCHANGE VISITS COME TO END

★ Canon Arthur H. Hayden of Warwick, England, sailed for home on September 14, after having been in charge of the Church of the Holy Cross, North Plainfield, N. J., since March. On the same day Canon Robert Gribbon and his family sailed from England after serving the Coventry parish as an exchange with Canon Hayden.

Both men found the experience very pleasant and profitable.

"I've never once felt like a foreigner," the Canon told reporters, "and it has been quite easy for me to drop into the life of the Episcopal Church. Gribbon has written many times that he found the same friendliness in

Warwick that I have found here."

He added that his wife and twenty-three-year old daughter found housekeeping in the U. S. much easier than in England.

### Y. C. S. SECRETARY IN LONG ISLAND

★ Mrs. Charles S. Monroe is the acting executive for the Long Island Youth Consultation Service, loaned by the national office. She is the daughter of the late Archbishop Derwyn T. Owen of Toronto. Her job is chiefly to work with the board on long range planning. Two new staff members are Miss Rose Lawrence, recently with the home service of the Red Cross, and Mrs. Annie Humphries who has worked with children and adolescents in various agencies.

### MISSIONS ARE HELD IN RHODE ISLAND

★ A one-week mission in nearly every parish of Rhode Island is being held September 24-October 8th. Bishops from other dioceses taking part are the Presiding Bishop, Lawrence of Western Mass.; Scaife of Western New York; Sawyer of Erie; Ludlow of Newark; Mallett of Northern Indiana; Demby, retired suffragan of Arkansas.



VARIOUS MISSION fields were represented when these young ladies staged a pageant at St. John's, Tallahassee, Florida

## CONFERENCE ON YOUTH WORK

★ Thirty clergy and young people from the dioceses of New York and Albany participated in a special experimental conference at Peekskill, September 6-8. Under the auspices and general direction of the division of youth, young people who serve as members of the national youth commission guided the discussions and sessions of this experimental conference.

Since the needs and concerns of young people are of primary concern to the Church it was felt that some pattern might be worked out where young people and clergy in conference together could plan for youth work in their own parishes and missions. The chairman and secretary of the national youth commission, Lindley Hartwell of Burlington, Vt., and Nancy Miller of Dover, N. H., Alma Schelle of New York, provincial representative and Harold Wright of Boston, member-at-large, led the sessions and panel discussions with the Rev. Meredith Wood, member of the National Council's division of youth, the Rev. Robert R. Spears of Auburn, N. Y., provincial adult representative on the national youth commission and Miss Mary Margaret Brace, acting executive secretary of the division of youth, acting as adult consultants.

After an introduction to the conference by Miss Brace, Lindley Hartwell acted as chairman of a discussion of the united movement of the Church's youth and its accomplishments and needs in the dioceses involved. A panel discussion led by Harold Wright discussed the problems and needs of youth. A lively discussion followed which brought to the fore many of the most common areas of tension between youth and adults. Separate discussion groups met with youth chairmen to discuss program materials and how they are useful in parishes of varying sizes. Reporting showed that much can be done in consulta-

tion with young people themselves to develop and enrich the average youth program.

The Rev. John Heuss, director of the department of Christian education, who is responsible for youth work in the Church, directed a final evaluation session.

## VISITING DELEGATES FOR CONVENTION

★ According to a statement from the National Council offices, the Episcopal Church is entitled to 203 visiting delegates to the constituting convention of the National Council of the Churches of Christ in the U. S. A., to be held in Cleveland, Ohio, November 28, 29, 30 and December 1, 1950. Such "visiting delegates" will be entitled to attend all the sessions, but will have no voting privileges. Each will pay his own registration fee of \$5.00.

A member of the Episcopal Church who desires to be certified as a visiting delegate should send an application to the Rev. C. Rankin Barnes, secretary of the National Council, 281 Fourth Ave., New York 10, N. Y., enclosing therewith a letter of recommendation from his rector, which must include a specific statement that the applicant is a member of this Church in good standing. To such applicants Barnes will then mail the proper credentials with instructions as to where to send the registration fee.

## THIRD PROVINCE SYNOD

★ The synod of the province of Washington is to be held at St. Matthew's, Wheeling, W. Va., October 17-19. Prof. Norman Pittenger is to speak on the Church's opportunity; Bishop Hart of Pennsylvania, on inter-Church cooperation; Bishop Pardue of Pittsburgh on spiritual development and evangelism. Also a feature of the meeting will be a joint session of the various organizations attending when Prof. George F. Thomas will deal with the same subject he presented in his Witness ar-

ticle in Lent: "The challenge to Christianity of humanism, secularism and communism."

The address at the banquet will be by Ted Gannoway of New York, and at the final session a number of speakers will deal with various subjects connected with marriage and the family, with Judge Charles P. Wilhelm of the judicial circuit of West Virginia presiding. Bishop Cameron J. Davis, chairman of the committee on the marriage canon will report on how the present canon is working; Chaplain Robert Morris of the Episcopal Hospital, Philadelphia will speak on the Christian family; Prof. Reuel Howe of Virginia Seminary will deal with preparation for Christian marriage, and Bishop W. C. Campbell, coadjutor of West Virginia, will speak on the holy communion prior to the ceremony.

## THE PICTURE ON THE COVER

★ When the new parish house of St. Gabriel's, East Detroit, was dedicated earlier this year it featured a large cross. The cover picture is of the youthful rector, John Porter, hanging it. Modern prefabricated techniques, modified and adapted to the assembly line method, were used, and a large part of the labor was given by men of the parish and other parishes of the diocese, notably Trinity, St. Clair Shores and Christ Church, Cranbrook. The total cost was about \$37,000.

## CENTRAL NEW YORK LAYMEN MEET

★ Vestries of the 139 parishes and missions of Central New York attended one of a series of ten meetings that started September 17. At each either Bishop Peabody or Bishop Higley presented the problem and needs of the diocese and of the national Church. Meetings were held at Watertown, Rome, Utica, Oswego, Syracuse, Elmira, Binghamton, Moravia, Auburn and Norwich.

# EDITORIALS

## Win the War Now

**I**N "Thus Spake Zarathustra" Nietzsche wrote, "To stand in the midst of this sorry scheme of things and not to question, not to tremble with delight and desire in questioning—that is what I call contemptible." He was right, and we offer in this editorial an issue which we should all be questioning. Interest in world government gathers momentum and adherents in many parts of the world each day. But whatever may be our opinion of it we are sure of this one thing: to think is not enough. If we believe in peace the time has come to act. It is up to those who oppose world government to offer an alternative way out of our tragic difficulties—and act on it. Those who are convinced that world government is the only solution are acting. It is trite to remark that we all "believe" in peace of course! But Jesus did not say, "Blessed are the peace-wishers" or even "Blessed are the peace-prayerers." His words are a challenge that cannot be dodged: "Blessed are the peace-makers." Every avowed Christian should not only be thinking about peace, wishing for peace or praying for peace; he should be working actively for peace. As Supreme Court Justice William O. Douglas, vice-president of the United World Federalists recently stated, "We are the soldiers of the next war; if we win now we will not have to fight."

