

The WITNESS

10¢
A COPY

December 14, 1950



World Wide Photo

UNITED NATIONS SHRINE AT ASCENSION, NEW YORK

The Rev. Roscoe T. Foust, Rector, and Dr. Henry A. Atkinson, General Secretary of the Church Peace Union present the United Nations Flag as a symbol of hope

THE CHURCH PEACE UNION NUMBER

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

Weekdays: 7:30, 8 (and 9 Holy Days except 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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4:30 Vesper Service—Music

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Thurs., and Holy Days, H.C.—11:45
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Thursdays and Saints' Days at 10:30 a. m.
The Church is open daily for prayer.

ST. JAMES' CHURCH

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a. m., Church School; 11 a. m., Morning
Service and Sermon; 4 p. m., Evening
Service and Sermon.

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

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

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Communion.

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

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

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NEW YORK CITY

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Student and Artists Center
Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Weekdays: Holy Communion, Wednesday,
7:15; Thursday, 10:30.

Holy Days: Holy Communion at 10:30.

SERVICES

In Leading Churches

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munion; 9:30, Church School; 11 a. m.,
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Thurs., 9; Wed. Noonday Service, 12:15.

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Rev. Frederic B. Kellogg, Chaplain

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Thursday, 7:30 a. m.

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5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

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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—

Council Requests Missionaries To Withdraw From China

**December 5-7 Meeting Receives Reports
From Various Department Heads**

BY

ANDREW M. VAN DYKE

★ The reports of Bishop Bentley and Bishop Mitchell for the overseas... department... brought the most discussion at the meeting of the National Council at Seabury House on December 6-7. Members had listened the previous night to Mr. Gillson, former treasurer for the Church in China, tell of the condition of missionaries there. The Council concurred in the action that Bishop Bentley had taken, in writing the twenty-three American missionaries still in China that they should return unless they were requested by their bishops to remain. This was done because of reports that their presence imperilled Chinese churchmen since the government of China now considers all Americans as spies. Bishop Bentley explained that previously the policy had been to leave the decision to the individual missionary whether to stay or come home, but he thought this new statement would remove any embarrassment that anyone was "running out."

Okinawa

A thoroughgoing report was made on the mission to Okinawa. Bishop Bentley told of how the area committee for Okinawa of the Foreign Missions Conference had requested that the two priests appointed by the Council for this work go as representatives of the Conference, losing their denominational identity,

and that the role of the Episcopal Church would be to contribute to their salaries to the Conference, which would in turn pay them. Bishop Nash kept at the question of why at General Convention it was said that our Church would have the northern part of Okinawa, and the Methodists the south. Bishop Mitchell said that the overseas department had never heard of it before General Convention, and "It was just in the air and landed in San Francisco." Explanation was made that it was the Okinawa area committee that had given the impression that such was to be the case to the director of the overseas department, who in turn had passed it on to the committee on program and budget. It was further explained that the two appointees to the field were now in Honolulu completing their instruction in the Japanese language, and that the House of Bishops in January would be asked to put Okinawa under the jurisdiction of one of the bishops in the Pacific area. That being done, that bishop and the missionaries would survey Okinawa and set up a mission. Bishop Hobson said that if he were an Okinawan he could be confused by this. He thought that such a person might wonder whether he was being asked to belong to a Church which was across the sea, or to belong to Jesus Christ. He pleaded that there should be a unity of those who are trying to carry the gos-

pel to people, and even though division into areas might make for comity, it would not make the sense of the unity of the gospel. Mrs. Harper Sibley said that she thought that twenty-two groups of Christians in Okinawa had asked for a mission which would stem from one source. The answer to that was that it had been true originally, but that this group solidarity was broken. Bishop Whittemore approved the present plan, but suggested that when new fields are to be opened the matter should be thrashed out by the Council before General Convention. The Presiding Bishop ended the discussion by saying that since there were 500,000 Okinawans, and only two Methodist and one Baptist missionaries there, he felt our mission would not make for competition.

The overseas department also asked that the retirement age for women workers be raised from 63 to 65 in order to conform with social security regulations. In addition they joined with the home department in receiving approval that appointments for one year could be made for women workers in the field after age 65 until 67, and for men workers after 68 until 72 by the directors of the departments after consultation with the bishops involved, without consent of the Council.

Ecumenical Movement

Two speakers from outside the Council were presented, the Rev. W. A. Visser 't Hooft and Mr. William B. Givens. The former was introduced by Presiding Bishop Sherrill as the "main-spring of the whole World Council of Churches Movement." In his talk he expressed gratitude to the Episcopal Church because forty years ago the initiative for

(Continued on Page Six)

EPISCOPAL CHURCH NEWS

WILLIAM MERRILL IS HONORED

★ A luncheon held at the Hotel New Yorker, New York, brought together members of the clergy and laity of the Protestant, Roman Catholic and Jewish faiths, and representatives of several Eastern religions, to pay tribute to the Rev. Dr. William P. Merrill and Dr. Harry N. Holmes. The occasion was the annual meeting of the World Alliance for International Friendship Through Religion, and 100 members and friends of the organization were present.

Dr. Merrill, formerly president of The Church Peace Union



Dr. William Pierson Merrill, formerly president of The Church Peace Union for 30 years, recently honored at the annual meeting of the World Alliance

for 30 years, voiced his appreciation of those who were now keeping alive the basic ideals of both the parent organization and its branch, the World Alliance. He called in his address for increased mutual appreciation among the followers of all faiths; a true spirit of cooperation, he believed, would be the

natural outcome of concerted interfaith work toward a definite goal, such as world peace.

Dr. Holmes, who as field secretary of the World Alliance for many years helped to extend its work to all countries, urged that we unremittingly continue our efforts to mobilize the spiritual and moral forces of religion to remove the scourge of war. That mandate is timeless and eternal. "Whatever happens in the life of the World Alliance," Dr. Holmes said, "it must never lose that mandate. It is God's will that men abolish war and live in peace. The work toward that objective must go on no matter what the world climate is at any given moment. The fullest glory of achievement is found not in the beginning of an enterprise but in carrying on persistently toward the end. We must never forget that to the man of religion nothing is impossible that ought to be."

