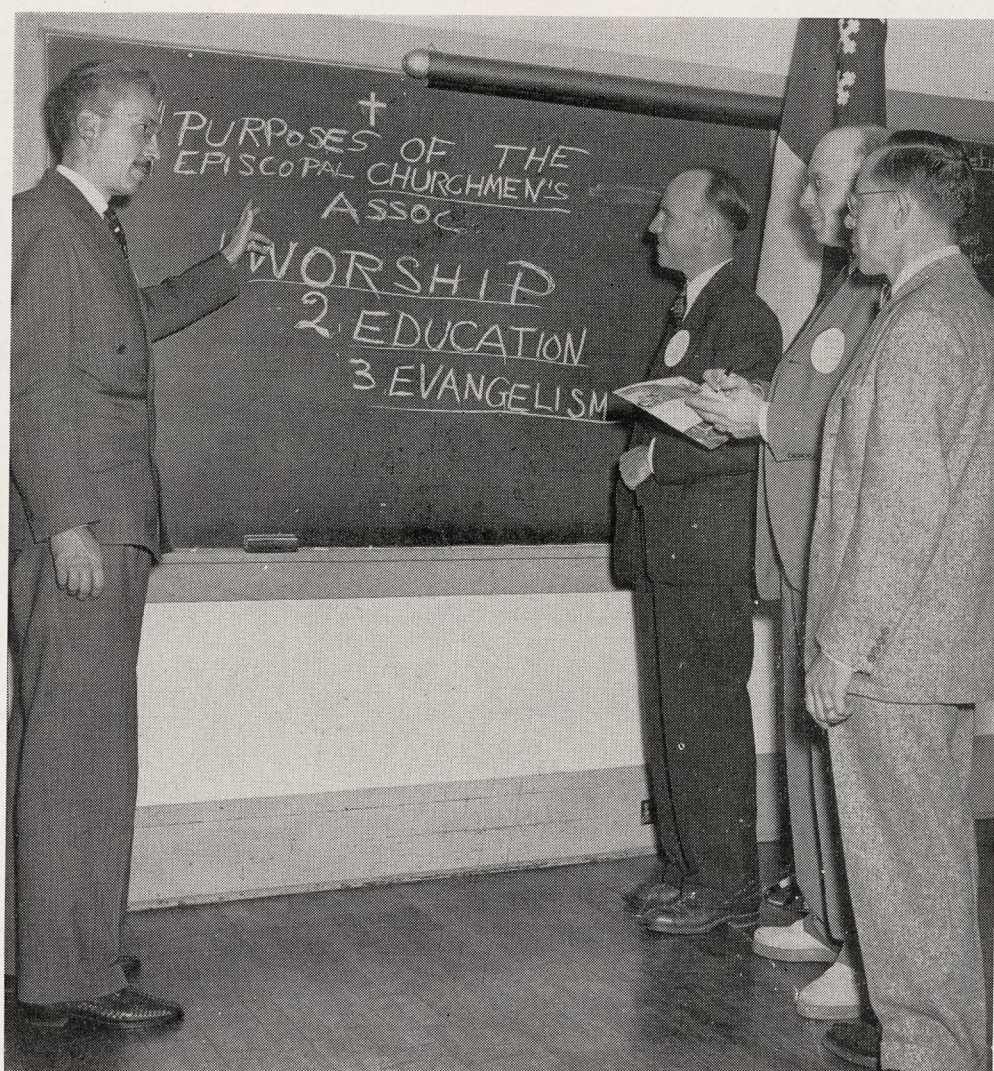


THE Witness

10¢ A COPY

October 19, 1950



INSTRUCTION FOR CANVASS
Given Laymen of Central New York

ARTICLE BY HYATT HOWE WAGGONER

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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Weekdays: Tues.-Thurs., Prayers-12:30. Thurs., and Holy Days, H.C.-11:45 Fri., Organ Recital-12:30.

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11 a. m., Morning Service and Sermon. Weekdays: Holy Communion Wednesday at 8 a. m.

Thursdays and Saints' Days at 10:30 a. m.

The Church is open daily for prayer.

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Rev. Arthur L. Kinsolving, D.D., Rector

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

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer-1st Sunday, Holy Communion.

Daily: 8:30 a. m., Holy Communion.

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

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Daily: Holy Communion, 8 a. m.

5:30 Vespers, Tuesday through Friday.

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PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45

Student and Artists Center

Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop

The Very Rev. Sturgis Lee Riddle, Dean

"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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.

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Rev. Walter P. Plumley

Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.

Tuesday: Holy Communion, 10:30.

Vis': one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean;

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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 Com-

munion; 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

Meridian St. at 33rd St.

INDIANAPOLIS

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

Sunday Services: 7:30 a. m., Holy Com-

munion; 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 Peo-

ple's Meetings.

Thursdays and Saints' Days: Holy Com-

munion, 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—

Fund of a Million and a Half Set Up By the Council

**Fund Was for China But Bishop Sherrill
Said It Cannot Be Used There Now**

BY
ANDREW M. VAN DYKE

★ Routine reports of the departments and divisions took up most of the time of the meeting of the National Council at Seabury House on October 11th and 12th. The remainder of the sessions provided some lively issues.

Outstanding was the announcement of the Presiding Bishop that the money in the Reconstruction and Advance Fund totaling \$1,661,000 allocated for work in China "cannot be wisely expended at present." He spoke of his recent visit to the 8th province and his talks with the bishops of the Pacific Coast where they are trying to meet the needs of millions of people who have recently come into the section. Bishop Sherrill stated that he hoped the Council would make a "great and thrilling move." He proposed that \$1,500,000 of the amount not yet used in China be set up as a fund from which it would be possible for all dioceses and districts in the whole Church to borrow for capital expenditures in new work. The resolution introduced required that application for such loans should come from the bishop, standing committee or council of advice, and the executive committee of a diocese or missionary district. The president, treasurer and director of the home department of National Council would approve the loan, which would be without interest, and would be

paid back at the rate of 1/10th each year for ten years.