Jesus' mandate, taken from the Old Testament, "Thou shalt love thy neighbor as thyself" has, in our generation, moved from its tacit acceptance among Christians as a desirable ideal to a sine qua non of existence on this planet. There is no doubt that he promulgated it as the inflexible law of life: throughout the ages his followers received it as a pious aspiration, not denying its validity but doing little to accede to it. Only a few saw it as the relentless and absolute order of the universe. Within recent years it has received dramatic and inescapable emphasis as the

latter through two related happenings. The first is the shrinkage of the earth because of the increasing interdependence of its inhabitants, due to the growth of modern communication and commerce. The second is the incredible and diabolic power that man has developed for mutual destruction.

In spite of this obvious demonstration of the compulsion of the second commandment (and the last two "world" wars were devastating proofs of its validity) there are still many people who are reluctant to acknowledge it. They fail to see that "one world or none" is but a paraphrase of his

words. Strangely enough, professed followers of the prophet of Nazareth (and adherents of the Hebrew Scriptures) are largely unaware that they are engaged in an abortive attempt to refute him. World government is, basically, a religious issue.

### Sovereignty

**T**HE main charge brought against it by its opponents is that it would mean the sacrifice of our "sovereignty" as a nation. The answer is—complete agreement. With the further assertion that no progress, either in the individual or in the group, has ever been made except sovereignty has been sacrificed.

So prevalent is the objection, and so obtuse are those who set it forth, that one must reduce one's reasoning to the simplest terms. Sovereignty is defined by the dictionary as "the state of exercising or possessing supreme jurisdiction or power." In other words, the right to do as one pleases.

The baby attempts to exercise sovereignty but he soon, if he is wise, learns that it is futile. Some adults never learn and we say, pittingly or disparagingly, that they suffer from adult-infantilism. But the vast majority of human beings find by trial and error that they must give up their individual sovereignty if they are to live in this world with any degree of satisfaction—or even to live. Indeed the great majority of those who read these lines are alive today because they, and their

## ★ "QUOTES"

**A**Lmighty God from whom all thoughts of truth and peace proceed: Guide, we pray thee, with thy strong and peaceful wisdom, those who take counsel for the nations of the earth in the United Nations. And that we may worthily support them, deliver all thy people from selfishness and false ambitions. Grant that we may prepare our minds through study, our hearts through compassion and our souls through prayer and sacrament for a new world in which justice shall be assured to all and in which peace shall be enduring, through Jesus Christ our Lord. Amen.

—Forward, Trinity, 1950

★

forebears, have given up a large degree of sovereignty. We are familiar with the process in history, so grudgingly and hardly learned. From the family through the village, the tribe, the city-state, the nation, the undeviating story has been the same: relinquish your sovereignty to a larger group or your chances for survival are almost nil. Yes, we are familiar with the re-iterated saga, but we face the next and inevitable step—the sacrifice of national sovereignty—with the same doltish lack of vision that was the mark of many of our ancestors. But, fortunately, not of all—or we would not be here. Some did learn and act on the law; that there is no assurance of freedom, of security or even of life save through the law of definite circumscribing of sovereignty. As Emery Reves in “The Anatomy of Peace” has put it so well, “The day the first legal imposition was forced upon man was the greatest day in history: that day freedom was born.”

One could go on to demonstrate this in every area of life. If we had been born, for example, two hundred years ago perhaps less than a third of us would have survived to maturity. Most would have died at birth; the others would have had only a comparatively few years of existence. Plagues, pestilences and diseases now conquerable would have swept them away like flies. The science of medicine, with its increasing knowledge of sanitation, of bodily processes, of the germ theory of disease emerged gradually and bit by bit took away man's sovereignty. It discovered laws, the ruling power enforced them; men were denied the right to do as they pleased and, in return, were given—life.

#### A Religious Problem

**W**HAT should not have to be made clear is that, be it in man's own soul or in his relationship with other men, in giving up his sovereignty he is not surrendering without return; he gains a far greater good, he achieves something he did not possess before. So Christ insisted.

One further thing needs to be pointed out. Those who passionately rush to defend their nation's sovereignty, the right to possess armament and to declare war (which is the only issue here considered) are curiously blind to the fact that they are exercising themselves to defend something that is non-existent! There has been no more tragic illusion and myth than that of the self-determination of nations. For we, as a nation, are subject not only to our own will but to the wills and determinations of other nations. Can one be so credulous as to imagine that our decision to enter the last war was formulated in Washington—the decision of a sovereign nation? Alas, the decision was made some time before in

Berlin and Tokyo—with the resultant chain reaction. Does anyone really believe that out of a budget of billions we are eagerly spending a very large part for destructive purposes simply because we have decided to do so of our own uninfluenced free will? Far from it; we are forced so to waste our substance because, rightly or wrongly, those who control our national destiny are themselves controlled by what happens in Moscow.

World government is basically a religious problem on at least two counts. One because it is a realistic attempt to find a solution to this world's immediate and appalling problem of sheer survival. If it is not realistic then Christ was a silly, deluded and impractical dreamer—and he should be rejected as such, frankly and finally. Second, because it accepts, as did the founder of Christianity, the fundamental unequivocal premise of the unity of the world; “that ye all may be one, as I and my Father are one.” Jesus stated in effect; Thou shalt love thy neighbor equals the sacrifice of sovereignty, equals the achievement of security, freedom and peace.

Such is the law. “The moving finger writes; and, having writ, moves on.” Inexorable it is and glorious we can make it.

## Going Off Half-Cocked

BY

CORWIN ROACH

Dean of Bexley Hall

Render account for every careless word.—Mt. 12:36

**T**HE tongue is a trigger. It is a human failing to go off half-cocked, to talk carelessly and thoughtlessly. The world's worst excuse among men who use firearms is to say, “I didn't know it was loaded.” The first thing a novice is taught is to handle weapons with care, for more people have been hurt by guns that were not loaded than the reverse. Similarly, more damage has been done by careless words than by speech which was meant to be malicious. Every word we utter is loaded. It has power to do good or evil. There is no such thing as an “idle word” in our ordinary modern sense of that term and our new translation has rightly changed the qualifying adjective. Words are like bullets. They make their impact whether we mean them to or not. They are boomerangs which bring back the blessing or the curse with which we dispatched them on their way. The next time we are tempted to go off half-cocked, to be quick on the trigger, let us stop and consider the high potency of the weapon we are using. Jesus tells us we shall be asked to give account for the way we have handled it.

# Holy Communion Is Sedition

BY

CHAD WALSH

Contributing Editor of *The Witness*

## PART ONE

**T**HE very abnormal period of history in which we are living began as long ago as the Renaissance. It is clearly mirrored in Shakespeare's tragedies, where such ruthless and lonely characters as Macbeth defy heaven and earth in order to fulfill their ambitions. Century by century the philosophy of rugged individualism and devil take the hindmost continued to develop, until it reached its full flowering in the nineteenth century.

It is true that the unsavory pill was skilfully sugar-coated. We were assured by the philosophers of rugged individualism that it would all be for the best; that if everyone looked out for Number One, the earthly paradise would automatically arrive. Today the jig is up. History has taught us the hard way that every-man-for-himself leads not to Utopia but to anarchy, and anarchy leads to tyranny—whether of big business or big government.