The luncheon, followed by a business meeting of the American Council at which Dr. Walter D. Head gave his annual report and officers were elected for the coming year, was of particular significance in that it linked this mid-century with the past. Both Dr. Merrill and Dr. Arthur J. Brown, present at this gathering, are charter members of The Church Peace Union board of trustees and helped to organize the World Alliance in 1914. The span of years had convinced both veteran members that our efforts to establish international peace by stimulating brotherhood and mutual religious understanding throughout the world is of greater importance today than ever before.

A PLEASURE TO FAST

★ The bulletin of the diocese of West Missouri encouraged people to fast by printing a picture of a lobster under the list of fasting days. Most people,

presumably, are willing to forego hamburger for a broiled live lobster.

THE PICTURE ON THE COVER

★ On United Nations Sunday a side altar was set apart at the Church of the Ascension, New York, as a United Nations Shrine. The cover picture shows Rector Roscoe T. Foust, Witness editor, and Dr. Henry A. Atkinson, general secretary of the Church Peace Union, with the U.N. flag, which is on a standard on the Epistle side of the altar. The Church flag is on the Gospel side. Forming an arch down the aisle, on the pillars and the walls, are the sixty flags of the present members of the United Nations. Most of them were given as memorials by members of the parish. Dr. Foust says that "most people seem to like the idea and it dramatizes the one-world idea very effectively."

Dr. Atkinson was the preacher at the dedication service, speaking extemporaneously, but the article which appears elsewhere in this number is the substance of his address.

SHERMAN JOHNSON TO PACIFIC

★The Rev. Sherman Johnson has accepted election as dean of the Church Divinity School of the Pacific effective July 1, 1951 it has been announced by Bishop Robert B. Gooden of the board of trustees. He will succeed Bishop Henry H. Shires, suffragan of California. Since 1940, Johnson has been professor of the history and interpretation of the New Testament at the Episcopal Theological School, and before that taught at Seabury-Western and Nashotah.

The Church Divinity School of the Pacific, now overcrowded and forced to deny admittance to qualified students, is ready for a great period of expansion. For fifteen years under Dean

Shires, new buildings were built or purchased, and now there is immediate need for additional buildings and faculty members. The school is fully accredited by the American Association of Theological Schools and has a faculty of nationally known writers and teachers.

COLLEGE STUDENTS HAVE MEETING

★ The diocese of New York held its first intercollegiate conference of Canterbury Clubs at Seabury House in November. Meeting for dinner, the forty-one delegates and campus chaplains, representing Barnard College, Bennett Junior College, Columbia University, Hunter College, New Paltz State Teachers College, New York University, Sarah Lawrence College, and Vassar College, were welcomed by the Rev. Norman Spicer, diocesan chaplain to college students. In the keynote address, the Rev. James A. Pike, chaplain of Columbia University, considered the place of the Canterbury Club on the campus. He emphasized the need for Episcopal students to establish a witness to their faith on the campus, to be willing and able to share their faith with students of other denominations, to work as actively in interfaith organizations as in their own groups, and to encourage a strong stand among all the Christian groups on the campus. Pike cited the catholicism, liberalism, evangelism, and open-mindedness of the Episcopal Church as an aid to its communicants on the campus in reaffirming their own faith and as a means of reaching students not committed to a faith. "We cannot keep separate and we cannot provide an incubator for ourselves; rather we must use our faith as the center which we can bring to others and bring others into."

Mrs. Reinhold Niebuhr, professor of religion at Barnard College, led the service of preparation for Holy Communion.

On Saturday morning, a presentation by Miss Mary Elizabeth Ockenden of the division of college work of the National Council, of the ideas behind the National Episcopal students convention to be held at Cranbrook, Michigan, during the Christmas holidays, was followed by a lively discussion of the proposed constitution for the national Episcopal student movement, led by a panel of leaders including Mr. Spicer, Mrs. Niebuhr, Miss Ockenden, the Rev. Owen Thomas, chaplain at Sarah Lawrence, and Miss Katharine Duffield, provincial secretary for college work.

College work clergymen present besides Chaplains Spicer, Pike and Thomas, were the Rev. Messers William J. Chase, Darby W. Betts, Paul Moore, Robert E. Terwilliger, and J. Marshall Wilson. Miss Adelaide Simpson attended as faculty adviser to the Hunter College Canterbury Club.

CHURCH SCHOOL IS DAMAGED

★ St. John Baptist School, Mendham, N. J., suffered considerable damage in the severe storm of November 25th. About twenty trees were uprooted, but the worst damage was the loss of many tiles from the roof, which will cost about \$3,000 to replace. The staff have done considerable work in straightening the trees that were not too far gone, by means of block and tackle and wiring them to stakes. The total damage is estimated at \$5,000.

INSTALLATION OF BISHOP GRAY

★ Bishop Walter Gray will be installed as the eighth bishop of Connecticut at Christ Church Cathedral, Hartford, January 30th. Following this service, and a reception, a special convention will be held to elect a suffragan bishop.



The speakers' table at the 1950 Annual Meeting of the World Alliance at the Hotel New Yorker, New York. (l. to r.): Dean Thomas Clark Pollock, Dr. Kathleen MacArthur, Dean Lynn Harold Hough, Father George B. Ford, Bishop Herbert Welsh, Mrs. Constance Sporgborg, Dr. Merrill, Dr. Walter B. Head, president of the American Council of the World Alliance (at the microphone), Dr. Harry N. Holmes, Rabbi William Rosenblum, Miss Dorothy McConnell, Dr. Chid Meng, Swami Nikhelananda, Miss Rhode McCulloch, Dr. Atkinson

National Council . . .