Mitchell Asks Question

Bishop Mitchell asked if such "isn't freezing the China situation?" The Presiding Bishop explained that it was not using all the funds right away, and there would be \$150,000 returned each year. In answer to other queries he said that "Reconstruction and Advance Funds are not a trust fund, so we could give all where we wanted to." No interest would be charged because there would be little expense involved in administering the money. He was firm in answering the suggestion of Bishop Dun that it was not always good to invest funds in the family, adding that the money would be "conserved" for China. Bishop McKinstry asserted that he was sure that if the Communists were thrown out of China tomorrow, Church people would be so thankful that they would give to another fund for that country. Bishop Hobson insisted that neither previously, nor for the future could a final commitment be made as to where the R.&A. money was to be spent. Conditions existing at a given moment determines that.

Bishop Block Speaks

Bishop Block wanted it known that originally the diocese of California had wanted to handle its own needs itself, but it had been found necessary to join with Los Angeles in raising a capital fund of three million for

Church hospitals. He pointed out that when there was an emergency, "we don't ask where, we go." We are a national Church, he said, not an amalgamation of dioceses, and in the last few weeks he has started two missions and could start 18 more tomorrow, which would be profitable for the whole Church for they would soon be supporting it. The resolution was passed, with enthusiasm.

China Situation

Treasurer Russell Dill spoke of the situation which faced the Church in China. He said that the financial representative of the Church in the Shanghai area had informed him that the tax levied by the government would be about \$50,000. It would be paid in order to avoid "confiscation of property or maltreatment of missionaries." The Council authorized the sale of certain properties which are not at present utilized in order to cut down the tax burden.

Chaplains

After the report of Chaplain Hall of the Armed Forces Division, Bishop Sherrill made a most impassioned and moving talk. Mr. Hall pointed out that in April we had 66 chaplains on duty, now there were 94, and that by next June they would probably number about 150. He was greatly disturbed by the erroneous report in the Living Church that there was only one Episcopal chaplain in Korea. Actually, there were three with the infantry, two with the navy, two with the air forces, and two on hospital duty in Japan. Since Episcopalians, on a numerical basis have a quota of only 3% of the chaplain's corps, our representation in that sector was quite high. Bishop Sherrill, in

(Continued on Page 6)

EPISCOPAL CHURCH NEWS

BISHOP DEPLORES MASS MOVEMENTS

★ Modern emphasis on mass movements and mass causes rather than upon the individual will not work in the Church, 6,500 of the Rhode Island diocese were told by Presiding Bishop Henry K. Sherrill. To be vigorous, he said, religion must be personal, not second-hand. Bishop Sherrill preached to more than one-fifth of the confirmed membership of the Church in Rhode Island at the closing service of a two-week mission sponsored by the diocese.

The climax to the first statewide evangelistic effort in the diocese in 14 years was preceded by a solemn procession of more than 1,200 persons. Taking part in the service besides Bishop Sherrill were Bishop Granville G. Bennett of Rhode Island, and three bishops from other dioceses who remained on for the final event after conducting missions in individual parishes. Missions had been held in nearly all of the 78 parishes of the diocese during the two-week period.

Bishop Sherrill contrasted the

personal appeal of Christ in his day to the modern emphasis upon mass movements. "Today we have mass industry, mass propaganda, mass education and sometimes mass hysteria," said the bishop. "We think we have accomplished something if we have a program, committees and a large organization."

But in the Church, he said, "these things have no meaning unless they are related to the pastors and to the people in the pews. There is the hope and the strength of the Church."

"Even in this great and inspiring congregation," he told the nearly filled Rhode Island Auditorium, where the service was held, "each of us cannot escape standing alone in the presence of the Master talking directly to you and to me."

BISHOP CONKLING VISITS MacARTHUR

★ Bishop Wallace E. Conkling of Chicago, who is now making a six weeks' visit to Japan and the Philippine Islands, had a 45 minute private interview with Gen. Douglas MacArthur on Sept. 25. The bishop reported that Gen. MacArthur spoke at length and

"most earnestly" for the abolition of war as a means of solving international problems, and quoted the general as follows: "War is outmoded as a solution of our problems. The people of every land—millions of them—are against war. Our leaders must find the way to bring relations between the nations up to the higher plane on which the people now are."

Bishop Conkling said his interview with the general also included a discussion of the spiritual problems related to the military occupation of Japan and to the rehabilitation of that country.

The bishop arrived in Japan Sept. 22 and on the same day met with the House of Bishops of the Japan Episcopal Church. On the following Sunday he administered confirmation to a class of candidates from the occupation colony, including several officers on Gen. MacArthur's staff. Mrs. MacArthur and her son were members of the congregation at this service.

Bishop Conkling also inspected St. Luke's hospital in Tokyo, which the Episcopal Church is enlarging as part of its missionary program. He reported that the normal capacity of the hospital is 600 but it now has about 1,700 patients.

The bishop talked with several American soldiers wounded in the Korean campaign, and reported that they are getting the best of medical care. He said he also visited a small ward filled with North Korean wounded prisoners, who appeared to be "practically children, about 16 years old."

Bishop Conkling is scheduled to return to Chicago Oct. 31 and will tell of his trip at a series of meetings throughout his diocese. The first of these meetings, for the clergy, will be held at 1 p. m. on Nov. 2 in the Furniture club, 666 Lake Shore Drive.



CHURCH OF THE SAVIOUR, Hanford, Cal., recently celebrated its seventieth anniversary and brought together a notable group: L to R: Rev. Randolph C. Miller, Rev. Ray O. Miller, Bishop Walters, Tracy R. Kelley, Rev. Harold H. Kelley, Rev. Torben R. Olsen, Lynwood Kelley, Rev. Richard U. Smith

EFFICACY OF PRAYER TESTED BY RECTOR

★ The Rev. H. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Philadelphia, who has a flair for publicity, got a story in the papers by offering a prayer for the success of the Phillies at the service the Sunday before the world series. According to one paper "the rectory phone has been buzzing since with delighted fans who say the Rev. certainly provided a prayerful assist to Eddie Sawyer & Co."

The managing editor of The Witness, who stuck a sign the size of a silver dollar on his shirt announcing "I'm for the Yanks," claims that his bit of magic was more effective than the parson's prayer.