The world is at last waking up to a fact it had forgotten during several centuries of hectic looking out for Number One. This fact is that each of us is dependent on everyone else; that no one can live completely for himself without ultimately transforming society into anarchy.

Some of the remedies are worse than the disease. Fascism and Communism, for all their differences, try to cure the evils of irresponsible individualism by abolishing the individual. The individual becomes part of a jelly-like mass, with no meaning apart from society. He loses his soul, and by the time the propagandists get done with him they have also pocketed his mind.

The Fascist and Communist solutions are wrong, but the problem remains—how to get rid of unbridled individual selfishness without abolishing the individual. If the problem isn't solved in the right way, the Fascists or Communists will solve it their way.

One can see this quest for a solution most clearly in England and the Scandinavian countries. Unbridled capitalism of the old-fashioned dog-eat-dog and charge all-the-traffic-will-bear variety is obviously dead there. But the masses of the people do not want Communism. They

want some system that will insure the good of society while leaving the individual an individual; that will make it possible for individuals to co-operate freely for the good of society without becoming regimented sleepwalkers.

### Discovering the Church

**W**HAT has all this to do with Holy Communion? Very much indeed. Nothing in Christianity is a neat flower garden, hedged off from the crude realities of life. And I believe that the political tendency I have just mentioned—the quest for a solution that is neither rugged individualism nor totalitarianism—is closely connected with two trends now discernable in many Christian denominations.

The first of the trends is a rediscovery of what the word "Church" means. During the individualistic nineteenth century, religion often degenerated into private piety. "The flight of the alone to the Alone" was a favorite phrase. The Church was commonly thought of as a voluntary association of nice people who, for no particular reason, met to pay their respects to God, when they could just as well have worshipped God in the privacy of their own living rooms.

Today the leaders of almost every denomination are rediscovering what St. Paul meant by the word "Church." They are finding that Christianity was social from the beginning, and that the Church, as pictured in the New Testament, was much more than a voluntary association of people who think it nice to meet together once a week—that it was more than an organization to finance missionary activities, find funds for the minister's salary, and provide facilities for guild meetings. The Church—the real Church—can be describe only in the language of biology. It is not an organization but an organism. It has a life of its own which is greater than the combined lives of its members. Christ is the head of the Church, and each of us is a "member" or organ of it. We are, so to speak, the legs and arms and nose and mouth of the mystical body of Christ.

In the Church, as thus conceived, we have one place where we get some faint idea of how individualism and the needs of the group can be reconciled. The hand and the eye have very different functions, but they are not competitive: each complements the other. And the hand and

the eye do not lose individuality by being parts of the same body—rather, they would lose their individual functions if separated from the body.

The second thing that is being rediscovered in many denominations is the supreme importance of Holy Communion. In the Episcopal Church, this rediscovery began a little over a century ago. The liturgical movement in the Roman Catholic Church, led largely by the Benedictines, is beginning to get results; “mass without communions” is becoming less frequent than formerly, and in many parishes the people are being encouraged to receive communion as often as possible.

Even in the Protestant Churches one finds here and there strong indications that a new appreciation is developing, and a realization that the rule of four times a year is a starvation diet. There is a liturgical movement among the Lutherans of Sweden and Germany, and in Scotland the Iona movement of the Church of Scotland advocates Holy Communion as the usual Sunday service.

It seems clear that the new appreciation of Holy Communion is closely linked with the renewed understanding of the nature of the Church. Holy Communion is at the same time the most effective symbol of the nature of the Church, and one of the most powerful aids toward nourishing the life of the Church and making it what it should be. In other words, Holy Communion is both a symbol and a means—a means for changing the symbol into a reality.

### The Social Implications

**F**OR my present purposes I shall not concern myself with the theological minutiae of the sacrament. I assume that all schools of thought would agree that in Holy Communion Christ is as objectively present as if we saw him with our own eyes, and that in receiving the sacrament we are given spiritual strength that defies the power of logical analysis. But here I am thinking mainly of the social implications.

If you were a native of some South Sea island, and were being initiated into Christianity, the sacrament of Holy Communion would strike you as an odd thing. It would seem much ado about very little. This feeling would be accentuated if someone explained to you that bread and wine were the common food and drink among the Jews in the time of Christ—that he had deliberately chosen the most commonplace things.

The implication is clear. Holy Communion signifies that Christ is interested in the most everyday things of life. He is interested in the activities of the butcher, the baker, the assembly lines worker, the banker, and the farmer. And he does not turn up his nose at the material world.

Instead, he transforms it by using it for his own purposes. This banishes any idea that Christianity is a purely “spiritual” religion; it is as spiritual as God and as concrete and material as the physical universe of stars, planets, human bodies, bread, and wine.

The next thing to note about Holy Communion is that it is an abbreviated meal. Very abbreviated, it is true, and not sufficient to keep body and soul together. But the bread and wine at least symbolize a whole meal. And we do not ordinarily eat meals with people we hate, or whom we hold in contempt. Therefore, when we go to the communion rail and receive our tiny portions of bread and wine we are sharing a meal with the other people in church and with Christians everywhere. By implication we are saying either that we regard our fellow partakers as friends, or at least that we know we ought to regard them as friends.

In any parish, there will be some people who are relatively wealthy, others who are relatively poor. There will also be a wide variety of occupations. Ideally (though, alas, rarely in the Episcopal Church) there should also be a wide variety of races: Negroes and Chinese kneeling beside Anglo-Saxons and Italians. But all these differences, which loom so large on the city streets, are swallowed up in the simple act of sharing a meal together.

This is a meal we do not receive as a right. We receive it as a privilege. The privilege is granted us not because we are wonderful people but because God is merciful and loving. No wonder that we kneel to meet him. Rich or poor, stupid or intelligent, black or white, we kneel in token both of our weakness and our sinfulness.

But before we kneel at the rail, we all join in the general confession—“We acknowledge and bewail our manifold sins and wickedness . . .” It is noteworthy that the rubrics of the Prayer Book give us no option about saying the confession.

This raises an interesting point. If mankind were divided into two classes, the invariably good and the invariably bad, it would be dishonest and hypocritical for the good people to kneel and confess sinfulness of which they are not guilty. However, the authors of the Prayer Book were shrewd psychologists as well as sound theologians. They knew that no human being can go a single day without committing sins of either commission or omission, and that—in addition to specific sins—there is constantly in each of us a rebellious spirit toward God which results from original sin. The danger of hypocrisy seems purely theoretical.

Therefore, when the members of the Church come to Holy Communion, they have at least two

things in common. They are partaking of a meal together, which is a symbol of friendship and love. And they are sinners and say so.

All of this has a strong bearing on the problems of society, as I hope to make clear next time.

## Authority of the Bible

BY

LOUIS WALLIS

**T**HE Bible is authoritative for us because it is based upon the moral law, which is an expression of the universe just like the law of gravitation. If the Bible merely told us about God as a kind of abstract person or power without any relation to morality and social justice, it would not have the authority and prestige that it actually does have. And thus the true approach to the subject is given by the Psalmist: "Clouds and darkness are round about him. But justice and righteousness are the foundation of his throne."

