

THE Witness

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October 5, 1950



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FACING INTELLECTUAL DIFFICULTIES

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.

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

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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The Rev. Robert M. Baur, Assistant

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Wednesdays and Holy Days: 12 noon.

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Saturday and Holy Days, 10:30

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Rev. A. J. Miller, Rector

Sunday: 8 and 11 a. m.
Friday and Holy Days: 9:30 a. m.

—STORY OF THE WEEK—

Episcopal Delegates Appointed For Cleveland Meeting

**Convention Will Create a National Council
By Merging Ten Large Agencies**

★ When the National Council of the Churches of Christ in the U. S. A. is constituted in Cleveland, November 28-December 3, the whole Episcopal Church is vitally concerned. Presiding Bishop Henry Sherrill said recently: "The formation of the National Council of Churches in a time of world confusion and strife, is a hopeful event of vital importance. Here is proof of the great underlying spirit of co-operation among the Churches and a promise that in action together we will face the great issues and opportunities of our time."

There are 29 regularly appointed representatives of the Episcopal Church to the constituting convention, and ten alternates. In addition, the Episcopal Church is entitled to 203 visiting delegates who may witness the convention events but who are without vote. The officially appointed representatives are: Bishop Sherrill; Bishop Karl M. Block of California; Bishop Charles C. J. Carpenter of Alabama; Bishop Henry W. Hobson of Southern Ohio; Bishop R. Bland Mitchell of Arkansas; Bishop William Scarlett of Missouri **Bishop Frank W. Sterrett of Bethlehem; Bishop Harwood Sturtevant of Fond du Lac; Bishop Beverly D. Tucker of Ohio; Rev. John M. Burgess of Washington, D. C.; Rev. Gardiner M. Day, Cambridge, Mass.; Rev. John S. Higgins, Providence, R. I.; Canon

G. Gardner Monks, Washington, D. C.; Dean Claude W. Sprouse, Kansas City, Mo.; Dean Frederick J. Warnecke, Newark, N. J.; *Mr. John Nicholas Brown, Providence, R. I.; Mr. W. A. Cochel, Parkville, Mo.; Mr. Peter M. Day, Milwaukee, Wis.; the Hon. Hubert T. Delaney, New York; Mr. Scott N. Jones, Dallas, Tex.; Clark G. Kuebler, Ripon, Wis.; **Mr. Thomas B. K. Ringe, Philadelphia, Pa.; Dr. Spencer Miller, Jr., Springfield, Mass.; Mr. Charles P. Taft, Cincinnati, O.; Mrs. Francis O. Clarkson, Charlotte, N. C.; Mrs. Clifford C. Cowin, Lakewood, O.; Mrs. Edward G. Lasar, St. Louis, Mo.; Miss Nancy Miller, Durham, N. H.; Mrs. Harper Sibley, Rochester, N. Y. (*Executive committee alternate, **Executive committee).

Alternates are: Bishop Stephen F. Bayne Jr. of Olympia, Wash.; Bishop C. Avery Mason of Dallas; Rev. John E. Large, New York; Canon Bernard C. Newman, New York; Archdeacon Anthony R. Parshley, Providence; Rev. Thorne Sparkman, Bryn Mawr, Pa.; Canon Donald H. Wattle, New Orleans, La.; Mr. Paul F. Good, Omaha, Neb.; Mr. R. O'Hara Lanier, Houston, Tex.

Among the visiting delegates will be many of the official staff of the National Council. Bishop John B. Bentley, Rev. Charles H. Long Jr., and Mr. J. Earl Fowler will go from the over-

seas department. Rev. George A. Wieland, Rev. Clifford L. Samuelson and Rev. Tollie L. Caution of the home department will attend. Others who will go are the Rev. John Heuss Jr., Miss Mary Margaret Brace, Miss Charlotte C. Tompkins and Canon Vesper O. Ward of the department of Christian education; Rev. Almon R. Pepper and Rev. J. Arnold Purdie of the department of Christian social relations, and from the Woman's Auxiliary will go Mrs. Arthur M. Sherman and Miss Avis E. Harvey, as consultants for the Missionary Education Movement, Miss Ellen B. Gammack, a visiting delegate for the Federal Council, Miss Edna B. Beardsley, a visiting delegate appointed by the Foreign Missions Conference, and Miss Dorothy Stabler, a consultant for the Home Missions Council. The Presiding Bishop will head the Episcopal group, he having been a member of the committee on program and procedure since its organization.

The forthcoming constituting convention has been described as "the most important gathering of non-Roman Christians in the history of the American Church." It marks the organization of an agency that will serve the interests of 27 Church bodies, including a number of the Eastern Orthodox Churches. The combined Church membership represented is over 26,000,000. There will be coordination of the activities of the various Churches in certain work in foreign and home missions, Christian education, evangelism, race relations and national and international affairs. Actually ten national agencies now in existence in the United States, serving some 50

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Communion, will become departments of the new agency, including: the International Council of Religious Education, the Foreign Missions Conference of North America, the Missionary Education Movement, the Federal Council of the Churches of Christ in America, the Home Missions Council, the Protestant Council on Higher Education, the United Stewardship Council and the United Council of Church Women.

At the Cleveland convention, an attendance of over 6,000 is expected, with 1,200 official delegates and 5,000 visiting delegates, probably the most widely representative Church gathering ever held on the North American continent.

On December 3, the Sunday following the Cleveland convention, nation-wide services of rededication, to express thanksgiving and support for the National Council of Churches, will be held in conjunction with services in thousands of churches.

It has been pointed out by the planning committee that this new body is in no sense a merger of denominations, but that it does represent a "deliberate policy" of cooperation, which will have the effect of bringing Churches closer together. It is believed that a wider recognition of women's work in the Church will grow out of the new Council, as well as a stronger voice for laymen in Church affairs. The Council will serve as a clearing house for information and exchange of views to forward the development of a sound strategy on key issues. It is believed, too, that local churches will benefit, through increased influence in the community through relationship to a national body united for Christian service and action.

The Council first was conceived as an idea nearly ten years ago at a meeting of inter-

denominational agency leaders at Atlantic City. Since then the plan has grown slowly but inevitably and has been studied carefully by the agencies and the various Church groups. Under direction of the planning committees headed by Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School, the Council will take form and substance at the Cleveland convention in November.

CHURCHMAN AMES IS FIRED

★ The resignation of Winslow Ames as director of the Springfield, Mo., art museum for the last three years, was accepted by the trustees on September 21 after Ames, who is an officer of the Episcopal Pacifist Fellowship, informed the members that he had written the government that he would withhold that part of his income tax going toward war purposes. Ames, who was a conscientious objector in the last war, told reporters that he and his wife would continue to live in Springfield with their five children.

GERALD BURRILL A BISHOP

★ The Rev. Gerald Francis Burrill was consecrated suffragan bishop of Dallas on September 29th at St. Matthew's Cathedral, Dallas. The consecrator was the retired Presiding Bishop, Henry St. George Tucker, with Bishop Moore, retired of Dallas, and Bishop DeWolf of Long Island the co-consecrators. He was presented by Bishop Scaife of Western New York and Bishop Quarterman of North Texas. Litanist was Bishop Jones of West Texas and the sermon was by Bishop Mason of Dallas.

ARMED SERVICES BISHOP IS URGED

★ Laymen of Central New York, meeting at Cazenovia, September 23-24, urged the election of a bishop suffragan for the armies forces and deplored the fact that no Episcopal chaplains were serving in Korea. Three weeks ago at a laymen's conference held at Manlius School a resolution was also passed urging similar action.



THE ASCENSION, Sierra Madre, Calif., has a parochial school for children from kindergarten through seventh grade. This is the class of second graders

RIGHT OF BAIL UPHELD

★ Justice Robert H. Jackson, associate of the Supreme Court, in a decision September 25, upheld the right of bail for those whose appeals have not been ruled upon by all the Courts (see editorial this issue). The ten convicted Communists had appealed to him for a ruling since he administers the 2nd district. His eight page decision stated that he acted to safeguard the right of all Americans to "equal treatment before the law," even though the Communists' pleas were "hypocritical" and "their motives evil." He said that the rights of all to equal treatment "is wrapped up in the same constitutional bundle with those of these Communists. If, in anger or disgust with these defendants, we throw out the bundle, we also cast aside protection for the liberties of more worthy critics who may be in opposition to the government of some future day."

He added: "The very essence of constitutional freedom of press and of speech is to allow more liberty than the good citizen will take. If the government cannot get at these utterances

by direct persecution, it is hard to see how courts can justifiably reach and stop them by indirection. I think courts should not utilize their discretionary powers to coerce men to forego conduct as to which the Bill of Rights leaves them free."