(Continued from Page Three)

the Faith and Order meetings came from it, and to this the World Council owes its birth. In addition, the role played in aid to other Churches in recent years has been great, and this has added much to the ecumenical movement. The Episcopal Church, he said, has not earmarked its funds for Church World Service to the point of immobilization of these monies as have many other Churches. The World Council of Churches when inaugurated at Amsterdam had to spend so much time on organization that it did not say very well what it was all about. In the statement from the meeting at Toronto last summer entitled "The Church, the Churches and the World Council of Churches," the matter was clarified. In this is shown that there is no preconceived idea of Church unity, or that membership in the World Council means that the members accept all others as being "true and full" churches, yet the World Council has the essential of Christian Unity foremost—it is not a co-operative endeavor like the National Council of Churches. It is a beginning and not an end, for the end envisaged is that "all may be one." The speaker went on to say that the Churches had hoped that they would have time after the war to achieve a degree of unity free from political tensions. Such has not been the case. But he emphasized that in the World Council, western and eastern Christians have been brought together, and we must pray that it continues. Too many in the west want to write off eastern Churches. But in the eastern Churches, in spite of or because of pressures, there is a real revival that cannot be pointed out any place in the west, he continued. The Church has not died out in Russia, contrary to Marxist theory. There is little importance to be given to what happens on the top level in Church and government, it is

what really is going on in local churches that matters.

Church Foundation

Mr. Givens spoke of the Episcopal Church Foundation, of which he is chairman of the executive committee. They are endeavoring to build an organization that will have lists of those who might be able to give large amounts of money. Then they will be able to make donations to the work of the Church. Bishop Sherrill said that the projects which should be supported would be determined by the wishes of donors, and by exposing the committee to the wide interests and needs of the Church, and then letting them make their decision. He expressed the hope that the Foundation would soon make a gift so that it could be shown that it was functioning.

Religious Education

The Rev. John Reuss reported for the department of Christian Education. He expressed the appreciation for the department for the long and splendid service of Bishop Dun as its chairman, and announced that because of Bishop Dun's retirement from the Council, Bishop Nash had been elected as new chairman. The latest adult study course on the hymns of the Church will be ready the first of January. The third in the series of the Church's teaching, "The Faith of the Church," has been approved in manuscript by twenty-five theologians, and without difference of opinion on its ma-

jor content. This revealed, he said, that this work is a unifying act, as well as educational, in the Church.

The leadership training division, Heuss stated, will by June have had about 2000 priests, one-half the House of Bishops, and all diocesan directors of religious education, at the College of Preachers for its training. There are also plans for bringing in parish directors, and in late May, June and July conferences will be held across the nation for men and women on the department's program. Beginning about January 15th a team with a station wagon and truck will set up workshops in the diocese of Louisiana, and then proceed to other dioceses for stays of from two to five weeks in each. In a year eight to ten dioceses should be visited, and if the program works another team will be activated in 1952.

Promotion Department

Bishop Hobson, in reporting for the promotion department, told of material being prepared for laymen to enable them to speak on fund raising for the Seminaries. He said that film prepared and in process would be self-liquidating; also that the person who was to underwrite "Great Scenes from Great Plays" was now in government service and had withdrawn his offer. There was also discussion of establishing an official publishing house, with a committee



IN THE NEWS: Bishop Dagwell of Oregon urges prayers for peace; Mary van Kleeck joins group of Church people in urging Premier Attlee to push his announced objectives; Professor Sherman Johnson of Cambridge to become the Dean of the Church Divinity School of the Pacific

appointed to study the matter further.

Mr. Robert Jordon, executive head of the department, was in a penitent mood in speaking on the laymen's training program. On the diocesan level, he said, there has been general approval but in parishes many lay speakers have not been successful. On the 6th a number of laymen and instructors met to discuss the mistakes that had been made and to seek corrections for next year. Canvass material for the fall of 1951 will be prepared in the spring to allow ample time for training conferences.

Social Action

Bishop Keeler presented a document for the department of Christian social relations on the difficulties that the department has in taking positions on political and legislative action. It recommended that the Council study its proposals for developing a total policy on social action, and be ready at the February meeting to discuss and vote on them. The proposals suggested that resolutions in this area presented by individuals, groups, or initiated by the department should be sent before Council meeting to all members, together with adequate information concerning them, and that time be allotted on the agenda for discussion. When the Council has acted on a matter, it shall also direct the manner in which its action shall be implemented.

The Rev. John Higgins read the portion of the message of the National Council of Churches dealing with "The Present Crisis," and the department received approval of the Council to commend the whole message. Almon Pepper explained how the department would present to the House of Bishops, meeting in January, the urban work of the Church with its paper on "The Church's Mission in Urban and Industrial Areas," and the World Council's pamphlet on "Evangelization of Modern Man in Mass Society."

Bishop Hart reported for the

armed forces division, stressing that Church people in camp areas need to recognize their responsibilities to the men in the service. The much-debated matter of a suffragan bishop for the armed forces came up but the matter was shelved pending action by the House of Bishops next month.

The Rev. Roger Blanchard, head of college work, told of successful conference and of plans for a conference over the holidays to launch a national student movement.

The Presiding Bishop received an ovation for his election as president of the newly formed National Council of Churches, with Bishop Sterrett of Bethlehem, one of the delegates at the Cleveland conference giving a complete and humorously slanted description of the meeting.

On the closing day a formula was introduced and approved whereby heads of departments and other executives at 281 will receive salary increases. The 5%

cost-of-living increase of a year or so ago was eliminated. Instead clergy at headquarters were voted a house allowance not to exceed one-sixth of their salary; lay executives are to have an increase of one-sixth of their salary. Staff workers at 281 were not included at this time since they had previously been voted increases, which of course still stand.

DOM GREGORY DIX IN WASHINGTON

★ More than 500 persons heard Dom Gregory Dix, prior of Nashdom Abbey, England, discuss the development of the liturgy at a conference held at the Ascension and Saint Agnes, Washington, D. C., sponsored by the Washington-Richmond branch of the American Church Union. In addition to two addresses by Dom Gregory there was a business meeting at which the Rev. Albert J. Dubose, executive director of the Union, spoke on the program of the organization.