In the days when the Bible was being written, the world was ruled by big, wicked cities which were surrounded by high walls of stone. Some of these places were Babylon, Ninevah, Damascus, Tyre, and Sidon. They were centers of immorality and social injustice which found a symbol in the gods of heathenism. Specially interesting to readers of the Bible are two of these ancient cities. One was called "Shechem"; and it lay in a valley among the hills of central Canaan. The Hebrew clans that entered the country from the desert had to destroy Shechem in a torrent of blood and fire before they could form a simple backwoods monarchy under Saul ben Kish.

The other city was in the hills of southern Canaan; and we read about it with something of a shock in a very ancient source which is unfamiliar to most Christians and Jews. "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out. But the Jebusites dwell with the children of Judah at Jerusalem unto this day." That the influence of this unconquered pagan city was very corrupt, is pointed out by the prophet Ezekiel: "Thus saith Jehovah to Jerusalem, thy birth and thy nativity are of the land of Canaan. Thy father was an Amorite and thy mother a Hittite." Ezekiel condemns Jerusalem for every kind of sin, including the practice of immorality, unjust treatment of the poor and needy, and the worship of heathen gods. Jerusalem appears in the book of Luke as a city that killed the Hebrew prophets and stoned those that were sent unto her.

## Jerusalem in Hebrew History

**T**HE children of Judah, led by a chieftain, David ben Jesse, forced their way into Jerusalem by secret passage and captured a fort called "Zion," overlooking the city. Going out from there, David subjugated the nearby peoples of Edom, Moab, and Syria, all of whom became slaves to the house of David. And in the meanwhile, the Hebrew clans in the central Canaanite hills, once ruled by Saul, passed under the yoke of Jerusalem. David allied himself with the great, heathen cities of Tyre and Sidon; and presently the people of Saul's old kingdom were levied upon for labor-gangs to construct a series of huge, expensive, and sumptuous buildings in Jerusalem.

But in time the central highlands rose in rebellion, saying, "What portion have we in David? And there was none that followed the house of David but the tribe of Judah only. And the cause was from Jehovah, that he might perform his saying which Jehovah spake by the prophet Ahijah." A war party soon arose, however, in the central hills, and built a great, fortified city called "Samaria." The military party followed the policy of David in making alliance with heathen, Baal-worshipping Tyre and Sidon. So there were now two Hebrew kingdoms in Canaan—the little kingdom of Judah in the south, ruled by Jerusalem, and the big kingdom in the center of Canaan, ruled by the great, walled city of Samaria.

## Prophets Against Metropolitan Corruption

**T**HE prophets were mostly from little country villages. Their standpoint was that of the clan-brotherhood in bitter antagonism to city corruption, immorality, and social injustice. The wealthy classes in Jerusalem and Samaria reached out and absorbed the houses and lands of the peasantry in the rural districts. And so the prophets were against the capitals of both Hebrew kingdoms. Thus, the book of the village prophet Micah is headlined as follows: "The word of Jehovah that came to Micah concerning Samaria and Jerusalem: What is the transgression of Jacob? Is it not Samaria? And what are the heathen altars of Judah? Are they not in Jerusalem?"

Jehovah was the god of the poor and needy. His worship centered originally in the wilderness and in rural villages. The prophets of Jehovah opposed Baal-worship, not primarily because Baal had no physical existence, but because of what Baalism represented or symbolized. Baal and the other heathen gods, whose cults flourished when the Bible was being written, were the gods of the

wealthy in the walled cities. And unless we understand the opposition between the big cities and the country villages, we cannot fully grasp the meaning of the Biblical struggle against immorality and social injustice.

The moral law runs like an invisible thread through Hebrew history and the Bible. It resembles the mysterious "radio-beam" which is available to the driver of the air plane as a guide through darkness and storm. He can find the beam by searching for it with his instruments; and we can likewise find the moral law running through the Old Testament into the New Testament. Sociological and economic research illuminate the Bible, and bring the sacrifice of Jesus into still clearer light.

This article has been republished as a pamphlet for free distribution, giving Biblical references and also explanations of passages not usually considered by readers of the Bible. Write Dr. Wallis at Forest Hills, Long Island, N. Y.

## Spirit in the Inner Man

BY

JOSEPH WITTKOFSKI

Rector of St. Mary's, Charleroi, Penna.

**A**N honest survey of Christian history must show that the Church has contributed much to the welfare of humanity but the same outline must likewise confess the fact that the Church has generally failed to infiltrate the abysmal depths of human personalities. The failure of Christian people to behave like Christians is the most baffling problem which we find in the past two thousand years of history. It is true that from time to time we do meet a person who is completely Christian in thought, word, and deed, but among the countless millions of Christians, these people are probably numbered among the thousands. There is an urgency today which demands an answer. Why have Christian people largely failed to live up to their profession?

In his discerning letter to the Colossians, St. Paul tells us that God "hath delivered us from the power of darkness, and hath transplanted us into the kingdom of his dear son." Actual experience, however, demonstrates that the average Christian has not been transplanted, or at least is totally unaware of any such transplanting. On the whole, our Church people are as worldly minded as are their neighbors who do not go to church. In our distant mission fields, it is often said that the greatest obstacle to the advancement of Christianity consists in those Christians who have contact with the natives. Now that the whole wide world has again become a vast missionary region, it is obvious that Christians them-

selves are often the impediment in the way of the Church's general progress.

The most pressing need of our times is the real and genuine conversion of all Church people. Upon careful analysis, it cannot be said that the vast numbers of Christian people are not intelligent nor do they possess ill wills. Very many strenuously endeavor to reach the stature which our Lord intends but very often they make miserable failures of their lives. They study and after a fashion they pray but they cannot fully develop the mind of Christ within themselves. They may even become very intelligent Christians but they cannot make their Christianity take complete possession of their personalities. It appears, in many of these cases, that the higher part of the human brain, or the cortex, may be somewhat influenced and transplanted, but the lower level of the brain, or the thalamus, remains largely unregenerate.

The thalamus, situated at the base of the brain, is a very important way-station for the reception of the impulses from our senses. The impressions may be integrated in the thalamus, or the sensations may be passed on to the more conscious cortical brain. As a result of a hurried thalamic integration, on the spur of the moment, we may be unkind to people. When we take time to consider our actions, or our response is reviewed by the cortical brain, we are usually sorry. The law recognizes this fact when it makes a distinction between deliberate murder and killing in which there was no premeditation. Our ladies also appreciate this distinction. By instinct, they know that people do not refer their sensations to the cortical brain. For example, they use perfume to give the impression of sweetness and of daintiness. If we refer the sensations that we perceive in the presence of these lovely ones to the cortex, we readily see that there is no real connection between a little bit of perfume and sweetness and daintiness. Since we commonly permit the integration of our sensations to take place in the thalamus, we fall victims to the feminine wiles.

It would likely be correct to say that many followers of Christ are cortical Christians and at least in a measure they are thalamic pagans. In their fully conscious activities, these people may earnestly strive to live their religion, but the subliminal faculties below the cortex remain untamed. Since the thalamus is usually the culprit in human personalities, the great work of the Church in the modern world is the transplanting of the lower human faculties from the power of darkness into the present moment of eternity.