COMMUNISM THEME OF CANVASS

★ Laymen of the diocese of Los Angeles, being prepared for the forthcoming every member canvass, were told that they should make it a campaign against "the fanatical evangelism of atheistic materialism." One of the leaders declared that "we are fighting against the infiltration of Communistic godlessness into the very life blood of this diocese and our nation."

AUXILIARY MEETING IN LOS ANGELES

★ The first of four general meetings of the Auxiliary of the diocese of Los Angeles is to be held October 10 at All Saints, Pasadena. The main topic will be social relations with Canon Richard Lief, director of the social relations department of the diocese, heading a large list of speakers.

BETHLEHEM CLERGY IN CONFERENCE

★ Clergy and Auxiliary members of the diocese of Bethlehem meet this week at Mount Pocono, the clergy, October 2-4 and the women the three days following. Dean Hamilton Kellogg of Christ Cathedral, Houston, Texas, is giving four lectures to the clergy on pastoral care and the Rev. Arnold Purdie of the National Council's department of social service is delivering two lectures on church institutions. Layman Byron S. Miller spoke on Tuesday evening on the work of laymen and the Rev. M. M. Moore, head of promotion in the diocese, lead a discussion on the Church's mission.

Leaders at the Auxiliary conference are Mrs. Wray Congdon of Bethlehem who speaks on education; the Rev. Walter A. Hendricks Jr. of Scranton is giving meditations; the Rev. W. Francis Allison of Montrose presents visual aids. Barbara Arnold of Christ Church, Poughkeepsie, N. Y.; Mrs. Henry McP. Pinner, head of the Auxiliary in the province and the Rev. Arthur M. Sherman Jr. of Lehigh University, are others on the program.

CARILLON RECITALS AT ST. MARTIN'S

★ Rector John H. Johnson of St. Martin's, New York, announced last week that a series of carillon recitals would be given each Sunday evening at 6:30 through October 29th. The forty bells will be played by Carillonneur Kamiel Lefevere, world famous for his mastery of this art.

CANTERBURY PRESIDENT RESIGNS

★ The Rev. Douglas R. MacLaury has resigned as president of Canterbury College, Danville, Indiana, effective November 1st. The announcement was made on September 23d by Bishop Kirchhoffer of Indianapolis who is president of the board of trustees.



RECTOR WALLACE BRISTOR of Our Saviour, Joliet, Montana, baptizes Toshi and Mary Hashisaki. Sponsors are Mrs. Laura Burris (center), Mrs. Josephine Bell and Mrs. Motomu Hashisaki

SEABURY-WESTERN OFFERS COURSES

★ "The problem within the Church is not that we have stupid clergy but that we have many clergy who cannot communicate their knowledge to the people," was the opinion expressed by the Rev. Francis W. Voelcker, who has just been made head of a department of religious education at Seabury-Western Seminary. The four courses offered by the new division are sponsored jointly by the Seminary and the department of education of the National Council.

LARGEST ENROLLMENT AT PACIFIC

★ The largest incoming class in the history of the Church Divinity School of the Pacific swelled the enrollment to a record high of 70. Three ex-Roman Catholics and seven ex-Baptists are in the new class. Prof. Charles F. Whiston led the quiet day that opened the term, with orientation lectures the following day by the former dean, Henry H. Shires, who became suffragan bishop of California on September 29. Other lecturers were Prof. Randolph Miller, Prof. Whiston, Prof. F. A. Schilling and the new professor



DORA CHAPLIN is on the staff of the national department of religious education

of Church history, the Rev. Samuel M. Garrett.

No successor for Dean Shires has yet been announced.

YOUNG PEOPLE NEED COUNSELING

★ The need for greater Church participation in pre-marriage and post-marriage counseling was indicated in questionnaires turned in by the young people attending a conference of young married couples sponsored by the diocese of Western Massachusetts and held at Lenox School. The questions and answers:

Did you receive any counseling from a clergyman before you were married and was it helpful? 16 "yes"; 20 "no."

Had participation in Church life been of help in your marriage?

30 "yes" none "no."

What are the most common sources of tension in your home?

19 said fatigue; 17 impatience; 9 in-laws; only one said sex.

What questions regarding your family should the Church answer?

23 said the relationship of God to family life; 20 asked for more religious education; 16 said personal counseling; 15 urged marriage and sex education.

Bishop Lawrence and Chaplain John Coburn of Amherst College were the leaders.

E. P. F. URGES PEACE IN KOREA

★ At the annual conference of the Episcopal Pacifist Fellowship held at Seabury House, Greenwich, September 12 to 15, the following resolution was unanimously adopted and sent to the Secretary of State, the Hon. Warren Austin and the Hon. Trygve Lie of United Nations:

"As Christian citizens of the United States who believe that the basis of democracy is the right of every human being to freedom and justice and that the

will to peace creates its own opportunity to achieve peace, we earnestly appeal to you to demonstrate the will for peace of the United States by persevering in your efforts to end the conflict in Korea.

"Specifically, we urge you to support India's proposal for the appointment of the six non-permanent members of the Security Council as a committee to receive all proposals and formulate a plan for:

"1. A peace settlement of the Korean conflict.

"2. The establishment of a unified and independent Korea."

ALL SHARE IN COMMUNION

★ The Holy Communion service as a living and dynamic symbol of the way the atonement works through "the family of God" was made the central experience of the diocesan youth conference of the diocese of Missouri by a project in appreciation which involved the entire 97 young people and 24 staff members in attendance.

The service to conclude the conference, which was held at the Lake-of-the-Ozarks State Park, August 20 to 30, used vestments, vessels and elements made by the members of the conference with the exception of the chalice, patten and communion wine. The cruets and ciborium were made of pottery and the traditional vestments for the service were made and decorated by a committee under the direction of Miss Genevieve Albers, parish worker, at St. Stephen's Church, St. Louis; and the altar bread was made by another group working with Mrs. A. Malcolm MacMillan, wife of the rector of the Church of the Ascension, St. Louis. The altar and a hanging cross were also their manufacture.

Mr. MacMillan was the director of the whole project and the celebrant at the service. The Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, and dean of the conference was

the preacher. The young people also provided a choir which was directed by Benjamin Harrison, organist and choirmaster of the Church of the Ascension, St. Louis.

When the procession of the elements took place at the offertory, this communion service represented the act of a conference group which felt itself thoroughly identified with the service. The service completed the conference theme, based on the third paragraph of the Apostles' Creed, as outlined by the leader, the Rev. Edward T. Adkins, rector of St. Paul's Church, Overland.

SUMMER SCHOOLS IN OKLAHOMA

★ The Redeemer, Okmulgee, Oklahoma, has completed a summer program of education with success; first a vacation school in June and then a religious story hour in August. Vern Jones, student at General Seminary, arranged and conducted both programs, assisted by a number of college students who were given hospitality in the home of parishioners. Rector G. C. Stutzer reports that the programs were not only valuable for the large number of children who enrolled but that the college students gained valuable experience in teaching.

RELIGIOUS EDUCATION PROGRAM

★ The diocese of Western New York opened a series of meetings for Church school leaders at the Good Shepherd, Buffalo, on September 18th when the Rev. Donald Crawford of New York City was the leader. All of the meetings, to be held every other month through May, have been planned by Mrs. Eldon F. French, who is the chairman of the program committee.

At each meeting there will be a round table discussion panel composed of the following clergy of the diocese: Rev. Kenneth Hallett, canon of St. Paul's Cathedral; Rev. Richard B. Townsend, rector of St. Mark's

Church; Rev. John W. Talbott, rector of St. Andrew's Church; and the Very Rev. Samuel N. Baxter, archdeacon of the diocese. The moderator will be Mrs. R. Howard Smith of the Church of the Good Shepherd.

This will be followed by a workshop, divided into four distinct groups. Visual education under Mrs. Kenneth Whittenberger of St. Mary's, and Miss Loretta Seibert of St. Matthew's Church. "Knowing the child" will be the theme for Miss Edna Evans of Trinity Church. "Teaching Techniques" will be taken up by the Rev. Harry J. Vere, rector of Trinity Church, Fredonia. An open forum for clergy will consider "Child Development" under Dr. Maurice H. Fouracre, professor at State Teachers' College. There will be a different phase of these subjects taken up at each meeting.

The visual education group will take up "Its place and how to select and use it"; slides and films, seasonal handwork, and the flannel-board.

The group "Knowing the child" will think through, "Does knowing the child make a difference."

TYPHOON HITS ORPHANAGE

★ One of the Japanese Church's best-known institutions, the Widely Loving Society of Osaka, which grew out of work started nearly ninety years ago by Bishop Channing Moore Williams, was badly damaged in the typhoon of September 3. The orphanage has been caring for 300 children, 2 to 18 years, mostly orphaned in the recent war. The greater number are aged 5 to 10.