AUXILIARY HEARS UN SPECIALIST

★ Mrs. Iva G. Sprague recently addressed the auxiliary of the Syracuse area of the diocese of Central New York on the work of the United Nations. She was one of six U.S. delegates to attend the meeting last year of the U.N. commission on the status of women which was held in Beirut, Lebanon. She has also been an official of the U.N. in Germany, working on relief.

The meeting was preceded by a celebration of the holy communion by Bishop Peabody, assisted by Bishop Higley.

BAY VILLAGE HAS NEW CHURCH

★ The cornerstone of St. Barnabas Church, Bay Village, Ohio, was laid recently with Bishop Tucker, Bishop Burroughs and the Rev. William S. Brown, minister-in-charge, officiating. The stone is a historic one since it is a relic of "Old Kenyon," the dormitory of Kenyon College which burned two years ago.

The church was made possible by the will of Dr. Clara Gillard of Pt. Clinton, Ohio, who left about \$65,000 to the diocese for a church to be built at whatever

location the bishop and diocesan council decided. Members of the mission are now raising funds so that the \$78,000 church may be free of debt when it is completed this winter. The mission was founded four years ago and the congregation has been holding services in the high school.

SCHOOL FOR CHURCHMEN IN LOS ANGELES

★ A school for churchmen is being held on three Tuesday evenings this month at St. James', Pasadena, Calif., arranged by the Rev. Benson Bellis, associate rector of the parish. Lectures are being given by the Rev. Edward E. Hailwood of Altadena; the Rev. Herbert V. Harris of La Crescenta and the Rev. David Scovil of Alhambra. The purpose is to instruct the laymen on the work of the Church overseas, in the nation, in the diocese.

NEWARK CLERGY EDIT CANVASS MATERIAL

★ The clergy of the diocese of Newark, at a recent meeting, discussed at length the material being sent from national headquarters for the every member canvass and decided that it has a negative emphasis—too much setting Christianity over against "materialistic atheism." A committee was therefore set up, under Bishop Ludlow, which has deleted a number of paragraphs in the material sent by the National Council.

THEATRE MANAGER HONORED

★ The movie, "No Way Out," dealing with race prejudice was banned in Chicago. But not so in Syracuse, N. Y. due to Harry H. Unterfort, manager of a chain of theatres. He was cited for his action by the Syracuse branch of the National Association for the Advancement of Colored People whose president is Mr. William G. Rushing, a vestryman of St. Philip's. Present at the ceremony was the Rev. Walter P. H. Parker, vicar of St. Philip's.

BISHOP OF ELY IN SEATTLE

★ Bishop Harold E. Wynn of Ely, England, was the preacher at St. Mark's Cathedral, Seattle, October 1. His western tour included preaching at Grace Cathedral, San Francisco; taking part in the consecration of Bishop Henry Shires as suffragan of California; conducting a conference for the clergy at the School of the Prophets, San Francisco.

ALBANY RADIO PROGRAM RETURNS TO AIR

★ The Episcopal Hour, weekly radio program of the diocese of Albany, returned to the air for the winter over an Albany station on October 6 and a station at Malone on the 13th. New plans include broadcasts from various communities at a dinner or parish meeting. The Rev. Dudley J. Stroup, director, is now negotiating with other stations for similar programs.

RECORD ENROLLMENT AT GENERAL

★ There are 92 new students at the General Seminary, with a total enrollment of 208, one of the largest in history. Of the new students, 44 are veterans.



DAVID D. SCOVIL is the rector of Holy Trinity, Alhambra, Calif., and is secretary of the convention of the diocese of Los Angeles

NATIONAL COUNCIL . . .

(Continued from Page 3)

speaking of the subject, said that he was getting tired of hearing that if we only had an heroic Presiding Bishop or an heroic suffragan bishop for the armed forces then every Episcopalian in the military could have communion every Sunday. He pointed out how impossible it was because of the realities of our quota, which is more than met, for chaplains, and affirmed them to be fair realities. He knew that the department of defense in Washington could not quite understand these ecclesiastical and theological points, and that the matter was not going to be solved by sentimental suggestions, but by working with the general chaplains commission.

The Woman's Auxiliary has published a new brochure called "Inside 281." The treasurer of National Council, Mr. Dill, again delivered himself of the situation in the headquarters, where he insisted that "lack of space breeds inefficiency." No more employees can be accepted because there is not room for them. Storage space has had to be found in various parts of New



RUSSELL E. DILL tells National Council of the situation that faces the Church in China

York City, and being decentralized is expensive. A million dollars is needed for a new building, and it will have to be done before long.

Treasurer Dill also spoke of the effect of inflation on salaries in "281," both of secretaries and officers. Of the former he declared that even with the 5% cost of living increase, a top secretarial salary in New York is \$60-70, and we are paying \$52. Four employees of value left two weeks ago because of inadequate salaries.

Promotion

Bishop Hobson, in reporting for the department of promotion, commended both the Rev. Arnold Lewis and Mr. Robert Jordan for the splendid leadership training program for the laymen. He also gave a plug for the movie produced by the department called "Window on the Sky" at a cost of \$10,000 which is to be liquidated by rentals and sales. The movie is of the work among the Navajo Indians at Fort Defiance. Mr. Jordan also displayed a sample of the new roadside sign for Episcopal churches. It is of porcelain enamel over steel with a Church shield in the center and lettered "The Episcopal Church Welcomes You," and then room for a personalized message at the bottom. Complete with pole and arm, it will sell for just under \$30, and will soon be available.

The department of Christian Education introduced new members of the staff including the Rev. Walter Williams, Mary Rhees Villerett, Eleanor Snyder, Marian Parsons, Dr. Florence Jennings. The adult division said that a new course on the hymn book is nearly ready. In preparation are also study pamphlets in cooperation with the Woman's Auxiliary and the department of Christian social relations.

Roanridge

The Rev. Gresham Marmion reported on the progress made on the buildings for the Rural Training center at Roanridge.

The town and country division gave training to 209 students this summer, including 22 women. Mr. Marmion announced the appointment of the Rev. William Spofford Jr., as working with the unit of research and field study at Roanridge, pastor of Union Chapel at Parkville, Mo., and head of the department of sociology at Park College. This prompted the remark from Bishop Sherrill, "What does he do with his spare time?"