### Christian Virtues

**T**HE Christian behavior pattern, outlined by our Lord, is in large part based upon the proper conditioning of the human thalamus and of the related subconscious faculties. The reasoning of the human cortex does not necessarily have an abiding effect upon personality, but the orientation of the sluggish thalamus produces a lasting change. Jesus constantly placed his major emphasis upon the conditioning of the heart which we have come to interpret as the lower brain faculties. In the Sermon on the Mount, the disciple of Christ is described as one who is poor in spirit, who mourns, who is meek, who seeks after honest living, who is full of mercy, who is pure of heart, who strives for harmony in the world, and who is ready to suffer for his convictions of the right. All of these qualifications refer to basic attitudes in a human personality.

Christian behavior begins in poverty of spirit. Inborn human pride is the foremost obstacle against the formation of an enduring Christianity. We are prone to assume that our good qualities arise from ourselves. Any degree of such pride will fast close the doors to the development of a complete Christian character. Pride is like plantain in a lawn. Unless the plantain is continually rooted out, it will destroy the whole lawn. In all of his teaching, our Saviour endeavored to inculcate the necessity of humility. We have come forth from God, we exist by his present power, and our eternal destiny remains in the Godhead. As we assimilate these truths, we begin to become poor in spirit.

The Christian must be able and willing to share the sorrows of all other people. We usually cannot bear the little unhappiness and disappointments in our individual lives. To avoid sharing the afflictions of other people, we go out of our way. But there is no possible isolation for the sincere Christian.

Meekness is often confused with humility. As humility consists in poverty of spirit, so meekness is a confident dependence upon God. The human organism that has been totally transplanted into the new-eternity is aware that God will completely care for it. Such a one does not place his security in his own efforts. He understands that he possesses a security above his deserving.

The pursuit of wholesome and honest living should be the goal of all Christian activity. Fundamentally, this is an attitude of never taking unjust advantage of others. A basic evil in the worldly social pattern is that damnable cleverness which is often considered to be smart business. Society continually finds itself infiltrated with various forms of cheating. In business, in poli-

tics, and in other social activities, right and honest action often has very little opportunity when placed over against expediency.

Mercy is often considered to be a type of feminine weakness. In the letter to the Ephesians, St. Paul urges his readers to "be kind one to another, tenderhearted, forgiving one another." Among the multitudes of Christian people, there are really very few who have a sincere pity for all of their neighbors. Mercifulness is usually considered to be impractical and unintelligent.

### Pureness of Heart

**P**ureness of heart is a little appreciated attribute of human living on the higher plane of existence. In the strict intellectual and prevalent Christianity, some slight emotional affection may be found for God. This, however, is limited by the selfishness of the creatures. Ordinarily, human hearts are divided, that is, their affections are mixed or impure. The heart of man must completely rest in God and, through him, it is obliged to love his creation. A continual checking is required to develop this necessary purity of heart.

In dealing with others, the Christianized personality strives to create peace and harmony in the world. In the purely natural life apart from God, it pays the individual to keep the world around him in a turmoil. If every one else can be placed in a disordered state, it is possible to concentrate better upon the building of one's own interest. This often becomes the strategy of rugged individualism. The concept of the mystical body of Christ requires that each Christian recognizes that he is part of the one whole.

Finally, the Christian pattern requires a willingness to suffer for the sake of his convictions. Christian people are often fearful of ridicule. They are even ready to forfeit the gift of God if they can obtain a measure of popularity in the world of time. There can be no compromise, however, between the world of darkness and that of redeemed mankind. The Christian must be ready to suffer persecution from those who have not reached or who may never attain the kingdom of heaven.

Our Lord disdained and despised a purely intellectual and rational religion. More than the human cortex must be converted. For this reason, Jesus did not come into the world as a mere philosopher, but he also brought with him a technique to train the subliminal faculties of his followers. Intellectual activity may satisfy human pride but by itself it cannot order the functioning of the human heart. The lives of countless thousands unhappy Christian people bear witness to this fact. The Church will really come to life

again when human organisms are wholly conditioned by that cosmic apprehension which brings about the inversion of selfish personalities. In other words, humanity must find its unity in Jesus Christ who has purchased the kingdom for himself. As he is permitted to take full possession of his own, mankind will find that destructive selfishness tends to diminish.

## Christmas in September

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

**A** NEW idea, breaking the habits of our thought and making a real and lasting change in our life, is a rare event. When it comes, we may not be pleased, since we often prefer the familiar to the new.

That Christmas is a day in which our very best effort should be given to showing Jesus our great love for him and our joy at his birth may be such an idea to you.

When it really takes hold of you, it makes you dissatisfied with the usual ways of celebrating the day. What one woman did about it when it hit her is told in a leaflet published by The Witness, "Make Christmas Christian." September is the time to think and pray over what you are going to do about it. To make any change in the usual round of personal and community events takes a lot of doing and must be planned long before the event.

I suggest that you think over the following questions and make your plans in line with your answers to them:

1. Which of the special Christmas events in town really express our joy over the birth of Christ and which are just parties.
2. How much of the money we spend for Christmas cards, gifts, extra food, etc., is spent in order to bring joy to the one whose birthday it is?
3. What are you going to do about it in this Year of Our Lord, 1950?

## Now In Autumn

BY

WILLIAM P. BARNDIS

**N**OW that autumn has come church activities will be making a fresh start. Some guilds will resume their meeting after a summer recess. The Church schools will take a new lease on life. The every member canvass is just around the corner.

Many secular activities are getting steamed up anew. Schools are starting and the usual routines connected with them. Football and hunting seasons will soon be upon us. The international situation causes us some concern, and is affecting the plans of many people.

What will be the church's claim upon our lives this autumn? Each of us has only twenty-four hours a day of time—no more no less. Some of these hours are of necessity occupied in our work, but we all have some time which we can use as we choose. As church people we ought to give church matters first place in our free time. The Christian religion is vital and in it we believe is to be found salvation for the individual's ills and for those of the whole world. There is no organization or activity more important than the Church.

Therefore when you are asked to do a church job this fall, think carefully and pray sincerely before you decline. It may be a God-given opportunity for you to serve him. What a mighty impact the Church would make upon every community if its people, each and every one, would with conviction and enthusiasm take part faithfully and intelligently in the Church's work! However, if you are enthusiastic don't load yourself with so many jobs that you can't do any of them well. If you are one who has been shirking and letting others do all the work, get in there and do your part. You'll enjoy it, your conscience will be clearer, and you will be taking part in the greatest enterprise in the world!

## Make Christmas Christian

What one Churchwoman did to that end is set forth in a leaflet, together with the story of what was accomplished by her gift, written by Bishop John E. Hines of Texas. This leaflet should be sent to parishioners now in order to be most effective.