They fled to the building of the Bishop Williams Memorial Church where fortunately all were safe. Following the high wind, a tidal wave sweeping up the river from Osaka Bay, flooded the orphanage grounds and also cut off the electric power for four days. Relief work was carried on from rafts, and in total darkness at night. Three

homes, dispensary, primary school and meeting hall were severely damaged, and elsewhere roofs, windows, doors, and walls were "deadly injured," in the words of the director, the Rev. P. T. Yabumoto. He adds that Mrs. K. Kobashi, the president of the Widely Loving Society, and all the staff "are exerting for recovery with faith in God and courage."

OPPOSE RECOGNITION OF CHINA

★ The Rev. Samuel Shoemaker, rector of Calvary, New York, is among the 300 persons to address a communication to the U.S. government urging that the People's Republic of China be not recognized. Americans who profess friendship for the Chinese people can best express this sentiment, the statement declared, by giving military support and medical and food supplies to the Nationalists on Formosa.

LARGE ENROLLMENT AT VIRGINIA

★ Virginia Seminary opened with an enrollment of 178, the largest in its history. There are 74 new students, also a record. One is from Cuba and three from Japan.



BASEBALL is a favorite pastime at all Church conferences. This game is at the Cathedral Domain of the diocese of Lexington

EDITORIALS

The Right to Bail

A DOZEN or more years ago there was a young clergyman and his wife doing a fine job in directing welfare institutions of the Presbyterian Church in Albany. As so often happens with people who run orphanages, old peoples homes and relief agencies, he soon asked himself what was wrong with a society that made such agencies necessary. This inquiry brought him into active membership in the United Christian Council for Democracy, an inter-church organization which aimed at discovering and curing, insofar as it could, evils that exist in our society.

The Rev. Richard Morford soon became the executive head of the UCCD where he did a remarkable job on very limited resources. When it folded for lack of funds, he was elected the director of the National Council for American-Soviet Friendship. This was in those days when Secretaries of State, Generals, Admirals and Bishops considered it an honor to speak at the mass meetings sponsored by the Council. But the young clergyman continued to be an ardent worker for peace, based on American-Soviet friendship, after such efforts no longer had the approval of the administration in Washington. So he was eventually called before the Committee on Un-American Activities

where he was asked to produce the records of the Council, including the names of all those who had contributed anything whatever to its work. This he refused to do, knowing that to do so would work hardships on these people in these days of hysterical witch-hunting. He therefore was cited for contempt of Congress and convicted. For months his case has been before the courts, and is still to come before the U.S. Supreme Court. But whether the highest court of our country finds him innocent or guilty, Morford will have already served his sentence, since he is now serving a three months' term in a federal prison.

This is a contradiction and denial of the tra-

ditional American legal procedure of due process, since denial of bail and imprisonment, before his case has been reviewed by the Supreme Court, are part and parcel of the whole current process of suppression of free speech and intimidation. That the courts are not unaware of the threat to traditional Constitutional guarantees can be seen in the action of the Federal Court of Appeals in San Francisco in rebuking the Attorney General for attempting to deny bail to Harry Bridges on the ground that he made statements unsympathetic to the war in Korea. Said this Court:

"However hard and disagreeable may be the task in times of popular passion and excitement it is the duty of the courts to set their faces like flint against the erosive subversion of the judicial process . . ."

The general proposition that a man charged or convicted of a crime may be denied bail on the ground that he opposes a policy of the executive branch of the government, said the Court, is "without precedent in the history of the Republic and is "as startling as it is novel."

The importance of bail, we are sure, will be obvious to every reader. Its origin is integrally connected with the presumption of innocence until proved guilty, the very cornerstone of our system of law. If a man may be imprisoned without bail before the conclusion of his rights of

appeal, he may serve a sentence, only later to be found not guilty. Certainly it is a mockery to say that one is presumed innocent, and has a right of appeal, if one must nevertheless languish in jail before conviction or during appeal. Even more serious, how does it conform to our American concepts of freedom of speech and thought to deny bail and put a man in jail because he disagrees with a policy of government?

We believe that those who propose to fight for our basic rights should write the Attorney General in Washington asking that he use his office to defend, rather than to attack, the traditional American right to bail.

★ "QUOTES"

ALMIGHTY GOD, who hast created man in thy own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

—The Book of Common Prayer

★

Holy Communion Is Sedition

BY

CHAD WALSH

Contributing Editor of *The Witness*

PART TWO

HOLY COMMUNION is sedition. It is a symbol and means of revolt against individualism (of the rugged sort), collectivism (of every sort) and practically every other ism. The Russian commissar and the weightier members of the N.A.M. have equal reason to be suspicious of it.

In my first article we saw that when the members of the Church kneel at the communion rail, they have two things in common: they are partaking of a meal together, which is a symbol of friendship and love; and they are sinners and have said so before they go to the rail.

Viewed from the perspective of the communion rail, an ideal society would be one in which every individual had, at least potentially, a relationship to every other individual. There cannot be any hidden reservations, any categories of mankind that are relegated to outer darkness. No man who has caught the implications of the common meal shared in Holy Communion can say to himself, "I'll love everybody except the Negroes," or "I love all humanity except the Jews," or "Every man is my brother except the capitalists," or "Every man is my brother except John L. Lewis." We dare not be more exclusive than God. His heaven has no restrictive clauses, and we humans write them into our real estate leases at the risk of slamming the door on God as well as on the particular ethnic groups we want to keep out.

Another thing we learn from Holy Communion is that the basis of a good society can never be the virtues and righteousness of its members. It helps if there are some virtues floating around, but there are never enough to justify complacency. A tolerable society is not an association of virtuous men, but rather a community of people who know all too well how unrighteous they are, and who can therefore humbly work together to help one another.

Nothing is more divisive than a feeling of righteousness. If anyone doubts this, let him look at the current tug of war between America and the Soviet Union. It is hard to say which nation behaves more like a self-righteous Pharisee. Nothing would promote peace between the two

countries more effectively than the simple recognition on the part of each that it is selfish and guilty of disgraceful social conditions. But instead, each one focuses its telescope on the other, and draws careful diagrams of the other's sins.

Three Relationships

LET us return now to the Communion service and look at it from another angle. The service involves three different relationships.

The first is the individual and God. There is a private corner of each person's soul which is known only to God. The individual makes the general confession, but God reads his mind and knows the specific sins that he is repenting. And when the individual goes to the rail, he individually gives himself to Christ and individually receives Christ.

The second relationship is that of the Church and God. By the Church I mean the true, universal Church, whose visible unity has been destroyed by schisms, but which is visible enough to God and probably also to the Devil. The Church as a whole—the Christians, living and dead—are united in a relationship with God. When each of us goes to the rail to receive Holy Communion, he receives it not only as an individual but also as a member or "organ" of the Church.

In the third place, there is the relationship of each individual communicant to the other communicants. This is a relationship that would not exist if it were not for God. If God, in the person of Christ, has not established the sacrament, there would be no Holy Communion. If God were not always present to work an unseen change in the bread and wine, we would be the most deluded and silly of people to go through the elaborate ritual. We share in common the faith that what we receive is more than any other bread or wine—because God is at work in and through it.

All of this is an elaborate way of saying that God is involved in every relationship that exists in Holy Communion. He is the initiator; he began the whole business; he keeps it going; without him we would be the most deluded of men to keep up the custom.

It is the same way in society. With God left out of the picture, human relationships deteriorate. Demonic impulses spread on a mass scale.

Men change from men into something less attractive and more dangerous than wild animals. People begin going off on demented tangents, and soon such moral aberrations as euthanasia and the torture chamber are taken for granted.

I need hardly point out how the history of the last hundred years has substantiated this generalization. When God goes out the front door, the demons swarm up from the cellar.

This means that a secular, humanistic society is, in the long run, an utter impossibility. It has only its own resources to draw on, and these are not enough. Bit by bit, it drifts off on perverted, violent tangents. Men cannot create the Kingdom of God without God, but they can easily create the Kingdom of hell. In fact, they have already done so over large parts of the earth.

Anglo-Catholics

A SOCIETY that hopes to endure must therefore be religious. And here we come to what is one of the most important aspects of Holy Communion. If society is going to be Christian, it can only be so if its members are Christians and trying to live a Christian life. This is one of the most difficult of all accomplishments. We can receive spiritual strength and wisdom through prayer, through obedience to God, and through many other channels we only half recognize. But Holy Communion stands somewhat apart—it is a completely objective, even physical, channel of strength and understanding. It is a means of imparting grace to humans who are both spirit and animal. The experience of literally millions of Christians for nearly two thousand years has shown its crucial importance in the Christian life.