There were reports on college work by the Rev. Roger Blanchard; displaced persons by the Rev. Almon Pepper; World Council of Churches, with Bishop Dun presenting a report by Mr. Charles Taft in which *The Witness* was branded as "dishonest" for urging support of the World Council's call for "conciliation and negotiation" of the hostilities in Korea.

BISHOP ROBERTS SPEAKS ON CHINA

★ Bishop William Roberts, until recently the Bishop of Shanghai, addressed meetings at St. John's, Laceyville, and St. Peter's, Tunkhannock, Pa., on the evenings of October 9 & 10. He also talked informally with the clergy of Tunkhannock at a luncheon meeting. He gave a vivid and first hand account of conditions in China, which he left as recently as July.

THE PICTURE ON THE COVER

★ In preparation for the every member canvass, laymen of Central New York meet to be instructed on the objectives. Left to right: Larry Kolb of Grace Church, Elmira; Bob Turrell and Fred Hubbard of Trinity, Elmira; Grant Pealer of Grace, Elmira.

TEACHERS INSTITUTES IN NEW JERSEY

★ The department of religious education of New Jersey, under the direction of the Rev. Victor Hoag, is sponsoring sixteen teachers' institutes in various parishes this month.

EDITORIALS

Citizen of the Kingdom

THE letter written by the Rev. Claude Williams, which appeared in this paper October 5th, should make us all wonder about the effectiveness of our Christianity. The writer of this letter, as a follower of "the way of righteousness," lists himself as an "agent of a foreign power" whose aims are diametrically different to those exhibited currently by the United States. Such a line is certainly far from that taken by most ecclesiastics of our time who are going all out to show that the aims of their organizations are almost indistinguishable from those of the United States at home and abroad, often even going the government one better. Such ecclesiastics, we need hardly add, are in high and respectable places, and receive powerful approbation.

Is Christianity subversive of the status quo, or is its function to support unthinkingly the powers-that-be? For us the question is whether the Kingdom of God is ultimately identifiable with capitalist democracy as found in the United States, or is the former something more than, and also something over against, the latter? If this question is raised in terms of the Kingdom and communism there is no doubt about the answer, but at home it would seem to be that the American way comes before the way of righteousness. Communist countries can, of course, be criticized from the Christian point of view, although that criticism would not necessarily condemn them for the things that capitalist propaganda does. Capitalist countries can be criticized from the Christian point of view but in America the Church has, with few exceptions, sold out its prophetic office.

The proof of this is that Christianity in America is not being persecuted; on the contrary, its members are held up as the staunchest defenders of the status quo and surest antidote to subversion. The Church in the U. S. occasionally chastises a few individuals but it does not con-

demn the world, except as it exists outside the borders of the U. S. and its satellites. The Church has ceased to stand in judgment on our society, except of course, on that section which lies behind the Iron Curtain. If Christians were taking a stand against the things in our own community and nation which are un-Christian, they would now be persecuted, smeared, shunned, or even called communists. The early Christians were not put to death for saying their prayers, burning incense, or preaching platitudes about the Pax Romana. These are all harmless activities and do not account for the bitter hostility of the status

quo against the new movement. The only tenable conclusion is that the Roman powers-that-be considered the Christians to be the subversive agents of a foreign power.

"QUOTES"

THE Churchman will come to church at least every Sunday.

He will come to church on time, kneel for prayers, sing the hymns, say the responses.

He will receive the Holy Communion with regularity.

He will say his private prayers morning and evening every day.

He will ask God to bless his meals.

He will read his Bible.

He will make a regular contribution to his Church according to the local plan of giving.

He will also make a regular contribution to the missionary work of the Church.

—St. Mark's Rubric
Seattle Cathedral

An Unruly Member

GOVERNOR DEWEY'S blast against the Russians at the dinner at which New York City was host to all members of the United Nations has received general condemnation as an inexcusable breach of good taste. But it was more than that; it did a grave disservice both to this country and to the world. For these are days in which we must guard that "unruly member," the tongue, if we really desire peace. The governor's act was, unfortunately, typical of many who

supposedly guide the destinies of mankind. We seemed to recall a warning in the Book of Proverbs and there, in the eighteenth chapter, we found these words: "Death and life are in the power of the tongue." Obvious though it be, we need to remind ourselves that in this world of modern communications the power of the tongue for good or evil has been magnified to the nth degree.

It is true that the Russians have practiced the art of abuse to a high extent—sometimes to the point of absurdity. But should that persuade us to follow their examples? Must we both roll in the same gutter? As a friend of ours put it

the other day in deploring the unrestrained, wasteful and dangerous ranting that goes on among the United Nations; "It seems as if God ought to appear in the midst of them and say,

'Shut up, all of you; you sit here and you sit there and you stand in the corner and listen to me!'"

Let's air our views by all means; but let it be clean air—after listening to God.

The Episcopal Church — What's Wrong?

BY

HYATT HOWE WAGGONER

Professor at Kansas City University

SAIID Mr. X in response to our request for money, "Yes, I'll give you ten dollars. I don't come to church very often. I'd like to come more than I do. Dr. Y's sermons are real interesting. I don't care what a man believes or what church he goes to, as long as he's a decent man. I go to hear Dr. Y's sermons. There's always something in them you can profit by."

Mr. X went on for some time in this vein while we fidgeted on our chairs and calculated the number of calls we had still to make that afternoon. We got the money finally and departed. I mentally tallied up another person listed on the books as a communicant who hadn't the faintest notion, apparently, what Christianity in general and Episcopalianism in particular are all about.

Only a few days later I had another communicant say to me, "No, I don't get there as often as I'd like to. I'm usually pretty busy on Sundays. But I like to go. Dr. Y is sure on his toes. He always makes the service interesting and worth while."

One final example. (I've been keeping notes on little conversations like these for some time. I'm interested in finding out what Christianity means to Christians.) This person, a communicant of another parish, a regular church-goer, an admirable character, and a person of more than average education, was asked in my presence about a point of doctrine. "Goodness!" she said. "Isn't that what you call theology? I wouldn't know anything about it. Our rector never mentions those things. Of course I guess there's

something about it in the Prayer Book, but . . ."