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## NEWS OF OTHER CHURCHES

### METHODISTS OUST FEDERATION

Eviction of the Methodist Federation for Social Action from its tiny offices in the Methodist Building in New York was unanimously voted by the denomination's board of publication, owner of the building. The Federation, headed by the Rev. Jack McMichael, has been attacked in recent months as being too far to the left. It has been as vigorously defended by leaders and organizations of the Methodist Church. McMichael said he had learned of the action only through

press reports and that the Federation has not been given a hearing. The offices have been occupied since 1919 when the secretary was Prof. Harry F. Ward of Union Seminary.

The action was taken at a board meeting of the publishing company, held in Dallas, with 50 of the 59 members present. It was also reported at this meeting that net sales for the fiscal year ending May 31 were \$13,533,309, an all time record. It was also announced that a \$1,500,000 expansion of the agency's printing plant in Nashville would soon be completed.

### URGES EXPANSION OF WELFARE PROGRAMS

Social welfare programs must attempt to meet the total needs of the communities instead of serving only the lower income groups, it was agreed by those attending the conference of Lutheran social workers, meeting at Buffalo. It was agreed that the idea that Church welfare work is confined to handing out food and clothing is antiquated; that skilled professional workers are called upon today to do pastoral counseling, educate people in family life and child welfare, and deal with the problems of alcoholism.

A resolution directed to President Truman was passed calling upon national leaders to "establish and maintain peace in our time," with Ambrose Herring, head of the Lutheran Welfare Council of New York, stating that "we realize that it is the welfare agencies that do the work after the fighting ends."

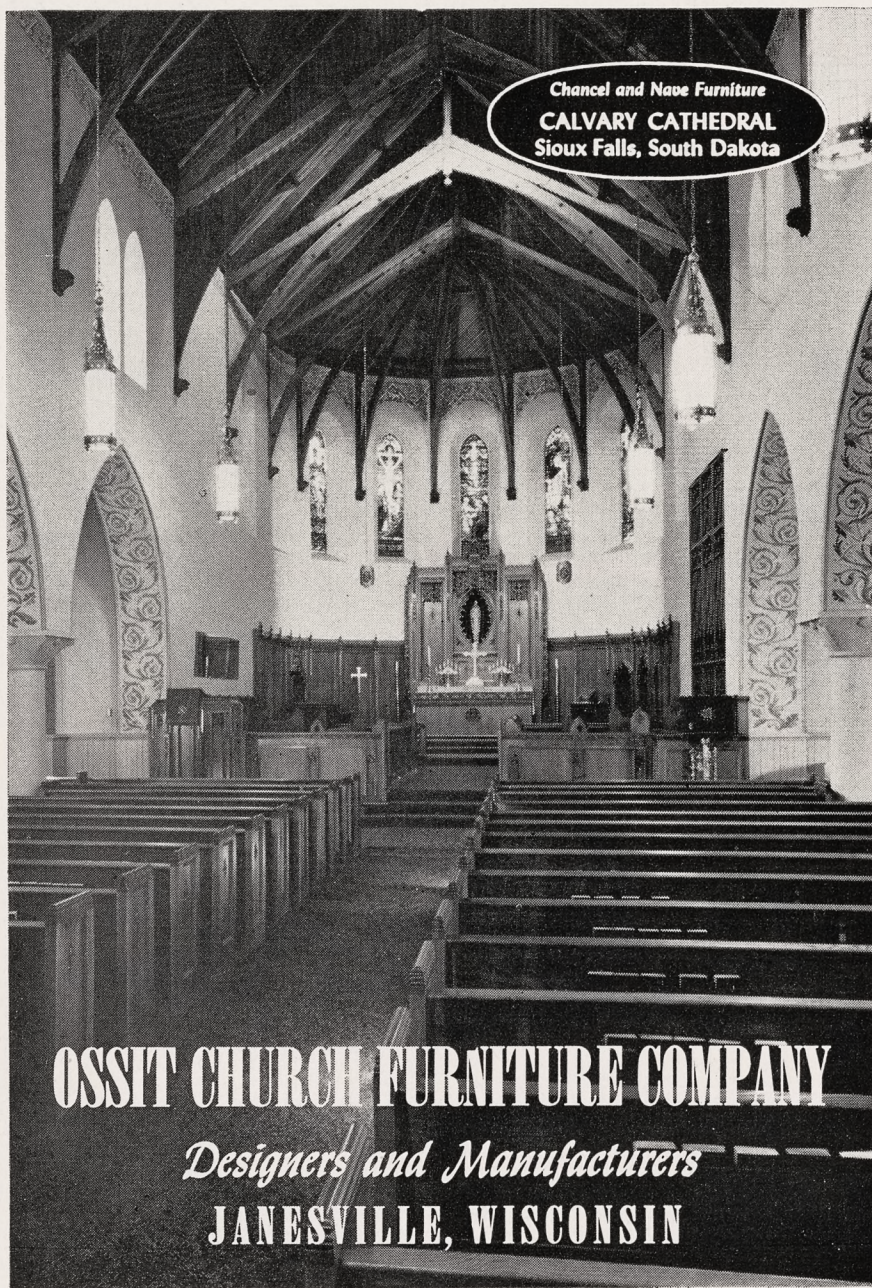
### URGES JUSTICE FOR NEGROES

Bishop W. P. Walls, Chicago, of the African M. E. Zion Church, said in Richmond, Va. that he walked the streets of this city as a "half-slave" in his own country, and called upon Negroes to seek God's help in their continuing fight against injustice. The bishop sounded the keynote for the general convention on Christian education and general assembly of Christian youth of the African M. E. Zion Church.

Bishop Walls said that for more than a century America "stood in the ranks with oppressed minorities. She was against imperialism and colonialism and fought for all the oppressed. Now for a quarter of a century or more, America has been moved into a position with strange and strangely acting allies, who have exacted of her that she defend always stagnant oppressions or new usurpations. She sheds her blood and spends her money, and when the battles are over and her friends made secure, they put the quietus on her demand for justice for small peoples . . .

"Someone says if America would only start a revolution of her own for defending the oppressed so that they could join her to aid themselves in throwing off the yoke of their oppressors, she would lift her name again into that noble tradition of helping weaker peoples to democratic freedom. She cannot do this and live forever under the scare that paints all efforts of freedom's search as Communism."

Another speaker, President Rufus E. Clement, of Atlanta University, accused the churches of being the hotbed from which the seeds of prejudice and bigotry are taken to be transplanted into all other avenues of American life.



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## NEWS OF CHURCHES OVERSEAS

### SOUTH INDIA CHURCH ADDS NEW DIOCESE

The Church of South India, inaugurated on September 27, 1947, with the union of former Anglican, Presbyterian, Reformed, Methodist and Congregational churches, enters its fourth year with a significant step forward. The third anniversary will mark the inauguration of the new diocese of Coimbatore and the installation of A. J. Appasamy as its bishop.

About 30,000 members will be added to the Church by the creation of the new diocese, 23,000 of them Congregationalists and the rest Anglicans and Methodists. As a result, the Church will represent by far the biggest single concentration of Christian forces in India. The Church has a total of 1,100,000 members served by an ordained clergy of 575 nationals and 145 foreign missionaries. Altogether it forms more than a fifth of the entire Protestant community in India.