Dr. Henry A. Atkinson, Dr. Walter D. Head, and Mr. Robert Norton, leaders in the Lakeland Institute held at Florida Southern College. The theme of the institute was: "How Can Religion Help to Build World Peace." The institute was conducted by The Church Peace Union and World Alliance for International Friendship Through Religion

MICHIGAN LAYREADERS HAVE MEETING

★ Forty layreaders of Michigan met on November 28th at St. Paul's Cathedral, Detroit, to discuss their work with Bishop Hubbard. The diocese owes much to a considerable group of laymen who have given generously of their time and ability to work in struggling missions at the appointment of the bishops. Parish clergy have also leaned heavily upon them for assistance in various ways.

It was felt by those attending the conference that a better understanding of the faith is needed, as well as the technical knowledge necessary to conduct services. To this end a course is soon to be offered on the Bible and another on the conduct of public worship.

The present world situation, with the prospect that many clergy will enter the service as chaplains, was given as an added reason for adequate training for laymen who may be called to mission stations.

CANADA WINDOW DEDICATED

★ A Canada window was dedicated at Washington Cathedral, November 28th. It is in the north transept where also are windows dedicated to England and to several Latin American countries. Highlighting the service was an address by Hume Wrong, Canadian ambassador to the United States.

BROWNELL HALL REMAINS AS CHURCH SCHOOL

★ Action has been taken by the trustees of Brownell Hall, Omaha, Nebraska, whereby the school will continue "in accordance with the doctrine, discipline and worship" of the Protestant Episcopal Church. The purpose of the action, as explained by Bishop Brinker of Nebraska, "was to tie into organic relationship this institution with the diocese and to settle for all time the question as to whether or not it is a Church school. It has occurred to me that this action

of the trustees of Brownell Hall, as well as the action of the cathedral chapter, which is the holding corporation of the diocese, might be noteworthy and help to stop the trend toward our Church related institutions going over to state and community agencies."

CONFERENCE ON PENSIONS

★ Pension boards of twenty-two Churches and two Church-related agencies paid benefits of \$21,190,840 during the past year, it was reported at the annual meeting of boards held December 1 in New York. The Methodist board paid out about \$8,000,000; Presbyterian, \$2,250,000; Episcopal about \$1,500,000.

PORTLAND LEADERS ASK PEACE PRAYERS

★ Religious leaders of Portland, Oregon, called upon their people to pray that another world war may be averted. They urged prayers in houses of worship and homes for guidance to the men who must decide what steps to take; for individual faith in the ultimate triumph of good over evil, and for calm and not hysteria in these crucial days.

Bishop Dagwell, in a public statement, said:

"Confronted with the prospect of a war of such proportions as the world has never seen, we need to do what people have always done when other helpers fail and comforts flee—turn to God. We need to pray earnestly for the heads of governments of all nations; that they be sensitive to the grave responsibility they bear to the people of the world. We need to pray for the United Nations, that they may act with wisdom and not with fear or with anger. We must refrain from futile criticism of our duly constituted leaders. This is a time for national harmony. Pray, in the hope that God will overrule the selfish wills of men in the interest of the universal good of all mankind."

UNUSUAL ORDINATION IN ST. LOUIS

★ An ordination to the priesthood in which both the ordinand and the entire congregation were deaf was held at Christ Church Cathedral, St. Louis, on December 3rd when Bishop Scarlett ordained the Rev. Silas J. Hirte, in charge of St. Thomas' Mission to the deaf. Because of the unusual nature of the service, where the ordinand was the only clergyman present able to use the sign language with facility, the sermon was omitted. Instead an interpretation of the service was given by Arthur Steidemann Jr., lay assistant at Emmanuel, Webster Groves, who hears himself but knows the sign language since he is the son of the late Arthur O. Steidemann, for many years in charge of the mission.

CHURCHES HONOR SYNAGOGUE

★ Christ Church and Gloria Dei were among fourteen of the oldest churches in Philadelphia to join in the celebration of the 150th anniversary of Temple Rodeph Shalom, the city's second oldest synagogue. All of the fourteen were founded between 1677 and 1796.

STUDENTS MEET AT IOWA CITY

★ Episcopal students in Iowa colleges and universities met at Trinity, Iowa City, December 1-2. The leader was Helen Turnbull, director of Windham House, New York, who led discussions on personal religion and how to further the Church program on campuses.

MATRICULATION HELD AT PHILADELPHIA

★ Thirty-three new students signed the matriculation book and were received by the dean at the annual matriculation service at the Philadelphia Divinity School, held November 30. The total enrollment is ninety-six, of which twenty-nine are taking graduate courses.

EDITORIALS

Idle Words

WHEN our Lord uttered his striking warning to the Pharisees: "Every idle word that men shall speak, they shall give account thereof in the day of judgment"—he declared a psychological and moral principle of human life which has too seldom been recognized and has even more rarely been acted upon. Had it been clearly understood by the leaders of the world's thought and action, there would be less loose talk in the councils of nations and in theological circles where doctrines are set forth and interpreted.