These are among my favorite illustrations of a point I want to make. And what do they mean? Well, many things no doubt, but the central essence of their meaning can be summed up under one general heading: the weakening, the watering down, the sentimentalizing of the faith, and the secularization of the Church. They mean that there are vast numbers of people in the Church who neither understand nor feel, nor would accept if they were brought to understand, the historic faith. They mean that very large numbers of Episcopalians are merely nominal Christians. They mean that before the Church can expect to be very effective in winning over the pagans outside the Church, it must convert the pagans in the Church. How our Church compares with others in this respect is not my topic; and anyway, I think it would be well to look to the beam in our own eye and not try to find comfort in the thought that certain other Churches may be even more vulnerable to this charge.

Bernard Iddings Bell has said that while the Church is always trying to win over the world, the world, in its turn, is always trying to assimilate the Church; and he has added that in recent years the world has been making rather the better progress in the race. Now this of course is not a pleasant idea at all. Many of us no doubt have already thought of half a dozen answers: how the Church as a whole is growing, how a certain parish we know of confirmed over a hundred adults at Easter, how another parish met with ease a budget 15% larger than last year's, how the Church appeals to so many of "the better sort of people" in town, how the Church is really doing a lot of good.

But are these good answers? Do they really meet the issue? If the world in our time ex-

NOTE:—I should like to forewarn the reader that the articles that follow present only one-half of the whole subject. The other half is "What's Right with the Episcopal Church." But this other half is not the subject on which I was asked to write. I should also like to ask the reader to believe that though in what follows I have naturally had specific examples in mind to support my generalizations, I have deliberately refrained from picturing in recognizable form any specific parish, rector, or communicant.

presses its age-old hostility to the Christian way not by attempting to destroy the Church but by taking it over, then the very answers I have suggested (and I have heard them, or ones like them, from the lips of many) may give our case away rather than strengthening it. Indeed I am convinced that the answers that the average communicant would make to the charge of the secularization of the Church would be adequate evidence of the essential validity of Dr. Bell's judgment.

Typical Parish

TAKE for instance a typical large-city parish. It lists, let us say, 2500 communicants. A very large proportion of these do something toward supporting the church—some give very generously—so that it does not need to struggle in poverty. It makes generous budgets and meets them. But in a church seating, say, five hundred, there is a mere scattering, except at Easter, at early communion, and a full church only at eleven. Few come to mid-week services unless those services are tied in with meetings of clubs and organizations, which are in a very flourishing condition. Somewhat more than a fifth of the communicants, in short, attend church regularly. If any parish has reliable figures which show this estimate to be untypical, I should like to see them.

But supposing the percentage were even as high as a half—what then? How much dedication, how much devotion, how much understanding is there even among those who come regularly? I do not mean by "understanding," a knowledge of the finer points of theology but a simple grasp of the fundamentals of Christian doctrine. How much knowledge of the Bible do all these well-dressed and—in terms of the national average—well-educated people have? How much faith? How many can, or would, except in church (where they are protected by anonymity and the fact that the repetition of the words of the Prayer Book is a "mere form") say that they believe, really believe, the creeds? How embarrassed they would be if that question were asked across the table at a Chamber of Commerce luncheon! If my conversations and observations have not led me completely astray, the answer must be: a very tiny fraction.

But, some of you are undoubtedly answering me at this point, everyone knows that there are more professing Christians than real ones. What's new about all this? And what has it to do with the Episcopal Church? Is it more true of us than of others?

Yes, I fear that it is more true of us than of some. And perhaps less true than of some others; but that is not the point. There is small comfort

in being better than the poorest in any scale of judgment. The peculiar weakness of the Episcopal Church, it can hardly be doubted, for all the soundness of its official doctrine and the catholicity of its traditional practice, is that it contains unusually large numbers of merely nominal Christians. Hence it is that a friend of mine who is a priest in the Church calls the Church a "sleeping beauty." A beauty, yes, with everything in doctrine and liturgy and tradition that a true Church should have; but asleep, deeply asleep.

Here is the paradox: a Church which, if one were to judge simply by reading the Prayer Book or studying its chief theologians, is doctrinally one of the most conservative, traditional, and pure of the Churches; yet also a Church which, if one were to judge by private conversation with a cross-section of a typical congregation, or even, I must admit, with a good many of the clergy, is high on the list of those denominations which are "successful" today because they have learned to conform to the ways of the world, to be "well-adjusted" to their environment. When this has meant, and it usually has, giving up that which was foolishness to the Greeks, they—and we—have given it up. This is the paradox, and a very sad one it is: the official doctrine is to be found in the Prayer Book, and the Bible, but the living doctrine of many if not most parishes is to be found in the pages of the Reader's Digest.

Why Such a State?

I COME then to what I think is the chief reason for this state of affairs in our Church. Why should a Church which has so much—which has, in fact, everything needful and right—be in a state that, however flourishing it may appear to the merely external and quantitative view, is really in something like its condition in the 18th century, when it was so soundly asleep that not even the Wesleys could wake it up?

There are, no doubt, many partial reasons, including those that are threatening the inner life of all the other Protestant Churches; but there is one special and peculiar reason, and it is to this that we should look. The Episcopal Church is fashionable. It appeals to more than its share of the "better people" in every city and town. There is a certain prestige in middle-class circles connected with being an Episcopalian that is not connected with, say, being a Baptist or a Nazarene. If any who belong to these Churches read this, I hope I shall not be misunderstood: what I am saying will, if it is true, tell in the last judgment against the Episcopalians, not against the others. Episcopalians are in general better dressed, more stylish, better educated than most of the congregations of the other Churches. If

the Unitarians can claim the largest number of listings in *Who's Who in America* in proportion to their numbers, we can probably claim to be the most solidly and perfectly upper-middle class.

And what does all this mean? It means that, since the world has been very good to most Episcopalians, we are not at all inclined to be dissatisfied with the world. One does not bite the hand that feeds, or rock the boat in which one has such a large stake. It means that, respectable and prosperous as we are—and respectability is largely a function of prosperity—we find it very hard to think of anything to repent of. The Prayer Book is so unreasonable in parts. As a clergyman once said to me, "You can't expect people to take all that seriously in these days." Nothing can be really wrong, we are sure; there is no deep-seated trouble. Nothing is amiss that a little larger annual subscription will not set right. I remember the very negative comments I once heard on the substance of a splendid and deeply inspired sermon on the text from St. Paul, "Be ye not conformed to the world."