When the Church was formed three years ago the North Tamil Church Council (Congregationalist) voted not to join. This decision was reversed by a large majority of the Council in February of this year. As a result the new diocese of Coimbatore will be created. The diocese will be inaugurated on September 27 at the Brough Memorial Church, Erode. Bishop Frank Whittaker of Medak, acting moderator of the Church will preside over the ceremonies. Bishop Lesslie Newbigin of Madura will preach the inaugural sermon. All the bishops of the Church, together with the presbyters of the new diocese and representatives of other diocese, will be present.

Following the inaugural ceremony in the morning the installation of Bishop Appasamy will take place in the evening. On the following day, the new bishop will preside over the first diocesan Council. Bishop Appasamy is perhaps the best known Indian Christian scholar at home and abroad. He studied for three years (1915-18) at the Hartford Theological Seminary, and spent another year at Harvard University where he received Masters degree. From there he went to England where his thesis on mysticism earned for him the Ph.D. degree of Oxford University.

### MARRIAGE PROPOSAL IS DEFEATED

A proposal to ban the celebration of marriages by Anglican clergymen on Ash Wednesday and between Palm Sunday and Easter eve, except for reasonable cause, was defeated, 66-58, by the lower house of the Convocation

of Canterbury. Canon F. N. Didsbury of Coventry said that he was told there was a sudden rush of marriages before April 6 because people wedded prior to that date were allowed an income tax deduction for the entire year. "We should be extremely unpopular," he said, "if we made a man pay a fine by way of income tax for the whole year by refusing marriage on a certain day."

One factor in the clergy's unwillingness to perform marriages during Holy Week was said to be the knowledge that large numbers of those who request such rites are out of sympathy with the Church and merely have religious ceremonies for convenience.

### ROMAN BISHOP HITS ANGLICAN STATEMENT

Much more than the dogma of the Assumption of the Virgin Mary keeps the Church of England and the Roman Catholic Church apart, the Most Rev. Cyril Cowderoy, Roman Catholic Bishop of Southward, declared in addressing members of a pilgrimage of the Knights of Columbus at Canterbury. Bishop Cowderoy challenged the recent statement by the Anglican Archbishops of Canterbury and York that the forthcoming proclamation by Pope Pius XII of the new dogma would deepen the rift among Christians. He said that such "protesta-

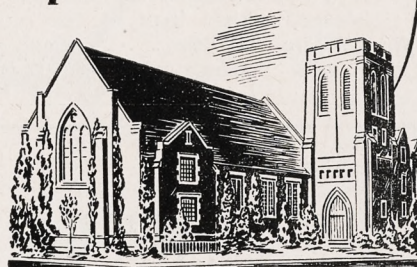
tions" did not "come with grace from the Archbishops of Canterbury and York."

It seems possible, the bishop said, to belong to the Church of England and at the same time to doubt such truths as the bodily resurrection and ascension of Christ, his virgin birth, and his divinity.

Anglicans could claim to be Christians, he added, and yet be able to accept divorce, justify artificial conception, and "speak with tolerance, if not favor, of the murder of the innocent under the name of euthanasia."

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Old Testament in the Church.** By Joseph Woods. Macmillan, \$1.75.

People often ask why lessons from the Old Testament are read in church. One obvious answer is that the New Testament is full of Old Testament quotations and allusions; another answer is that the mission of Jesus was understood both by him and by his disciples as the fulfillment of the message of the Old Testament. "The Gospel is a new thing, yet its connection with the religion of the Old Covenant is inescapable." The basic unity of the whole Bible lies in the self-revelation of God which joins both testaments together.

Mr. Woods' little book is a call to recover the importance of this central theme. "We are playing with fire if we treat the stories of Genesis as less important than our science." Undoubtedly this is a timely warning; but unless it is heeded judiciously and cautiously it can lead to the darkness of ignorance rather than to fire or light. "True criticism . . . is concerned with matters which at the

very most are mere preliminaries to proclamation . . ." "The 110th Psalm yields the meaning which Jesus gave to it, whether it was written by David or not." Such statements skip lightly over basic theological, philosophical, and historical problems. This book should be read, but it should be read with care.—R. M. Grant.

**The Gentle Infidel.** By Lawrence Schoonover. Macmillan, \$3.00.

This is a historical novel whose setting is the fall of Constantinople in 1453, when that great city ceased to be the capital of the Eastern Roman Empire and became the capital of the Osmanli Turkish Empire, and thereby in a sense the political capital of Islam. It is still, after five hundred years, a Moslem city, but it is also still the seat of one of the Eastern Christian Patriarchates.

A hundred years ago John Mason Neale, the hymnologist and ecclesiastical historian, wrote a similar story, *Theodora Phranza or the Fall of Constantinople*, writing it from the point

of view of those within the doomed city. Mr. Schoonover writes his story from the point of view of the attacking Turkish army. His hero is an Italian youth, the son of a Venetian merchant who had established himself on the Turkish side of the Strait. By guile the youth is impressed into the corps of the Janissaries, brought up as a Moslem, trained as a soldier and presently as a commander in that elite corps, and takes part in the assault on and capture of the city. There he learns of the fraud by which he was impressed into the Turkish army, meets again the Anglica of his boyish love, returns to the Christian fold, and escapes to Europe among the few who got away during the sack of the city.

Dr. Neale had an intimate acquaintance with the Byzantine historians and a profound knowledge of the religious life of the eastern Mediterranean at that time. Mr. Schoonover obviously has little knowledge of either the language or the religions of the people with whom his story is concerned, but it is an interesting enough story, pleasantly told, which has a message if it reminds us of the tragic apathy among Christian nations which made possible the city's capture.—Arthur Jeffery.

## Will Our Children's Children Owe to Us The Debt We Owe to Our Forefathers?

The greater part of the cost of educating our ministry is being met by the gifts of those who have gone before.

Unless Church people in our own day make their gifts and leave their legacies to our theological schools we shall not pass on our inheritance in Christ.

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## Youth of the Church

By JOHN BOOTY

Ex-Chairman of the  
National Youth Commission

I was sitting in the snack bar of a large metropolitan university chatting with two friends when it happened. In the middle of the room two men began struggling. Soon a mob gathered and more struggle began. At the venture of the vortex was a Communist youth, a Young Progressive youth and a member of a university gang known for its unthinking violence in defense of "Americanism."

The struggle started when a member of the gang stole a number of petitions the Communist and the Young Progressive were circulating in support of a debate between an ousted Communist professor and a faculty member. The Communist and the Young Progressive sought to retaliate.

I sat on the side lines watching with my friends. Violence, anti-democratic methods, the fascist right and the radical left swirled before us in a dark nightmare. What were we to think? What were we to do? Could we close our eyes?

This overt physical struggle is an extreme example, but it is representative of the challenge which Christian youth face in our day. It is the challenge which most Episcopalian youth chose to ignore. We try to ignore it or else unthinkingly align ourselves with the status-quo, the rigid conservation of the right.

But it seems to me that if we really believe that Christ is the Lord of all life, we cannot avoid the challenge. We must face it with our faith. And if we believe that Christ is the Lord of all life, then the Christian faith is not only concerned with individual salvation but also with the transformation of the social order. But this is meant human social justice as a reflection of God's righteousness.