The key word in our Lord's statement is "idle." It is idle words—and not any other kind—which we shall have to give account of in a future judgment. For "idle words" are words uttered without real thought, under stress of emotion, without knowledge or from failure to think at all. Emotion, good or bad, is the one source out of which come idle words. Words are spoken, but no immediate resulting action proceeds from them. Modern slang defines them as "hot air." Idle words have, to be sure, effects, but the effects are deferred and are not under the control of the hasty speaker. For example, one says, in a passion of anger, "I hate you; I'll kill you" and then cools off and does nothing of the sort. But the effects of this idle word are real

enough; a friendship is ruined, a character is hardened and embittered. In the high emotion of falling in love, one declares, "I love you; I adore you; I'll spend my life making you happy," but a new family is wrecked and divorce comes because the word of love was ill-considered, idle, vain. And how few there are of us who are not guilty of parroting words without thought or clear understanding—words like "Communist," "Fascist," "Atheist," the sort of loose talk that alienates individuals and breaks the fellowship of groups or nations or races? Many participants in public worship glibly recite creed and prayers without conscious thought or any important

knowledge of the worship's significance. Their words are indeed idle. In all such instances—and a host of others like them—judgment is deferred, is beyond the control of the glib or hasty speaker. The "day of judgment" of which our Lord tells us may arrive tomorrow or next week or in a more distant future. It may not even be recognized by the user of idle words as a judgment, but its effect—on character, on fellowship—will be inevitable and relentless. The effects of idle words on the spiritual level are like the results of piling up debts on the economic level; the obligation presses on the debtor until the court steps in and gives judgment, with interest.

What about words that are not "idle"—words that clearly express deliberate thinking; curses that you definitely intend to make effective, blessings that you mean to make real in someone's life, religious forms which are the channels of your deep convictions? Words such as these are self-executing; their results flow directly from the personality and will of the speaker. With the man who thinks before he speaks, it becomes a matter of "pay as you go" to avoid the piling up of debts that are beyond his power to handle. Wise folk such as these will resist with all their might the temptation to speak hastily from passion or cleverly from pride and will shun, as a deadly trap, the use

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"QUOTES"

WE have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

—GENERAL OMAR N. BRADLEY

★

of popular cliches as a substitute for sober, objective thought based upon information that is true and precise. We have heard many times the most appalling statements from well-meaning persons, on religious, economic and political subjects, which were based upon popular notions or systematic propaganda and were essentially gross distortions of the truth. And the reason invariably given for such idle words was that there was no way of securing sound, unbiased information on the subject in question. A poor excuse indeed, it has seemed to us, for it is still possible today, in spite of an emotion-laden atmosphere and the continuous spate of propaganda, for the sincere

lover of truth to dig up for himself facts that are undistorted and reliable. Or, if not, he should at least have the grace to hold his peace. "I don't know" can never be a logically justified prelude to "therefore I guess." Idle words are still idle words, however sincere their utterer may be.

Christian disciples, above all others, have an unescapable obligation today, in a world seething with emotions of which fear is the dominant one, to seek for facts, to think soberly and fearlessly and to speak only words which shall express the substance of such thinking. Perhaps there is no prayer more vitally important for us to make our own than the *Veni Creator*. And there is certainly no spiritual fact upon which we can more profitably meditate than the truth of the presence of the Incarnate God with us as the "Light that lighteth every man."

Our Lord has other parables and admonitions for us which are concerned with the psychological and moral problems of the idle word. "Deal with thine adversary quickly while thou art in the way with him" is one of them. See that your words are such as can produce immediate and beneficent action under the control of your will. Beware the idle word whose delayed reaction no one can either determine or foresee. And the Epistle of St. James also seems pretty clearly concerned with the same subject—in his chapter on the tongue. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." And so, if any parish-priest is looking for a stimulating and fruitful text, we submit this as a singularly good one: "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Religion, The United Nations, And the Prevention of War

BY

HENRY A. ATKINSON

General Secretary of the Church Peace Union and World Alliance for International Friendship Through Religion

WAR is and has been throughout the ages the chief enemy of mankind. Archaeologists and historians agree that of some thirty major world cultures beginning with the Sumerians only eight or nine are now in existence, all the others having been destroyed by war. Other factors have contributed to their destruction, such as geological and climatic changes; earthquakes; desiccation through failing springs, lakes, wells and rivers; abuse of the soil; and erosion caused by floods, but as Arnold Toynbee says, "Militarism has been by far the commonest cause of the breakdown of civilizations."

War is the black line crossing every page of the 6000 years' story of man's life on this earth. In his efforts to improve living conditions, develop new and better means of providing food, clothing and dwelling places, and to establish security against hunger and cold, he has been ever hampered by war and the threat of war. Weapons and military tactics, together with combinations of groups and tribes and nations against each other, have added to the ferocity of combat. With every

passing cycle wars have become more savage and the arms more terrible. No sooner has a war been finished, then another begins. The Greek legend pictured war as a giant sowing dragon's teeth, which sprang up behind him into rows of armed soldiers. In the business of making war the deadliness of weapons may be marked by comparing the club of our primitive ancestors to gun-powder, cannons, high explosives, the mechanized instruments of death on the earth, on the sea and in the air, culminating in the deadly atomic and hydrogen bombs of today. No wonder Toynbee and other historians believe that our civilization is now in a period of dire disaster, which may be followed by a collapse "ending the last cycle in all civilizations."

We have made great advances in the use of our intelligence as applied to conditions of living, building of cities, and creating a new and grander culture. However, with all our intelligence it seems that we have not been smart enough to save ourselves from recurring disaster. A noted historian, I believe it was, said: "The only thing history teaches us is that it teaches us nothing!"

Throughout the ages innumerable efforts have been made to end war. Isaiah tells of a

The substance of an address delivered extemporaneously at a service at the Ascension, New York, on UN Sunday when a side-altar was dedicated as a United Nations shrine

tripartite pact of friendship made between Egypt, Assyria and Israel, and says: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.'"

Coalitions and combinations of fighting forces have been tried many times. A pact which strangely resembled the Briand-Kellogg Pact was arranged between Egypt and her neighbors about eight hundred years before our era, in which they agreed that they would not fight with each other and would settle their disputes only by peaceful means. A religious peace conference was called together in India by Asoka two hundred years before Christ. The Holy Alliance was established at the end of the Napoleonic wars. The League of Nations followed World War I. And, now, we have the United Nations.