It is clear that Holy Communion is a complex thing. It is a symbol of right relationship—of a society united in devotion to God, united also in a humble individual awareness of sin; a society in which no barriers of race or class are permitted to stand between men. It also points toward a society which is neither atomistic nor collectivistic, but one in which men freely choose to serve the common good because they love God and therefore love their neighbors.

But Holy Communion is more than a symbol—it is a supernatural source of strength and understanding, created by Christ to aid the individual Christian. In the long run, the individual—thus strengthened and enlightened—is better able to work for the kind of society implied by the sacrament itself.

I cannot help thinking that all factions in the Episcopal Church badly need to rethink—or at least think through—their attitudes toward Holy Communion. If this were done, I believe the sacrament would become a meeting place and

bond of unity between the Anglo-Catholics and the Evangelicals, rather than something to argue about, as it too often is today.

What is the characteristic mistake of the Anglo-Catholic, when it comes to Holy Communion? Surely his greatest temptation is to spend so much loving care on the trappings—incense, sanctus bells, and all the rest—that the service quietly degenerates into ritual for ritual's sake, and its mysticism evolves into magic. There is also the ever-present danger that the individual communicant will be so overwhelmed by the personal significance of the sacrament that he will seldom be aware of its corporate, social meaning.

I do not say that these false emphases are characteristic of Anglo-Catholicism. From my own observation, the opposite is decidedly true. A relatively small percentage of Anglo-Catholics really value the icing more than the cake. But the temptation is constantly there, and some Anglo-Catholics do fall ker-plunk into the trap.

Evangelicals

WHAT is the characteristic mistake of the Evangelical? He decides that whatever the Anglo-Catholics like must be wrong. He views the frequent celebration of Holy Communion as the first step toward rosaries, "Father" instead of "Mister," and the jangling of sanctus bells. As a consequence, he stolidly pushes his way through the dignified placidity of Morning Prayer three Sundays out of four. In so doing, he takes a service which is admirable for private devotions and forces it into a public role for which it is eminently unsuitable. The reposeful cadences of Morning Prayer are not likely to arouse anyone to a deepened concern for society, nor can Morning Prayer compare with Holy Communion as a direct source of spiritual strength. (After all, Holy Communion is prayer plus something else!)

But actually, need the matter be argued? Holy Communion was the usual public religious service of the primitive Church, and it is the only one specifically established by Christ himself. The Episcopal Church will not be fully obedient to the plans of its founder until it returns to the practice of the primitive Church: the Eucharist as the normal mode of Sunday worship. But the cake is more important than the icing. I personally like a moderate use of the trimmings—candles, vestments, etc.—but it is far more in accordance with the will of Christ to have a service of Holy Communion with the priest dressed in a cassock and no candles on the altar, than to offer, Sunday after Sunday, the most elaborately dressed up versions of Morning Prayer.

But perhaps most important of all—Episcopalians of every sort need to wake up to the

meaning of the sacrament—not just its individual meaning, but what it implies about society. This should be frequently hammered home from the pulpit. It should be hashed out in study groups. It should be a part of confirmation instruction. The more clearly this is understood, the less dan-

ger there is of turning the service into an esthetic binge. Rather, it will become an act of revolt against the shallow assumption of a dying, secular world, and at the same time a source of strength and reconstruction and new life—not only for the individual, but for his world.

Agent of a Foreign Power

BY

CLAUDE C. WILLIAMS

Clergyman of the Presbyterian Church

The following letter was sent to the President just prior to the passage of the Wood-McCarran bill.

President Harry S. Truman,
The White House,
Washington, D. C.

ATTENTION: The Department of Justice

HONORABLE SIR: In light of certain legislation pending before the Congress, and of its implications to the religious freedoms and civil liberties of our country; in light of the Kingdom of God teachings of the Scriptures, and of their implications for peace and happiness to the world; I, Claude C. Williams, as a colonist of the Kingdom of Heaven wish to register as a representative of a foreign power.

I am a member of the WAY: the Way of Righteousness as set forth in the Bible, the Way "persecuted even unto the death" by Saul of Tarsus. "This Way" is the oldest underground movement of history, and the most effective; the most effective because it has been and is an uncompromising fight with the people against subjugation and oppression and a fight with them for freedom and justice. Its most worthy work in our own country was done with the Underground Railroad when sold and bought people in the South were helped to freedom.

My Commission, Sir, from the Captain of This Way is to "Preach the Gospel in every nation, to proclaim Good News to the poor of all nations and peoples and kindreds and tongues."

Our program, Sir, is Peace on earth, good will toward all men everywhere.

Our goal, Sir, is to conquer the world. Our method is peaceful penetration. Our weapon is Love. And our slogan is, "Obey God rather than men."

THIS Way pre-dates any political or non-political system of the present-day world. It has never

been nor can it ever be incorporated under any political state; neither has it submitted its conscience to the decree of kings nor to the legal opinion of courts. The world charter of this movement was given to Abraham, reaffirmed to Isaac and confirmed to Jacob. Its beginning was as a slave uprising in Egypt, a rebellion of subjugated people against tyranny and a struggle to have their own religion, land and government.

Whenever people have sought these inalienable rights, from Egypt through to Rome, Germany, England to our own America, oppressive forces have "outlawed" the movement as being subversive, condemned its members as heretics and imprisoned its leaders as criminals.

The beasts of Babylon have always sought to "devour and break in pieces, and stamp the residue with their feet." But today the peoples of the whole earth are rising up, rising up to throw off the yoke of oppressors and to have their own land and government and religion free from outside interference. This is the Way, Sir, "and the gates of hell shall not prevail against it."

I am proud to be a witness for This Way. My membership in it is voluntary. My work with it is from conviction.

NOW I do not know where the Kingdom of God is. But the current morality of your government clearly shows it is not here.

I shall pray and continue to work for its coming upon all the earth, which work will most certainly be considered subversive by your present Department of Justice. Moreover, it seems clear to me there are agents of Mammon within your government who would even now "Shut up the kingdom of heaven against men; who will not go in themselves, neither permit those who would enter to go in;" and who, unless their plan is opposed quickly and effectively, will surely

make it a political offense to preach the Gospel of the Kingdom of God in the United States of America. This I suspect is the real purpose of, and am sure will be a use made of, the so-called anti-communist bill which was passed in the Senate today by a vote of seventy to seven; and which bill you yourself have expressed some fear of being misused.

I am personally convinced such "wickedness in high places" must be opposed by every person who "knows the truth and by the truth has been made free." And to oppose this wickedness in every way conscience will permit, to respectfully ask you, Sir, to oppose it with every means of your high office, and the hope of enlisting other persons to oppose it, are reasons I feel it is my religious duty to register as an agent of the Kingdom to which I owe and as a minister of the Gospel have vowed allegiance.

In the name of Him who was called the Prince of Peace and who said, "The field is the world," I am,

Sincerely yours,

(Rev.) Claude C. Williams

"Service"

BY

WALTER LOWRIE

Former Rector at Rome, Italy

IN the last revision of the American Book of Common Prayer the liturgy was aptly restored to its Catholic form, but unfortunately the attempt to introduce prayers for the dead resulted in a formula which is anything but Catholic. In the liturgy we are now required to pray that those who depart hence in the Lord may "continue to grow in love and service," and in the burial office that they may "go from strength to strength in the life of perfect service, in thy heavenly kingdom." Perhaps even so brief an expression of care for loved ones departed, natural as this is in itself, and supported as it is by ancient tradition, could not have been introduced into our Prayer Book in the face of an inveterate prejudice, if it had not been couched in a form peculiarly congenial to our American activism which combines the idea of progress with that of active service.

About the evolutionary philosophy which underlies the notion of continual growth and progress I say nothing here except to remark that progress belongs to time, not to eternity, and that growth in "strength" prolonged to infinity would result in infinite power.

I am more concerned about the word "service." Traditionally, and from the very beginning of the Christian religion, heaven was regarded as a place of rest and refreshment, as the end of a toilsome journey. "Eternal rest" and refrigerium is the Catholic expression of this cheerful hope.

It is true that service is enjoined upon Christians during their earthly life. But this is a precept of interim ethics: we serve here, but we shall reign with Christ in heaven. Extravagant as this hope is, it is confirmed by St. Paul, and he merely generalized the promise Jesus made to his twelve apostles.