All social ills, all moral and political disputes, are of vital interest to the committed Christian. This does not mean that the Church must be affiliated with one party or another, but it does mean that the Church must stand for its avowed principles and its people must enter actively into the wider struggle. It seems fair to state that if the Church had been more concerned with its right participation in the world struggle for justice, Communism might not have captured the imaginations and the spirits of the Chinese.

What is needed in our youth movement and in Christian education is more concern with justice. We need to heal the seeming split between Christianity and social concern. We

need to emphasize this now and act with vigor. This may call for social action emphases within the United Movement of the Church's Youth. It may call for the immediate establishment of a youth section of the Episcopal League for Social Action.

But whatever is done it must not be done wildly. It must be done with careful concern for our faith. It must issue out of faith. Many of us who grow more and more alarmed as we watch the world struggle and see its effects upon Christian thought and see the struggle within our own coun-

try, look and pray fervently that God may fill us and show us what to do in our dark but challenging days. We have seen the tremendously wonderful effects of Christian youth participating in the struggle. One example was seen at the Christian youth conference in 1948 when Communists met us on street corners and tried to convert us. Young people in their teens met these youth and found new strength and meaning in the Christian faith. These young people also met bigoted, narrow minded representatives of the extreme right and

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were less effective. Also at this conference a Negro delegate was refused a haircut in a YMCA barber shop. No one saw an Episcopalian come to the defense of this boy.

Methodist youth are attempting to do their part in the struggle for justice. The United Christian Youth Movement strives to uphold the principles of Christian youth in Washington. But the Episcopalians in the United Movement of the Church's Youth are largely unaware of what Bob Tesdell and UCYM are doing. Will we continue in the way of lethargy? Will we continue to deny that Christ is the Lord of all life? I pray not. William Temple's prayer concerning this might well be used by every youth group as a beginning in understanding and participating in the social adventure of the Christian Church.

"O God, the King of Righteousness, lead us, we pray Thee, in the ways of justice and of peace: inspire us to break down all tyranny and oppression, to gain for every man his due reward and from every man his due service; that each may live for all, and all may care for each, in the name of Jesus Christ."

## PEOPLE

### CLERGY CHANGES:

HOWARD S. KENNEDY, dean of the Cathedral of All Saints, Albany, N. Y., becomes rector of St. James', Chicago, October 15.

ROBERT A. WILSON, canonically of the diocese of No. Mich., has retired and is now doing pastoral calling for the cathedral in Detroit.

WALTER R. STRICKLAND, formerly vicar of All Saint's, Whalom, Mass., becomes rector of St. Matthew's, Unadilla, N. Y., Sept. 15.

CLAIRE T. CRENSHAW, formerly rector of St. Mark's, Cleveland, O., is now in charge of St. Paul's, Nyssa, Ore. He was married on August 18 to Mrs. Hilda Gorham Mouser, the ceremony being performed by Bishop

### DEATHS:

RICHARD W. TRAPNELL, 69, died Sept. 12 at his home in Wilmington, Del. He was at one time a field secretary of the National Council.

APPLETON GRANNIS, retired clergyman of Mass., died in Roanoke, Va., Sept. 12. He was rector of parishes in New Jersey, New York and Mass., and served 1939-40 as rector of the church in Rome, Italy.

AUSTIN J. ECKER, 45, rector of St. Peter's, Detroit, and chaplain of the juvenile court and the police dept., was killed in an auto accident Sept. 9.

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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.

H. J. MAINWARING  
Layman of Wollaston, Mass.

Bishop Stoney says (June 29 Witness), "We are Protestants. The Prayer Book says so, and we are pledged to abide by that."

This is curious news, and important if true.

I have carefully looked through the Prayer Book for any such statement. Where is it? On what page or pages?

In looking, I find that the legal title of the Church is "The Protestant Episcopal Church in the United States of America," and that our ecclesiastical title is "the holy Catholic Church," and that we are required to say, at every service, that we (I) believe in "the holy Catholic Church" or "One, Catholic and Apostolic Church."

Furthermore, I find that we pray that we may "die" in the communion of "the Catholic Church." (Page 317).

Besides all this, the Offices of Instruction (P. 291) in defining the Church, to which both Bishop Stoney and I belong, never once mention the word "Protestant." Instead we are taught there that "The Church . . . is Catholic; . . ."

Bishop Stoney seems to be reading into the Book of Common Prayer a notion which is not in it.

WILBUR L. CASWELL,  
Rector St. Paul's, Yonkers, N. Y.

Thank you for rescuing the Good Samaritan from its usual use as a trite admonition to help anyone we happen to meet on the road. May I humbly add a suggestion of its chief purpose, which is usually overlooked? The Samaritan had not only to walk across the road, but to leap over a deep and wide abyss of racial prejudice. Did you hear of the Methodist minister in Georgia who told the story in modern terms, of a traveling salesman rescued by a mulatto, after a Methodist bishop and a Baptist deacon had passed him by, and paid his board at the best Atlanta hotel from which the mulatto was excluded as a guest?

JOHN B. LYTE  
Rector of All Saints, Providence, R. I.

A chap, purporting to be a Mr. James Curry of All Saints', Providence, is making a tour of New England soliciting financial help from some of our clergy. During the past few days I have heard from four of the "brethren" who have been taken in.

His story in brief is that his wife died last May leaving three small children who are now living with his wife's mother in Providence. Unable to find employment in Rhode Island he claims to be seeking work wherever he finds himself to help bring the family together in that particular community. Then comes the "touch" due to his dire financial straits and the difficulty in getting employment because of failing eye-sight. He claims further to be a member of All Saints' Church and a dear personal friend of mine, telling of the great lift I gave him, financially and otherwise, when his wife died. He has been working churches both in New Hampshire and more recently in Massachusetts.

To save others, as well as myself, future embarrassment, could you give a few lines in The Witness branding this chap as a fraud and unknown to me, either as a friend or a member of All Saints' Church, Providence.

GRACE E. FRENCH  
Methodist of Portersville, Cal.

I agree with The Witness statement published in Zion's Herald, calling for negotiation through the UN to bring peace to Korea. I hope that this can be done very soon.

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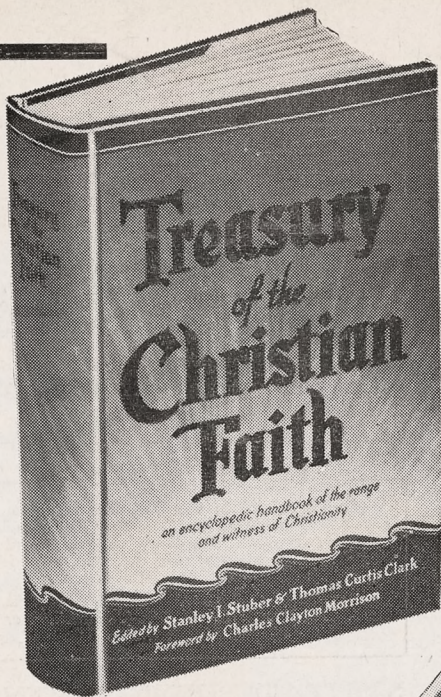
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