Now this complacency, this pervasive extreme Pelagianism, is nothing more nor less than pride. For pride need not manifest itself as offensive vanity or overt conceit. The world recognizes, and disapproves, such pride, and it has its own penalties for it. So pride takes a subtler form, a form which the world not only does not punish but actually applauds: an easy satisfaction with things as they are, a belief in the certainty of "progress," a belief in the natural goodness of human nature just as it is, a firm conviction that there is nothing really radically wrong—except of course with the "criminal classes," with gangsters and crooked politicians and sexual perverts, all of whom make the chief targets in sermons against vice: it is so easy, and even in a way comforting, to deplore the wickedness of those who commit the grosser crimes; it never irritates anyone in the congregation to hear sex murderers denounced in the strongest terms. All this is a manifestation of pride.

And pride, I should not have to tell Episcopalians (but judging from the ones I know, I do have to), is, by good and scripturally founded Christian tradition, considered the most deadly of the deadly sins. I know a good many nominal Christians, including some Episcopalians, who do not believe in sin. They are really relativists and naturalists, whatever they may call themselves. But Christians believe in it, and I shall not here argue with non-Christians. Could it be that the swank that attaches to Episcopalians, and the general prosperity and stylishness of Episcopalians, actually work to breed in us the worst

of sins? I fear so; and if so, what a frightful thing this is! Episcopalians who are also Christians should get down on their knees every day and pray to be delivered from this sin to which everything tempts them.

Average Episcopalian

BUT this matter of the complacency which is a manifestation of a subtle pride is not all. Who is that prosperous, respectable good citizen, this pretty-well-educated and pretty decent average Episcopalian I have been talking about? Well, he is the epitome of what might be called, in American terms, the upper-middle and upper classes. He is the average business man, lawyer, doctor, bank cashier—or his wife. He is a member of the Rotary, the Kiwanis, the Republican party (except in the South), the Masons. He reads the newspaper and the Reader's Digest; his wife sometimes reads a book of the month. He is, in fact, that superficially heartening specimen, the typical modern man at his non-Christian best: half educated, educated beyond folk culture but without anything to put in its place except synthetic mass-culture, rootless, optimistic by training and conviction, though he may have ulcers from worry and suppressed unhappiness, full of ideas that have seeped down to the mass man from the intellectual currents of the Romantic movement—like Swinburne's "Glory to man in the highest, for man is the master of things," and Henley's "I am the captain of my soul." All this he is, this typical Episcopalian I have been talking about.

Now this makes very unpleasant reading, I am sure; and I am sorry to have to write it. But it seems to me to be true, and to have a very important consequence, which is this: that today at least, if it has not always been true, the class least open to persuasion to the Christian faith, least able, naturally, to give their whole hearts to the Saviour, to become as little children, to believe, is this half-educated, prosperous middle class. For not only their prosperity but their ideas—which are diluted and half-baked versions of those held by intellectuals of the last century, when it seemed that science and a rising standard of living had made Christianity both untrue and unnecessary—put very nearly insurmountable barriers in their way.

The poor, the unfortunate, the unsuccessful, the sick—these are not tempted to feel that they do not need God; and the ignorant do not have to overcome the resistance of a secular "climate of opinion," for they do not share the climate of opinion, never having been educated up to scientism and naturalism and relativism. These people do not share fully in the benefits, some

real and some not, of our secular culture and so are not likely to be positivists or pragmatists. For positivism and pragmatism are notions which have been promulgated by popular education, which is not only non-religious but usually actively anti-religious (the influence of John Dewey and the gospel according to Teacher's College); and the poor and the ignorant have not been deeply affected by education. They do not know enough to know that science has ruled out the supernatural, that Freud has declared God to be a delusion originating in the father-complex, or that most of the "better minds" are today scientific humanists. There is a chance for them to become and remain Christians without coming sharply and painfully into conflict with our mass culture.

The Intellectuals

AND there is another class which finds it possible to have faith without too much conflict but for the opposite reason. I mean the upper reaches of the "intellectuals." Unlike the poor and the ignorant, who have not yet grown up to a share in our culture, this class—very small, but very influential—includes many who have moved, as it were, through and beyond our culture to a point where they can criticize it. Knowing many cultures, they have a choice: they are not helplessly bound by the "climate of opinion" of our age, by that pervasive set of unquestioned thought patterns that are always assumed, not proved, because they seem as obvious as common sense. There has been a rather vigorous revival of Christianity among this class of late. A rather high percentage of our best writers and critics, for example, confess the Christian faith—a significantly larger percentage than did thirty or forty years ago. The two greatest poets writing in English today, for instance, T. S. Eliot and W. H. Auden, are both Christian converts (Anglicans); and two of the best of our American critics, Allen Tate and R. P. Blackmur, are Christians (Anglicans).

But in between these two classes, in between the poor and the ignorant on the one hand and the intellectuals on the other, there is a great class which finds it much harder to become and remain Christian. This is the great non-intellectual middle and (as the term is used in America) upper class. And this, unfortunately, is the very class which is the "strength" of the Episcopal Church. This class, which finds it so hard to believe and so nearly impossible to repent, is the very class which makes up the bulk of any typical parish. How can we expect these people to believe in what is as foolish to the pragmatists, including the "educationalists" who teach those

who teach our children, as it was to the Greeks? Knowing a little—just a little—literature, this class knows that most of the best literature for the last century and a half has been either non or anti-Christian. Knowing a little science, it knows that only that which can be proved by scientific experiment is true. Knowing a little—a very little—philosophy, as that seeps down into the popular magazines and best-selling books, it knows that if man will only use his mind and be a good scientific pragmatist, he will solve all his problems.

Knowing a little of all this, how can this class say "I believe"? Faith that goes against the best that one knows cannot be a working faith, or a secure one. Yet what the average middle class American today "knows" conflicts squarely with the heart of the Christian faith. Of the Church visible it may be safely said that it cannot be much better than the class from which it chiefly draws its support. The question then is not why there are not more really dedicated Christians in the Church, but how there can be so many. A Church which depends for its success as a going institution upon a class which more than any other finds belief difficult is in a dangerous situation. And that is precisely the situation of the Episcopal Church today.