We Are Presumptuous

BUT our notion of service as applied to the earthly life is sometimes presumptuous, implying that God stands in need of our help. Our American optimism, which could be quenched only by two world wars, did not express our faith in God but was founded (far less securely) upon the belief that with man all things are possible. This belief was not diminished by the first war, and in the interval between the two wars it was expressed in the most offensive form by the highest authority of the Episcopal Church, that is, by the National Council, which in sending to all the children mite-boxes in which they were to make their Lenten offering printed upon them this proud inscription: "God has no hands but our hands." Perhaps no words more injurious to Almighty God have ever been uttered by men who profess and call themselves Christians, for the Bible speaks emphatically of God's omnipotent hand and of his stretched-out arm. Alas, this is what many people mean by "service."

Closely akin to this is our notion that God's kingdom on earth can be brought about only by human effort. It is even more intolerable when this notion of service is associated with the "heavenly kingdom," for it is notorious that in heaven God is adequately served by myriads of angels.

Although our optimism about man has by this time been only too thoroughly discredited, one can hardly venture to hope that the Satanic notion of heaven now expressed in our liturgy will soon be eliminated—the notion Satan expressed by the saying, "Better to rule in hell than serve in heaven." Yet perhaps this might be accomplished by a slight change of words which not many would notice. Instead of saying "perfect service" we might write "perfect obedience," with the understanding that obedience to God is perfect freedom. Even on this earth, as Samuel said to Saul, "to obey is better than sacrifice"—better, that is, than any sort of meritorious service.

God himself had need of rest after the six

days of creation. How much more his frail creature man after perhaps three score years and ten, during which he labored for a while as the servant of sin, then bravely withstood this cruel master who pays no wages but death, and then, for I don't know how many years, has borne the

meek yoke of Christ, verifying the promise that it is "easy," though it gave him no rest. I am fain therefore to believe with the author of the epistle to the Hebrews that "there remaineth yet a rest for the people of God."

Facing Intellectual Difficulties

BY

WILLIAM H. MARMION

Rector of St. Andrew's, Wilmington

AS we watch our young people go off to college, many of them for the first time, we are reminded of the recent statement of one of our student pastors as to the state of religion on the campus. The undergraduate attitude toward religion, he said, is this: "Polite skepticism mixed with wistfulness." One of the reasons for this is that for the first time many of our young people find themselves in an atmosphere of free and open discussion where no subjects are barred. In the classrooms and especially in the informality of their bull sessions they find their most cherished beliefs subjected to the harshest and most brutal scrutiny.

Those of us who have come through our periods of intellectual doubt are not bothered by these matters any more. We don't have all the answers about religion and life, but at least we have thought things out and we have won through to a certainty of faith which is intellectually respectable and spiritually satisfying.

Not so the youth who finds himself at a loss to answer the myriad of questions his professors and fellow students ask him about his faith. Too often he falls an easy prey because of his ignorance of the facts of Christianity. Such comments as: "You can't believe in evolution and still be a Christian" or "That man is a hypocrite because he goes to church" show an utter confusion about what Christianity is and what the Church is supposed to do.

Also, a college chaplain reminds us, "the naive student is victimized by a distortion of the true scientific method that states that the only things that count are the things you can see and touch and examine. This distortion denies the existence of trust, honesty, remorse, guilt, faith, love. Yet it is upon these intangibles that all human relationships exist and flourish." Truth is ar-

rived at not merely by the scientific approach but by the artistic and the religious as well. This is something to remember as we face intellectual difficulties, especially those connected with the literature of the Bible.

The gospels are full of stories of miracles performed by our Lord. St. Mark especially presents Jesus quite simply and naturally as the supernatural Son of God, whose power to work miracles is taken for granted by himself and others. St. Mark didn't have any trouble believing these miracles, but many people today do have trouble believing them, and in this scientific and philosophic age we must face this trouble and discuss it frankly. In Apostolic days the belief that Jesus worked miracles was part of the basis of faith in him as the supernatural Son of Man. Today the miraculous element in the gospels cannot possibly have the same value or meaning for us.

I do not mean to imply in any way that we are justified in throwing out any accounts of miracles. That would be foolish, because there is a reason for these accounts and they convey much truth. I simply mean that we should recognize the difficulty these stories present to the modern mind and that we in the Church must deal sympathetically with those who are asking questions about them.

Theory of Evolution

ONE question which is a perennial with students in college has to do with the theory of evolution. These students want to know what the Church teaches. Was man created by God or by some scientific force? Is man descended from the ape or not? What about the story of Adam and Eve?

I have always answered these students by saying that the Episcopal Church accepts the

assured results of science and scholarship. One of these is the doctrine or principle of evolution, namely, that all life is the results of growth including the life of mankind on this earth. This does not mean, however, that we are committed to any particular theory of evolution or that we have to believe that man is descended from the ape. And it certainly doesn't bow God out of the picture. On the contrary, we believe that the power behind this universe as Creator is a beneficent, superhuman being whom we call God and that he is also imminent in the world as Holy Spirit. Science gives us information as to the method of creation and thus makes a contribution to our knowledge of the ways of God. The Genesis story of Adam and Eve is a beautiful story in the form of a myth which gives us many spiritual truths about the frailties of human nature, but it certainly is not to be taken as a scientific account of the creation of man. Rather, its purpose is to teach us about God's dealings with human beings. Look at it this way, Shakespeare's Hamlet is a classic of literature giving many insights into personality, but it is not necessary for us to expect it to be an accurate history of Denmark. So with Genesis, its truth is poetic, spiritual, moral; not scientific, yet it is truth nevertheless.

As for man being created by some scientific force, how can the creature be greater than the creator? If man is the product of evolution, which we believe he is, then the power behind evolution must at least have the same qualities as man, such as intelligence, personality, spirituality. That rules out mere scientific force, which is impersonal, and points definitely to a supreme being who has many of the attributes of man, though not man's limitations.

Life After Death

ANOTHER question often asked refers to life after death. As one person wrote, "It is impossible for me to comprehend that when I die I will go to heaven or hell, as the case may be. The Catholics claim that your soul leaves your body, and that it has eternal life. This seems too wonderful but I just can't understand it. Is there anything that you could tell me that would make me see this and believe it?"

Well, in regard to eternal life, we know that the human race, though not all individuals, has consistently refused to believe that death ends all. Plato said that an eternity is required for a person to realize all his possibilities. Admittedly, it is difficult for us to conceive of life after death. It can neither be disproved nor proved. But it is

consistent with our belief in a God who created us, and loves and cares for us. It is a corollary of the belief in the infinite worth of the individual person. Why should God take many billions of years to produce a spiritual being like man, only to snuff him out after three score years and ten? Our universe shows order, regularity, intelligence. It is rational. It's not a madhouse (even though men, themselves, may go mad). We can trust the power behind our world for so many things—winter and summer, seedtime and harvest—then why not with our human destiny?

As for heaven or hell, they are spiritual states, not places. Heaven is where God is, and hell is where God is not. If you are close to God, here or hereafter, you are "in heaven." If not, you are "in hell." And the terms are relative, too. We need not worry over these matters as long as we believe in God, love him and trust him. Neither should we bother over much about the details of a future life. Who knows about it? Do the scientists know any more than anybody else?

The Miracles

ONCE more, there is the question of the miracles of Christ. They don't seem to fit in with scientific conceptions too well either. What can we say about them?

By definition a miracle is an alleged event that does not fit into the known laws of life. I believe we should attempt to account for every "miracle" first by the operation of natural law if we can. Thus, we speak of the "miracle" of production in the U.S. in the war or a miracle operation performed by a great surgeon. I believe many of the so-called miracles of Jesus were in this category, great acts performed by a great person. But how about the raising of Jairus' daughter from the dead and Jesus' walking on the water? I don't think we can be dogmatic one way or the other about these matters. But in line with my suggestion of seeking natural explanations first I would point out that Jesus said in regard to the "dead" girl, "She is not dead but sleepeth"—either a poetic allusion to death or a factual diagnosis different from the others. If the child actually was dead, I must admit I don't know how she could have been brought back to life and that goes for the raising of Lazarus, too. Still, we don't have all the details of the incidents. What appeared a miracle to the ancients might be explained easily today by our scientifically advanced minds. But I would not rule out miracles. Dr. Alexis Carrel, a scientist, claims he saw a cancerous sore shrivel up before his eyes and says he cannot explain it except as the result of prayer. As for the purported incident of Jesus'

walking on the water, I can see no reason at all why that should have happened. Even if true, it adds nothing to the moral stature of Christ. Our Lord himself consistently refused to give "signs" or perform "wonders" just to make people stare. All kinds of great acts were attributed to great persons, and I believe this is such a case. Or perhaps the disciples, in the mist-covered sea, thought they saw Jesus walking on the water when he was actually walking on the bank. Anyway, a story like that is naturally heightened or embroidered on as time goes on and that may account for the miracle. However, I do not say dogmatically it did not happen. Who can say that? It's still true that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Finally, as to the miracle of the resurrection, I believe that unreservedly, not because I can explain it, or because it is easy to believe, but because I can't explain the long life of the Christian Church without it—because I can't believe Christian heroes and martyrs and saints and philosophers have been duped all these years by a myth.