That every attempt to destroy war has failed was due to selfishness, arrogance and a love of power. Nationalism has become a real menace in our modern world. Love of country springs from a noble instinct. There is hardly a person who is not proud of his own native land, and when that land is threatened it is not difficult to arouse the people in its defense. The world has become so small, however, that there is no longer a place for an over-emphasis upon national patriotism. The sovereignty of the individual nations is limited because the conditions in neighboring nations affect also the whole group of nations. Therefore, in order to end war we must establish in the world a community where each nation will have its place, and its rights guaranteed by the entire community.

Although we are now living in the midst of fear of what will happen to us individually, to our nation, and to our civilization, we have fortunately in the United Nations an organization which represents the best and most comprehensive plan ever before devised for abolishing war and creating peace. With the development of democracy we have come to see that any plan must take into consideration the people of all the countries. The advance toward this goal may be measured by the words used in earlier international agreements as compared to the preamble to the Covenant of the United Nations. For instance, the Holy Alliance began its statement: "In the name of the Father, the Son, and the Holy Ghost, We the rulers." The preamble to the League of Nations read, "We, the high contracting parties in the name of our people." On the other hand, the United Nations in 1945 adopted a Charter, which began: "We the peoples of the

United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind . . . and have resolved to combine our efforts to accomplish these aims."

"We the peoples" represents the greatest advance that has been made. The United Nations has the right principle. It is all-inclusive, and recognized that the responsibility for the security of one is the responsibility of all. It does not leave it there, for the charter agreed to and signed by sixty nations envisages a new world community. This idea of the community, however, must be carried out in detail. Through cooperation, and mutual regard for each other and the rights of others, we have established law and order in our cities and towns. New York, for instance, has a police force which is designed for one purpose and one purpose only, that is to maintain law and order within the community. We give the police weapons necessary to maintain the peace. They are the agents of the community and must be supported by every individual in the community. There can be no neutrality as between the police and the law breaker. Because we all accept the responsibility to support the police, it is not often that he has to use his club or pistol.

Control Force

WE agree to support the police, but we do not allow the police to decide our policies or our politics. The world community must have a world police force, but this force must be under the control of the Security Council and the General



Dr. William Pierson Merrill, president emeritus of The Church Peace Union, Dr. Harry N. Holmes, secretary emeritus of the World Alliance, Dr. William Rosenblum, rabbi at Temple Israel. Rabbi Rosenblum introduced the guests of honor, Dr. Merrill and Dr. Holmes, at the World Alliance Annual Meeting

Assembly of the United Nations. Aggression in the world community against one state is aggression against all. The intervention of the United Nations in Korea is not a war in the old-fashioned sense of the word, for the Security Council had branded the aggression there a danger to world peace and called for volunteers from the member nations to stop it. As there is no recognized international police force at present, the Security Council had to depend on volunteers from the nations. All, except five or six nations, agreed and most of them are helping the United Nations and its armed forces.

The task ahead is to complete the establishment of a real world community. The basis of this community will depend upon security for all its citizens. In the Charter of the United Nations provision is made for the establishment of a permanent police force. This force should be organized and made effective as soon as possible. But security, while given priority, must not become the only objective. There are other vital things that need to be done.

First of all, in point of importance, it is necessary to secure for the people in all countries the right to decide by a free ballot the governments they want and who shall be their administrators.

Secondly, the churches should constantly preach the basic privileges of their faith, and be especially on guard against any unfair limit on the freedom of the press, freedom of assembly, freedom of speech, and freedom of religion. These are essential to progress and these are the issues that come closest to us, and to the people in all countries.

We boast of our advances in science and are proud of what we have done. Yet, outside of our own countries in the West there are millions of people who are hungry. Two-thirds of the people of the world go to bed hungry every night. Point Four, as it is called, has been taken up by the United Nations, and good progress is being made by furnishing technical assistance to enable the people in less-favored areas to improve their conditions and standards of living.

Deadly Fear

TODAY the whole world is living under deadly fear. Malign forces are at work. The threat of war and its consequences are ever-present. There are subversive elements attacking the very basis of our democratic way of life. It is not merely a contest between East and West, nor is it between communism and democracy. The danger comes from the forces that make a facade of communism and have designs that are as dangerous as anything the world has even before faced. We can meet this challenge if we will, but we must

have more faith in our democracy and more confidence in our way of life.

The only alternative to war is conference. As long as we feel that it is never too late to talk things over, we will be comparatively safe. The second great thing we need in building up the world community is the right spirit. We could never have a successful local community unless the majority of the people were impressed by the fervor and faith in spiritual affairs that come through religion. Our prayer should be: "Create within me a clean heart and a right spirit."

Recently, before a meeting in support of the United Nations, Senator Austin made a most moving appeal. After outlining the difficulties and suggesting a way out, he told the story of Solomon who could have had from the hand of God any gift he desired. He asked not for power, nor for fame, nor for recognition, nor for riches, but for wisdom; and God gave him not only wisdom but added an "understanding spirit." All religious-minded people should be responsive to every call for help in carrying out the details of the program that is before the United Nations. But, beyond all else, our greatest contribution will be to cleanse our hearts of prejudice, and pray that our souls may be filled with a spirit of understanding. If we are willing to make the effort and pay the price we can develop the kind of a world in which we may live at peace with our neighbors, and develop our civilization—instead of ruining our chances for the future and condemning to destruction the civilization that has been built up through these modern years.



Students doing research at The Church Peace Union library on the first floor of Merrill House. Many of them doing graduate work in the many institutions of higher learning in metropolitan New York are grateful for the well-stocked and catalogued library at the centrally located headquarters of the Union.

The Idealist In This Troubled World

BY

MILES H. KRUMBINE

Chairman, the Education Committee of The Church Peace Union; pastor, Plymouth Church of Shaker Heights, Cleveland, Ohio

IT is startling today to recall the incredible optimism which ushered in the 20th century. Marvin brilliantly reviewed man's progress during the 19th century and left the unmistakable implication that that progress was only a feeble beginning of what was yet to come. His little book was entitled "The Century of Hope." It was widely read and cherished by ministers all over the country. It was published on the eve of World War I! David Cairns lent the weight of his authoritative theological name to the judgment that war, as an international experience, was now happily no longer a prospective menace, though small policing actions might still be necessary, though less and less frequently; that disarmament at last was an established and dependable reality. That book came out in 1913!