(Continued Next Week)

WATER

By PHILIP H. STEINMETZ

WATER is so common that we may forget its importance. And it seems so weak standing in a pool that we may forget its strength. We may even resent it when rain spoils a party or floods wreck our home.

But water is supreme on earth. Nothing lives without it. Nothing stands up against its steady wearing. Nothing equals its beauty for every scene is more beautiful if it includes a lake.

The power of water is in its character rather than its shape. Its strength is the strength of meekness.

The secret lies in its steadiness. It is not with the thrust of violence but with the push of pressure that water works.

And it works no matter what bounds restrict it for it is not changed in character by outward restrictions. It is constant.

So are those who are truly meek. They continue to be loving under all conditions and no matter what external forms may be forced upon them. Their resistance to evil is the resistance of the Cross in contrast to the sword, seemingly weaker yet never conquered, bent and twisted and yet never destroyed.

EPISCOPAL CHURCH NEWS

CHICAGO HAS PROGRAM ON FAITH AND ACTION

★ A program on faith and action started in Chicago on October 9 when the first of seven meetings, on successive Mondays, was held at St. James Church. Its purpose is to take the people where they are and teach them about the faith of the Church in terms they can understand so that they can apply it to their daily lives. There has been wide interest in the plan with 140 persons from 38 parishes attending a preliminary meeting. The director is the Rev. Irwin St. John Tucker, for many years a newspaper man who has a gift for dramatizing the teachings of the Church. It is hoped that these first meetings will be so popular that parish sessions will follow.

RECORD ENROLLMENT AT BERKELEY

★ The Berkeley Divinity School opened with a record enrollment of 84, representing 29 American dioceses, Hankow, Hong Kong and the Greek Church. Bishop Wynn of Ely is the English lecturer and the Rev. Sydney Barr and the Rev. Joseph A. Johnson are fellows. Mr. Barr will also assist in the New Testament department.

PHILADELPHIA HAS BIG ENROLLMENT

★ The Philadelphia Divinity School reports a record-breaking enrollment of 96, representing 31 dioceses. There are also students from the Ukrainian Orthodox Church, the Patriarchate of Jerusalem, the Greek Archdiocese in North and South America, the United Lutheran Church and the United Brethren.

NEW ENGLAND TO HAVE SYNOD

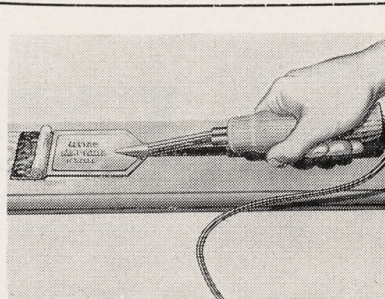
★ The synod of first province is to meet at the cathedral in Providence, October 24-25, under the chairmanship of Bishop

Budlong of Connecticut. Bishop Nash of Massachusetts is to be the preacher at a missionary service the first evening. After a presentation of the function of the province by the executive secretary, the Rev. John R. Wyatt, delegates will break up into a number of committees to consider different phases of work. These will be presented to the synod the following morning.

Bishops of the province are to meet the day previous to the opening of the synod, and the council of Church Women will also meet that day.

MARYLAND STRESSES THE CANVASS

★ A pastoral letter by Bishop Powell launched the every member canvass in Maryland when it was read in all the churches on October 8. From that date through November 4 congregational meetings are being held



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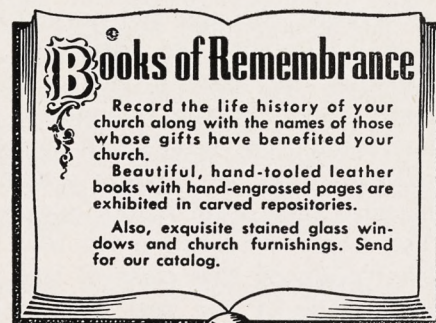
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By Louis Wallis

(Reprinted from the

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This free pamphlet suggests a new method of studying and teaching Hebrew history within the terms of modern scientific scholarship. Its purpose is to show how the authority of the Bible comes from the God-centered history that the Bible tells about.

The pamphlet is for clergymen, collegiate instructors, adult Bible class teachers, and laity. Will be sent for a three cent stamp to cover first class postage. L. Wallis, Box 73, Forest Hills, Long Island, New York.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Theology of the Old Testament. By Paul Heinisch. The Liturgical Press, Collegeville, Minn. \$5.00.

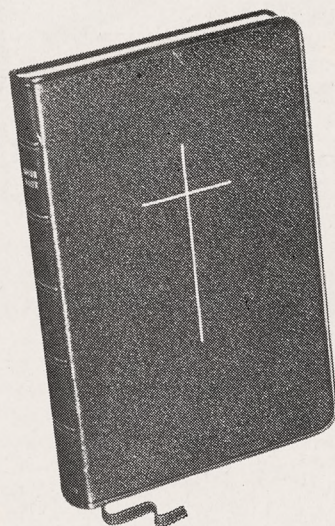
Dr. Paul Heinisch of the University of Nijmegen published this work in 1940, as the first supplement volume to the "Bonn Bible." The present publication is more than a translation—it is a new edition, the author having furnished the additions and changes to the American editor, the Rev. Wm. Heidt. The work is a magnificent example of modern Roman Catholic Biblical scholarship, and ought to render the coup de grace to those fanatics who still maintain that the Roman Church forbids its people to study the Bible. It is a systematic exposition of Old Testament Theology—not a "History of the Religion of the O.T." Such a work is most valuable; for there are students who can tell you what P, J, E, and D

stand for, or what Jeremiah taught, but who have not the faintest notion (apparently) what the Old Testament as a finished work teaches, or what the O.T. doctrine of angels, or the life to come, or sacrifices, really contains. The divisions of the work are clear: God (his nature, attributes, and the preparation for the mystery of the most Holy Trinity); creation (the spirit world, the world, man); human acts (morality, divine worship, man and God's commandments); life after death; redemption (judgment, the new Kingdom of God, the Messiah). There is a most valuable extensive bibliography at the end.