Christ himself is the greatest miracle. Can anyone explain him by natural laws? Has anyone ever done it? Many have tried to analyse Christ. They scientifically dissect him, so to speak, and neatly label everything he did as this and that, and think they have captured Christ. But Jesus eludes them. He is greater than all our explanations of him.

Professor Frederick Grant of Union Seminary and Witness book editor questions the wisdom of trying to argue people into Christianity by setting forth the claims of a pre-critical age. He doubts if they ever converted a single skeptic. Those claims were all right for an earlier day, but we today have other claims which are just as valid and are more persuasive because they are more congenial to the mind of the twentieth century. As my conclusion I leave with you this statement of Professor Grant:

"Unless the Christ of the gospels himself speaks to us, unless the miracle of his person—not merely of his deeds—captures our imagination and devotion, fires our enthusiasm, inspires our wills to response and obedience, unless we recognize that he, and he only 'has the words of eternal life,' then our time will be wasted in trying to prove or to disprove the 'claims' men later made for him in his name. But I believe the modern approach to the gospels not only clears the way to a better understanding of their origin and to a clearer view of the Lord whose records they enshrine, but really leads us to the affirmation of faith."

A Holy Show in Five Acts

BY

GORDON C. GRAHAM

THE drama of the Breaking of the Bread is an expression both of something human and something divine. Looking at it first from the human viewpoint shows it to be a play about what happens to some bread. First the bread is prepared by being manufactured and brought into the church. This is accompanied by prayers and lessons to teach the people the meaning of what they are about to do. It is the act of preparation, extending from the introit hymn until after the sermon. Secondly, the bread is offered on the altar, together with the money and prayers of the congregation. This is the offertory act and it goes from the actual presentation of the gifts up to the preface. Thirdly, the bread is blessed by the words of Jesus that link it with his death on the cross, by which it becomes a worthy offering. It is the act of consecration and finishes after the Lord's Prayer. Fourthly, this consecrated bread (and wine) is fed to the people. It is the act of communion and is over immediately after the people have received. Lastly, there is the act of dismissal when the people are blessed and sent out again to their life in the world. It is a drama in five acts founded upon the function of bread in expressing human values which may be made worthy of being offered to God.

The Eucharist as a divine expression goes back historically to the life of Christ, showing what he did. It, too, is a drama in five acts. In his preparation our Lord was getting ready for bringing in his kingdom by teaching the people and making ready his followers. It is the longest part of his life. Our Lord's offertory was the Last Supper when he presented his body and blood as a sacrifice for the sins of the world by the act of breaking the bread and pouring out the wine. By this act he pointed to his coming death and invested it with its sacrificial significance. "This is my body," he said as he broke the bread, "Do this for the recalling of me." It was by his death that he redeemed the world; so it is the act of sacrifice or consecration and the crisis of his life. God, however, was not to be defeated and our Lord was raised up to give new life to his apostles. The resurrection is the act of communion as on the road to Emmaus "He was known to them in the breaking of the bread." The last act, the act of dismissal, is the ascension when he gave his mis-

sionary charge to his followers to go and teach, be witnesses, and feed the flock.

The drama in five acts is double-sided working in two ways—the human approaching the divine, the divine approaching the human, and both working out towards the world. There is the human preparation of the bread, and our Lord getting ready for his kingdom. This is followed by the offering of the bread as the expression of the people's life, and our Lord designating, also, the bread as "his body." Then, both are united by his sacrificial death which is re-presented in the consecration and the risen life of his redemptive grace is given in Holy Communion. The conclusion takes the life and work of Christ into the world as the participants are sent out by their Lord to carry on what he began.

Next: The Act of Preparation

How Could You?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

HAS your wife (or husband or parent) ever asked: "O how could you?" after a particularly selfish or stupid move on your part? It is the natural question of a person who loves you and is saddened by your failure to see and do what is right in love's sight.

The answer is that we could because we were looking only at what we wanted and not at the effect of our act on others. How would you be angry at your son and hurt him so that he cried? Because he came in and tracked mud over the floor you had just cleaned or raced through the living room and smashed your favorite pipe. Over and over you had warned him about muddy boots and running in the house. Looking at the wreckage your patience ran out and you blew your top.

For the same reason we continue to offend God, to ignore his love, to feel that it is too much effort to get to church or that we are justified in suspecting or hurting some one of his children even though we know such conduct holds him on the cross. How could we line up with others to crucify the Lord? Simply by keeping our own desires constantly in sight so that we do not notice how we hurt God.

But there is another question over which I wonder. How can God love us and find it in his heart to forgive us again and again and always to leave open a way of reconciliation and even to come to meet us on the way, hanging in our sight and saying: "Father, forgive them . . ." Only God knows how he can love us but we can thank God that he does love us.

A Hurricane Lamp

By CORWIN C. ROACH

The Dean of Bexley Hall

IT was with right instinct as well as sound scholarship that the recent revision took "The darkness has not overcome it"—John 1:5, out of the margin and put it into the text. It should be put into the text of every Christian's faith. The light of Christ is a hurricane lamp which no darkness can put out. The author of this gospel verse was writing at the close of the first century. He had witnessed the persecutions of Nero and was now writing, perhaps in the midst of those of Domitian. Yet he can say that with Christ a new light has come to man which all the powers of evil have not been able to extinguish.

Sometimes, in the centuries since, that light has been obscured and hidden. We think of the Dark Ages of Europe but more immediately of the blackout of civilization in our own day. We echo the sad words of the English statesman who saw the lights of Europe going out one by one and hardly to be relit in his lifetime.

Yet if those lights are ever to be rekindled it must be from that one torch which has never gone out. That light shines still in the darkness, and the darkness has not, nor ever will, overcome it. That is the Christian faith. It was made a fact in the first century because men were willing to die to make it come true. What are we willing to venture in our century that the eternal light of Christ may lighten a sin-darkened 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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EPISCOPAL CHURCH NEWS

MISSOURI PARISH STARTS BUILDING

★ Christ Church, Rolla, Mo., launched a building program this summer consisting of a new church and the rehabilitation of the parish house. The church, begun eighty years ago, ministers also to the students of the Missouri School of Mines so that the parish house will also serve as a student center. It is expected that the new plant will be ready for consecration in the spring, announced the Rev. O. V. Jackson, now in his 20th year as rector.

GUARD FREEDOM SAYS LAYMAN

★ President C. H. Greenwalt of the DuPont Co. told laymen of Delaware at a conference that "the Church is freedom's watchdog, first and foremost.

It is the duty of every Christian Church in every community to watch for any infringement of personal freedom and liberty and to deny promptly and vigorously the validity of any such betrayal of individual dignity."

CONSENT WITHHELD ON RICHARDS

★ Another standing committee has voted not to approve the election of the Rev. Mr. Richards as suffragan of Albany. By a unanimous vote, the standing committee of Central New York, which borders on Albany, voted to withhold approval of the election, which has caused considerable comment in local circles. Central New York newspapers, because of the closeness to the Lake Placid election scene, carried full reports on the disputed election.

BROOKLYN CHURCH CHOIR ON RADIO

★ The rector of the Church of St. Luke and St. Matthew, Brooklyn, announces that he has completed negotiations with the Protestant Radio Commission whereby the choir of the parish will provide the music for a national program during October. Each Sunday in October from 1:30-2:00 p. m. this choir will be heard over WJZ, New York, and one hundred other radio stations in the country.

The choir is one of the oldest and most famous in Brooklyn and has maintained a distinct religious tradition of high standing for many years. It will be under the direction of Mr. Grant McK. Smith, organist and master of the choristers.

The rector, the Rev. George Boardman, has just completed a nine week religious program on radio which has been going out to about 200 hundred stations in the United States.



MEN, Here Are The Ideas You Want

MEN plus IDEAS plus IMAGINATION equal ACTION. These publications of The Presiding Bishop's Committee on Laymen's Work provide the ideas. You add the imagination for resultant actions. **So, You're A Vestryman** is an attractive folder containing fourteen articles of timely interest to all vestrymen. 50c a copy, \$5 a dozen. **101 Things A Layman Can Do** is a pointed and direct approach to the utilization of the manpower of a parish. 5c a copy. **Men, This Is Your Business** by the Rev. Arnold M. Lewis. 3c a copy, \$2.25 a hundred. **If I Were A Layman** by the Very Rev. James W. F. Carman, DD. 3c a copy, \$2.25 a hundred. The Presiding Bishop's Committee on Laymen's Work 281 Fourth Avenue, New York 10, N. Y.