These are merely two slight examples of the prevailing mood of the time. Hope was in the air and we liked it. However, instead of invigorating us and making us capable of greater endeavors, it soothed us into a gross complacency. We might have known better for had not Tennyson wound up the Victorian era (Maud): "I embrace the purposes of God and the doom assigned." That was a sly suggestion that contemporary man was coming to suspect that to do the will of God might interfere increasingly with the more earthly pleasures of life. Carlyle, too, was certain that the age was at once "destitute of faith and terrified of scepticism." But these were seismographic personalities, as poets always are, and felt the ominous rumblings which the rest of us apparently could not feel.

Today we are confronted by the upsurge of the dark forces of life in a manner utterly to dismay us. These dark forces have found for themselves channels for expression, productive outlets for their malign impulses, and on a worldwide scale. The idealist, living in the midst of our spiritual chaos, is bewildered, confused, chagrined.

Mistaken Optimism

OBVIOUSLY, we made the guilty assumption that Christian ideals would somehow get themselves fulfilled without any particular personal inconvenience and also without any special personal effort. In America, particularly, we continued under the impulse of Emerson's optimism

and assumed that "all things work together for good." We neglected St. Paul's following phrase, namely "to them that love God, to them that are called according to his purpose." We also neglected, very guiltily, Emerson's assumption, namely, that it is inherent in man to do the will of God; that every institution of our common life, political, social, economic and religious, had and would have as its only intention the fulfillment of God's purpose. His essay, "Self Reliance," we took to heart and ignored his essay, "The Over-Soul"—or read it with less than critical judgment.

The scope of our chagrin is measured by the menacing threat of the complacent pessimism under which we live. Freedom, an ideal, we now see in jeopardy; justice, another ideal, is proving very difficult of fulfillment. We know that justice without freedom is impossible; that freedom without justice cannot last.

For the moment we are putting our trust in force, but very nervously. When force becomes the order of the day, morals are sure to seem increasingly less relevant. Thucydides' aphorism is still true: "War is a savage teacher which brings men's characters down to a level with their fortunes." Moreover, Lincoln's gloomy apprehension haunts us: "It has always been a grave question whether any government not too strong for the liberties of its people will be strong enough to maintain its existence in grave emergencies."

Finally, low views of human nature are rampant today. Whether sponsored by the politician for his sinister purposes, or by the psychologist in the name of science, or by the theologian in revolt against our previous optimism makes no difference. Low views of human nature are the inevitable prelude to tyranny. To lift one's voice against such views seems like trying to stop a hurricane with an oration.

Leaders Are Needed

THE idealist remains and must remain undismayed. Of his guilty optimism he can repent. Indeed, what else has he been doing all these recent years? His nervous trust in force he can meet with the assurance that in this kind of world there are no national solutions for national problems, only international solutions. To this

end we have the United Nations now, a vital, live and dependable force. Low views of human nature he resists in the name of Pascal's insight: man is born an angel though he acts the brute. This, too, only means that sooner or later man will discover again that that which is morally shameful cannot be politically or economically expedient. After all, Thomas Hobbes sponsored low views of human nature with the support of his gigantic intellect; but John Locke beat him, and Anglo-Saxon civilization, as a result, took a turn for the better. 1695 is one of the great dates in Anglo-Saxon history. As a direct result of John Locke's influence, England decided that people can be trusted and abolished the censorship that year. We have an experience in American history that has its own peculiar value today. A young man went to the House of Representatives eight months after we had entered on the Mexican War. James K. Polk, the President of the United States, had said that American blood had been shed on American soil and, under the inflammatory impulse of that phrase, the country went to war. This young man had hardly gotten his seat warm in the House of Representatives when he rose to challenge the President to indicate the spot where American blood had been shed on American soil. His friends were stricken with alarm. That challenge would end his political career. Actually, it did end his political career. Moreover, the same man entered a contest with

America's greatest orator for a seat in the Senate. He made his campaign on the slogan, "Douglas says he doesn't care whether slavery is voted up or voted down. I say I do care." He was again defeated. Nevertheless, as the American destiny unfolded, there came a time when that man was chosen to run for the presidency. Again his campaign was conducted on the assumption that good morals make good practical politics. This time he won for, of course, that man was Abraham Lincoln. Today, the idealist laments not so much the coming of the totalitarian monster but the fact that the Lincolns have not come. He assures himself, however, that inasmuch as there came a Lincoln once, there will come one again.

Wisdom Born of Hope

PEACE is an ideal in search of a technique. An adequate technique will emerge when an adequate zeal for the ideal prevails. It is the idealist's privilege to insist on that. All our scepticisms, and anxieties, and despairs will be absorbed in the blue flame of our ardor for the ideal. Moral enthusiasm, not rational argument, is the answer to the cynic. The wisdom born of hope and lofty views of man will yet prove more supple to deal with the daunting realities of time than the "realism" of the cynic with his sinister views of human nature. Wherefore, with Luther: "See that thou depart not from the faith that God sweareth to do a great work by thee."

Our Protestant Heritage

BY

FREDERICK C. GRANT

Professor at Union Theological Seminary
and Witness Book Editor

THE history of the religion of the Bible is one of repeated reformation, cleansing, revival. It is a great illusion to suppose that it existed in one continuous static condition—it had its ups and downs, and suffered repeated turmoil, both in the Old Testament and the New. The cleansing of the temple took place more than once—in the Old Testament and in the New. Only a pure, clean sanctuary, was a fit abode for God. And so it is no serious criticism to say that



the Reformation in the 16th century "disturbed the peace of the Church," or even that it "di-

vided the Church:" perhaps the Church needed to be disturbed; perhaps, in the providence of God, and for a time, it needed to be divided.