A further advantage of the work is that being Roman Catholic no apology is made for the use of the "Apocrypha"; nor is the work left hung up in the air with the last of the canonical O.T. books. We have only one

complaint: why do not our Roman friends use the traditional English transliterations for O.T. proper nouns? Itaias and Jeremias are strange (they are of course Greek, not Hebrew forms); so is Tenoch. A concession is made in the use of the term Chronicles (instead of Paralipomena); we hope that eventually the other forms of proper nouns will follow suit. The rest of us will be thankful if this is done—we can use Roman books much more intelligibly! But it ought to be considered by Roman scholars anyway. The crudity of the Douay version is no longer tolerated in some circles, and the barbarous, un-English forms of personal names ought to be exchanged for the traditional ones, familiar throughout the history of English literature—though of course not exclusively used by all writers even since (let us say) Elizabethan days.—F.C.G.

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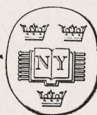
No. 7272; white moire, slightly padded covers, moire lined, gold edges, gold cross, marriage certificate, cellophane wrapped. . . . \$6.00.

No. 7640X; Morocco, fine grain, large-type edition, Oxford India Paper, gold edges, leather lined, gold cross. . . . \$11.00.

No. 3533X; (bound together with hymnal), Morocco, fine grain, limp, gold edges, gold cross, gold roll, Oxford India Paper. Black \$9.50; Blue, maroon or red \$10.00.

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PEOPLE

CLERGY CHANGES:

CHARLES W. MAY, formerly in charge of St. John's, Durand, Mich., is now in charge of St. James, Detroit.
HARRY B. WHITLEY, at one time student pastor at the University of Nebraska, is now rector of St. Andrew's, Algonac, Mich.

LAVERNE MORGAN, formerly of Bayfield, Canada, is now in charge of St. Mark's, Marine City, Mich.

RUSSELL MURPHY, ordained deacon in June, is now junior canon at Christ Church Cathedral, St. Louis.

SILAS J. HIRTE, formerly missionary to the deaf in Milwaukee, is now rector of St. Thomas Mission to the deaf, St. Louis.

WENDELL M. PASCO, formerly rector of St. Philip's, Grand Rapids, Mich., is now chaplain at St. Augustine's College, Raleigh, N. C.

LEO M. BROWN, formerly rector of the Good Shepherd, Allegan, Mich., is now rector of St. Mark's, Coldwater, Mich.

JAMES S. COX, formerly rector of St. Paul's, Winston Salem, N. C., is now rector of Emmanuel, Baltimore, Md.

JOHN R. WYATT, secretary of college work and executive secretary of the first province, becomes rector of Trinity, Seattle, Wash., Dec. 1.

ROBERT GRIBBON, rector of Holy Cross, North Plainfield, N. J., has accepted the rectorship of Grace Church, Chillicothe, Mo., and charge of missions at Brookfield and Trenton.

ROBERT SHEERAN, formerly in charge of St. Columba's, Paaulo, and St. James', Papaaloa, is now in charge of Holy Apostles', Hilo, Hawaii.

MAURICE H. HOPSON, formerly rector of Emmanuel, Bristol, Va., was instituted rector of St. Clement's, Alexandria, Va., on Sept. 10.

EDWIN O. ROSSMAESSLER, formerly chaplain at Christ School, Arden, N. C., is now assistant at Trinity, Santa Barbara, Cal.

DEATHS:

SIDNEY WINTER, rector emeritus of St. Paul's, Owego, N. Y., died on Sept. 30.

MRS. ERNEST G. STILLMAN, churchwoman of Cornwall-on-Hudson, N. Y., died August 21.

WALTER T. H. CRIPPS, 66, associate rector of the Ascension, Pittsburgh, Pa., died Sept. 23.

MRS. HENRY FORD, 84, died in Detroit, Sept. 29. The funeral was held at St. Paul's Cathedral, Bishop Emrich conducting the service, assisted by Dean Weaver and the Rev. Hedley G. Stacey of Christ Church, Dearborn, where the Ford family often attended.

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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.

J. HOWARD W. RHYS

Assistant at Trinity Cathedral, Trenton

In your issue of September 21, you report a statement circulated by the Episcopal Evangelical Fellowship in defense of Bishops Dun and Hall, whose recent actions have been subjects of controversy in the Church. Having read the full statement, of which the signatories include not only the nine Bishops and eight members of Seminary faculties, but also some members of The Witness staff, I think it necessary to point out that the situation is not correctly represented by the statement.

First of all, there is some question whether Prof. James Muller's study of "The Confirmation Rubric" will be accepted by all competent historians as the last word on that matter. More serious is the fact that the confirmation rubric is not the principal ground for complaint against the bishops. In the preface to the ordinal, page 529 of the Prayer Book, it is stated: "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

The reading of the gospel at holy communion is and has been a function of deacons or higher orders of ministry in this Church. The laying on of hands at an ordination of a priest is and has been restricted to those already so ordained. The ministers of other communions, who acted at the invitations of the Bishops in Washington and in New Hampshire, made no claim to possess "Episcopal ordination," however valid their ministry in God's sight. This obvious fact should not have escaped so many leaders of our Church.

If we desire to make the "treasures of our Church available to all Christian people who share in the faith of the New Testament," that aim is noble. But if bishops of this Church disregard legality and constitutional procedure in their efforts to make our privileges more widely available, other Christians may well come to believe that we have no treasures to share.

CHARLES E. L. STEELE

Layman of Romulus, N. Y.

Since when has our great Church taken orders from our military as to how we must conduct services? I quote from a letter of June, 1950,

from the Armed Forces Division of the National Council: "—whenever it is the custom to use a funeral pall the American flag takes precedence over the funeral pall at the burial service of a deceased veteran.—Joint Resolution 303 pertaining to the rules and customs in regard to the use of the American flag—passed 15th July, 1942, Section 3 (n). P.S.—I asked Army to send me material on the above."

When it comes to dealing out death, destruction, wilful waste and woeful want, our Brass Hats have proved themselves supreme and since the cessation of our last military operations, when they took it upon themselves to produce "a Lasting Peace," they have not been so hot. Now, lo and behold, they are reaching out to run things spiritual. To the writer the most shocking thing is that our Church has not raised one word in protest, as far as I know. There is a great principle here involved and some person or persons far more able than I should take up the cudgel over this.

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