FREEDOM SUNDAY OCTOBER 8TH

★ Clergymen throughout the country have been asked to mobilize their people this coming Sunday in the Crusade for Freedom. General Lucius D. Clay, chairman, sent a special message to 80,200 pastors and rabbis, describing the effort "as a spiritual offensive designed to mobilize all Americans to combat Communist propaganda through a dramatic demonstration of a belief in freedom."

Robert D. Jordan, head of the promotion department of the National Council, is the national director of the Church program.

DEAN WATSON HITS HYSTERIA

★ Dean Richard S. Watson of St. Mark's Cathedral, Seattle, recently hit at the hysteria that is sweeping the country. Writing in his weekly bulletin he said: "Many of us are becoming increasingly concerned over the easy habit we have fallen into in our national and local life of name calling. When a person disagrees with our opinion he is apt to be at once a 'pink' or a 'red' or a 'communist'. Let anyone whisper a question about another and immediately he may be labelled. Reputations are kicked around without benefit of even a casual investigation as to the truth. Organizations and individuals exist at their peril."

"Two groups with which I am associated have been so attacked recently. I am close to their inner workings. I know their objectives and the philosophy under which they work. I am convinced through personal knowledge and experience that these groups are sound."

"Yet one comes along with no such personal knowledge and eagerly passes along a vicious opinion, making no effort to check the truth."

"We have reached a point where we have lost sight of objectivity in disagreement and taken refuge in the cowardly re-

tort of the calling of names. In the ruthless process innocent victims are being stripped of reputation with careless abandon. For shame!

"I quote a man who, in 1839, put it in these words: 'Freedom of opinion, of speech and of the press is our most valuable privilege, the very soul of republican institutions, the safeguards of all other rights. If men abandon the right of free discussion; if, awed by threats, they suppress their convictions; if rulers succeed in silencing every voice but that which approves them; if nothing reaches the people but what would lend support to men in power—farewell to liberty!'"

CHURCH PAPERS BOOSTED

★ The weekly bulletin of St. Paul's Cathedral, Buffalo, recently gave a boost to Church papers. "Most people read the newspapers everyday," says "The Chimes." "In fact they depend on them so much that if the paper boy is late they are apt to become impatient and perhaps irritable. They don't want to miss out on reading the

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A Documented Study of the Attitude of Communist Governments to the Churches

Foreword by H. M. WADDAMS

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Price, \$1.25

WORK IN MODERN SOCIETY

By J. H. OLDHAM

(Published for the Study Department World Council of Churches)

The present paper is the outcome of preliminary discussions in a small group which met in Switzerland under the auspices of the Ecumenical Institute in April, 1949, and was composed of those actively engaged in industry and by sociologists and theologians. In relating Christianity to the secular life, it has considered the nature of modern society, including modern attitudes and incentives to work, the Christian approach to the meaning of work, and the source of a Christian doctrine of work.

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news and looking at the cartoons in the newspaper. The newspaper tells us what is going on in the world and we need to read it to help us keep up on current events.

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"There are Church papers that give us this news. Some come out once a week; others only once a month. Every Church person should read some Church paper regularly in order to keep up on what is going on throughout the Church as we read the newspaper for what is going on in the world generally."

YOUTH TAKES SERVICES

★ George H. Bowen, eighteen years old, works in a factory five days a week, but on Sundays he takes services and preaches at Grace Chapel at East Rutherford, N. J. A year ago when the Rev. Vernon Losee, pastor, was ill, the young man stepped in as a licensed lay-reader to help out. He did so well that this summer he was asked to take services while the vicar was on vacation.

His zeal however cost him \$50 for one Sunday he was a bit late in getting started from his home in Park Ridge and was nailed speeding through Hackensack. A cop stopped him and demanded, "Where do you think you're going?"

"To church," Bowen replied.

The cop was a skeptic, pulled him in and he was fined fifty.

Young Bowen is at Trinity College, Hartford, on a scholarship with some factory work on the side. He figures on going to theological seminary upon completion of his college course.

GOLD RUSH PREACHER IS HONORED

★ Services honoring the 50th anniversary of the ordination of the Rev. Benjamin Darnielle, famed Nevada gold rush preacher, were held recently at Trinity Church, Los Angeles. The sermon was by Bishop Robert B. Gooden, retired suffragan, and Mr. Darnielle was guest of honor at a reception afterwards.

Mr. Darnielle achieved wide fame at the turn of the century when he went from Washington, D. C., to Delamar, Nevada, when there were more saloons than ministers and no churches worth mentioning. Rip-roaring days followed, with Mr. Darnielle, long interested in prison reform and rehabilitation of criminals, serving on the board of chaplains of the Nevada state penitentiary for four years. His sagebrush missionary work among the miners took him to

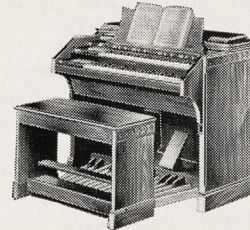
each new gold strike. He was at Elko in 1901-02, Carson City from 1902 until 1905, Arcata, California, from 1905 to 1907, and in Napa and McCloud the following year. He followed the gold strikes down across the blistering desert to Goldfield and Tonopah when these lid-raising towns were rich in gold, deep in whiskey, and wide open 24 hours a day.

When Mr. Darnielle wasn't trying to calm down and cool off miners he was up in the hills in lumber camps, which were only a shade more respectable than the desert settlements of clapboard and tarpaper.

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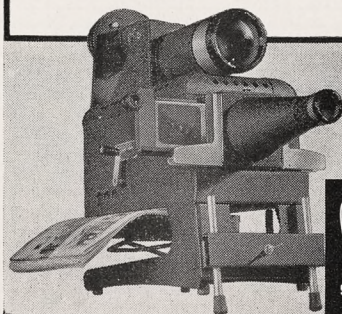
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NEWS OF CHURCHES OVERSEAS

CANADIAN CHURCH URGES KOREAN PEACE

Immediate efforts to end the conflict in Korea were called for by the general council of the United Church in Canada, meeting at Toronto. Action should be taken, the resolution said, through a committee of the UN on which major representation should go to countries of Asia.

Action was also taken whereby all property in China and India is to be donated to the native churches in those countries.

THE BISHOP OF BIRMINGHAM APPROVES MERCY KILLING

Birth control and mercy killing were endorsed with qualifications, and atomic bombing was condemned, by Bishop Barnes of Birmingham in addressing the British Association for the Advancement of Science. He said that the danger of overpopulation in the world required men to face the question of preventing the increase of "tainted human stocks," and that "only the most reactionary" in the Churches now oppose birth control. The doctrine that human life is sacred, he asserted, applies only to a man "made in the image of God, a good man, healthy and strong." He added that this implies the acceptance of the principles of eugenics and euthanasia. He denounced the "mass extermination" of atomic warfare, saying that "the use of such weapons might empty an overcrowded world but it would bring suffering that God, as revealed by Christ, would not approve and no human being can lightly excuse. He cannot, to protect himself from enemies fancied or real, approve methods of mass murder and mass mutilation. If the alternative be a pacifism willing to endure and to suffer, let us choose that pacifism."

ARCHBISHOP REBUKES BISHOP BARNES

The Archbishop of Canterbury in a statement disassociated the Church of England from the private utterances of Bishop Barnes of Birmingham and Dean Johnson of Canterbury. Bishop Barnes was rebuked for his statement found elsewhere on this page; the Dean of Canterbury for his alleged pro-Communist utterances.

ALL ANGLICAN BISHOPS IN CHINA RESIGN

All Anglican bishops in China have resigned, the Church Missionary Society announced in London on Sept. 7. This action was taken to fulfil a promise made to leaders of the Chinese Church when the Communist conquest of the country began. They

were also hastened by government restrictions on the movements of foreigners and insistence upon Chinese Church leaders that it was a prerequisite to governmental recognition of the Church. The only exception is Bishop Ronald Hall who is to remain in Hong Kong, a crown colony.

POLISH PRIESTS SIGN PEACE APPEAL

Seventy-three R. C. priests in Poland have signed a resolution calling upon members of that Church throughout the world to condemn atomic bomb production. They all took part in a peace partisans conference in Warsaw where they charged that the hierarchy of western nations were "supporting warmongers."

BISHOP BELL STRESSES COMMON MAN'S ROLE

Survival of democracy depends upon bringing the common man into effective participation in the affairs of the nation, Bishop Bell of Chichester told the delegates to the British Trade Union Congress.

FORMER AGLIPAYAN LEADER DIES

Bishop Juan Jamias, former leader of the Philippine Independent (Aglipayan Church) died Sept. 25 at the age of 78. He fought through court action the recognition of the majority faction, led by Bishop Isabelo de los Reyes, by the Episcopal Church.

CHURCH DECLARATION FROM CHINA

Reformation of the Church in China is underway as the result of a declaration drawn up by representatives of the Churches. It calls for the unifica-

tion of the various denominations and the end of financial support from abroad. The document was signed by 1,527 religious leaders, including pastors, students and teachers in Christian schools and leaders of the YW and the YM.

The Churchmen agree to "purge imperialist influence" and to educate their followers against the evils of "imperialism, feudalism, and bureaucratic capitalism."

The declaration is said to be the work of 40 representatives of Churches in China and was issued with approval of the government.

It states that imperialists "will attempt to make use of Christianity to carry out provocative agitation activities and develop reactionary power." Consequently Churches must "rid themselves of all imperialist influence" and guard against imperialist intrigues, especially from the U.S.

The statement also calls upon Church leaders to "encourage Christians to take part in the movement for peace and educate them to support the government's land policy."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Living God. By Arnaud Pierhal. Harper, \$1.75.

In this little book the well-known French author Arnaud Pierhal, a former unbeliever recently returned to the Catholic Church, attempts as a self-confessed amateur to give his reasons for his new faith. The value of the book clearly lies in its witness to a strong faith, and to this reviewer this is its sole appeal. The arguments for the Christian faith are confusing and scattered in their order; I found myself throughout more in sympathy with "the Objector" than with the proponent. But more serious to my mind was the nature of the view presented in these arguments. Its philosophical basis was clearly a strict dualism of matter and spirit: "he (man) was fated to sin, because of the imperfection of his double nature, carnal and spiritual" (p. 25). Consequently God is finite in the philosophical sense, i.e., He is "the resultant of the forces of good, within us and without, fighting against the resultant of the forces of evil" (p. 80). The result is, of course, that such a

God is primarily known in so far as he does us good. In prayer, for example, "God pays cash" (p. 73). He stills stormy waters when a man "experiments" with this benevolent power (p. 66), and he even wakes up the author, who had a sore throat at the time, to tell him he needs to take an aspirin (pp. 101-2). At this point I stopped, thinking that Houdini and Thurston were a more interesting and less harmful brand of magic.—Langdon B. Gilkey.

The Study of Christian Doctrine. By A. E. J. Rawlinson. S.P.C.K. 1 sh.

A lecture by the Bishop of Derby setting forth the Anglican position relatively to Rome, the East, the influence of St. Augustine, and the Churches of the Reformation. There are tensions within Anglicanism, but (and this is perhaps the reason) the Church of England "never at any time became either a Calvinist or a Lutheran Church. Its most characteristic appeal, next to the appeal to Scripture, has been to sound learning. It has believed in reason, and it has

made its appeal to the general tradition of Christendom, and especially to such traditions as could be shown to go back behind both the Reformation and the Middle Ages to the period described as the Undivided Church."—Would that we heard more of this sound doctrine on our side of the Atlantic!—F.C.G.

Mary. By Sholem Asch. (Tr. by Leo Strindberg). Putnam, \$3.50.

This book, following *The Nazarene* and *The Apostle*, is a romance of the life of Mary, the mother of Jesus. To those who have already read and enjoyed the former novels it will be of further interest, and yet it may stand alone as an imaginary portrayal of the meaning of her son's life to the woman set apart in Israel. While not cloying the reader with sentimental devices, the author has interwoven the gospel story with Jewish lore and Christian apocryphal legend, the use of this latter material being, perhaps, the one detraction to an otherwise reverent treatment of the subject.—S. F. Terrien.

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PEOPLE

CLERGY CHANGES:

FRANCIS J. PRYOR 3rd is on leave of absence as dean of Calvary Cathedral, Sioux Falls, S. D., to serve with the armed forces. The vestry has asked Bishop Roberts to be acting dean.

TOM T. EDWARDS, formerly a tutor at the Episcopal Theological School, is now assistant at the American Pro-Cathedral Church of the Holy Trinity, Paris, France.

ARTHUR F. ROEBUCK, formerly dean of the cathedral in Providence, is now rector of St. Paul's, Pawtucket, R. I.

WILLIAM G. BERNDT, formerly rector of the Transfiguration, Edgewood, R. I., is now rector of St. Mary's, Newton Lower Fall, Mass.

HAYES E. MORELAND, rector of the Advent, Brownsville, Texas, has accepted the rectorship of St. Mark's, Denver, Colo.

ROBERT L. STEVENSON, formerly of Newaygo, Mich., is now assistant at St. Columba's, Detroit.

G. BURTON HODGSON, formerly assistant at Christ Church, Dearborn, Mich., is now rector of St. Paul's, St. Clair, Mich.

LAY WORKERS:

ROBERT G. COOK, for the past two years in charge of the speakers' bureau of the National Council, has resigned. For the present Robert D. Jordan, head of the promotion dept., will supervise the bureau assisted by Mrs. Sherman Jones.

EARL RANKIN, former radio and opera singer, who is studying for orders, has been made assistant in charge of youth work at St. James', South Pasadena, Cal.

WILLIAM H. SIEGMUND, business man of Los Angeles, has been named chairman of laymen's work in the diocese of Los Angeles.

ORDINATIONS:

WILLIAM J. HASS was ordained priest by Bishop Tucker on Sept. 20th at St. Luke's, Cleveland, where he is rector.

MARSHALL V. MINISTER was ordained priest by Bishop Bowen on Sept. 29 at the Ascension, Denver.

ANNIVERSARY:

DEAN S. ALSTON WRAGG, now of South Carolina, recently celebrated a triple anniversary: his 75th birthday; 50th anniversary of his ordination; 50th wedding anniversary. He retired from the active ministry a year ago but has been doing supply work in Fla. and S. C.

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WANTED—Parish Assistant with emphasis on Church School and Young People's Program. Formal training not required. Metropolitan Liberal Evangelical parish. Box R, Witness, Tunkhannock, Pa.

WANTED—Secretary for national Church organization. Some knowledge of bookkeeping required. Young Churchwoman preferred. Office in New York City. Box J, Witness, Tunkhannock, Pa.

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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.

F. C. HAMMOND
Vicar of All Souls, San Diego, Cal.

Please add my name to The Witness Statement calling "for a just settlement by negotiation and conciliation" of hostilities in Korea. I realize that this will make me in all probability a Communist—or at least a sympathizer—in the eyes of many good but deceived and deluded people, among them many who profess to be followers of the King of Peace, who gave his cheek to the smiters and when he was reviled, reviled not again; who in the supreme hour of his agony prayed for his enemies.

Personally I am more afraid of gag-rule than I am of the Communist threat. Your stand of Korea and other questions of our day is indeed commendable.

JOHN F. DAVIDSON
Ass't. St. George's, New York

My real gratitude goes to you and Bishop Lane W. Barton for his excellent broadside at the kind of religion preached in the book by Peale and Blanton (Witness, Sept. 21). This "happiness" brand of religion is making a horrible and all too successful drive to win men's hearts and allegiance today. To be quite honest, I could not read the book referred to. And I did try. Bishop Barton's analysis is crisply helpful in that he clearly shows that any religion worthy of the name puts God first, and not puny man and his so-called "happiness."

MRS. J. R. LONG
Churchwoman of Marion, Ala.

Thank you so much for the editorial on Being a Good Samaritan (Sept. 21). I have been waiting and praying and listening for someone in our Church to say those words. I am still hoping and praying that our Church will begin praying for our enemies. I can find no prayer for that in our Prayer Book. Please add my name to The Witness Peace Statement.

MR. & MRS. BERNARD STANDING
Quakers of Earlham, Iowa

We most heartily endorse the statement drafted by The Witness and reprinted in The Friend of Eighth Month, 24th, appealing for popular support and government action in efforts to achieve a peaceful settlement in Korea.

ANSWER: The Witness statement of August 10 was reprinted in Zion's

Herald, Methodist, and The Friend, Quaker, and a very large number of endorsements have been received as a result. The total number so far to have endorsed the statement is approximately 700, with additional endorsements received daily.

KATHLEEN HANSTEIN
Churchwoman of Philadelphia

I am glad to endorse The Witness statement on negotiation and conciliation of hostilities in Korea and would have done so earlier except that I wanted to get others to sign it. Several are enclosed.

It seems to me it's high time for the Christian Churches to take a positive stand regarding peaceful solutions of the world's problems. Too often they have given active support to war as a method of handling international difficulties. It has always seemed to me that unless they both preached and practiced the way of peace there was no validity in their calling themselves Christian.

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