The term "Protestant" is now over 420 years old, and dates from the Diet of Speyer (Speyer) in 1529, when the evangelical German princes "protested" against the attempted suppression of the Reformation, and appealed to the emperor to call a general council (since the Pope would not do so). It was a good protest. Soon the movement spread over the North and West of Europe, and even into the South. Printing aided it. The absence of rigid state boundaries aided it. Humanism aided it. Economic tendencies aided it. The hour had struck, and it was time that the Church was reformed and cleansed of various abuses that had grown up through long centuries

of neglect. And it was a critical hour: the closing years of the fifteenth century had looked like the coming of doom for Europe. The Christians in Western Europe were being crowded into the North and West, as the vast pincers of Islam closed ever more firmly upon them. The Turks were storming the very gates of Vienna. And then in God's providence, the great turn in the tide took place. Columbus discovered the new world. The forces of Islam were driven back. A new age of discovery, of commercial and intellectual expansion had begun.

Various Theories

VARIOUS theories have been advanced to explain the Reformation. One is Hilaire Belloc's theory: the northern European nations were the last and latest peoples in Europe to accept Christianity, and they had not been thoroughly Christianized in the brief period from the 12th to the 16th centuries. Hence when the time of strain and tension came, they revolted from the Catholic Church with its system of order and beauty.

As Hilaire Belloc insists, in his book "How the Reformation Happened," the mediaeval world, which the Reformation shattered, was the creation of the Catholic Church—which had been leavening Western society for fifteen hundred years. For ten centuries it had been—or, at least, it claimed to be—the dominant authority in Western Europe. The Reformation he defines as "an attack on that institution," and Protestantism, its fruit, was in reality a negative product of that institution—the Catholic Church. But surely it is impossible to define or even to describe the Reformation, which is one of the greatest world movements in all history, as merely an attack upon the Catholic Church. It was much more than that. Belloc's view is too institutional—and too superficial.

Another—a similar, but favorable—view is that of Lewis Farnell: he was a historian of Greek religion, but like many a historian, he cast his glance farther afield, and he looked upon all history as one continuous sweeping movement. The Reformation he viewed as conditioned by the social attitudes of the Germans, the Dutch, the Scandinavians, the English, and the Scotch. These Northern European peoples were always more democratic, more secular, more individualistic than the Southern. Women had a large place in Teutonic religion. Married priests were to be found, long before the Reformation, in the North. Thus the Reformation was only the reassertion of this native religious outlook and character.

Another view is that of R. H. Tawney, as set forth, or at least implied, in his book, "Religion and the Rise of Capitalism:" the religious Refor-

mation was only the front and counterpart of the economic revolution by which the middle classes asserted their freedom. It was a necessary stage in the economic and political history of Modern Europe.

And there are still other theories, polemical, political, social, philosophical, or religious. Some even view the whole history of Christianity as a sequence of first the submergence and then the reemergence of the spirit of the Gospel: the Church, like the human race, "fell" soon after its origin, and remained in this fallen state for hundreds of years until rescued and restored by Luther—the first man after Saint Paul, or perhaps after Saint Augustine, really to understand our religion.

Every Protestant of course looks back upon the Reformation from a specific point of view—his own or that of the Church to which he belongs. An Anglican recognizes that the Reformation was inevitable; but it was a Reform that was called for, not a total destruction of the Church and a fresh reconstruction from the foundation. Indulgences were wrong; the exaggerated doctrines of Purgatory were wrong; Papal claims to jurisdiction in civil courts were wrong—and so on; but these errors could be pruned away and the Church survive. Indeed, the Church would thrive the better for the removal of these parasitic growths. To another Christian, say to one reared in the Anabaptist tradition, the Church is less precious, and the gospel is all that matters, with a tremendous emphasis on individual liberty in every direction, political, social, religious. In between these two extremes are many varied types of Protestantism.

Perhaps they all would agree in (a) the central affirmation of salvation (i.e. justification) by faith only, apart from works of the Law; in (b) the immediate responsibility of the individual to God, not via the Church or the priesthood; in (c) the open Bible, to be read and interpreted—as far as possible—in its natural, literal sense; in (d) the democracy of the Christian Church, expressing its mind in universal councils—not in papal pronouncements or in those of small groups of bishops or cardinals, valuable as such pronouncements may sometimes be.

Great Achievements

THE Protestant Reformation has achieved great things thus far: but it has never been a 100 per cent success. Within thirty years (1520-50) it had been halted in Germany—and Catholic (i.e., Roman Catholic) reform (the so-called "Counter-Reformation") was under way—a reform within Rome which would have been impossible without Luther! The identification of the Protestant

movement with political radicalism, with the consequent Peasants' War, and resulting in Luther's antagonism toward the peasantry—this was one of the great tragedies of all history. What was intended for a reform of the Church became a revolt against the Church; and what began as a revolt against ecclesiastical abuses became a revolution against law and order and the political organization of European society. Worst of all, the reforming movement failed to transform the remaining one-half or two-thirds of Christendom—which therefore became hardened and crystallized into uniformity and authoritarianism, and has so continued to this day. The old free Catholicism of the early centuries has long since disappeared; modern Romanism is not an example of it.

Now all this makes it each for reactionaries in every age to say, "Protestantism is dangerous—only Catholicism is a sure and safe refuge from the dangers of Communism, political or social anarchy, nihilism, and red revolution." This argument is heard repeatedly, and very widely, at the present day. And this in turn may help to account for the recent enormous advance of the Roman Catholic Church in numbers—not only in the United States, but generally—119 million in 30 years, according to the Vatican radio, i.e. since the end of World War I. This is almost four million a year. Roman propagandists are not slow to assert that Rome is the only strong bulwark against Communism. Give us another World War, say between Communist Russia and the West, and the figures may be even higher! What is often overlooked is (a) that both Romanism and Communism are fundamentally totalitarian. Mussolini said in his Memoirs that he modeled Fascism on the Roman Church; Hitler in turn—also a Roman Catholic—modeled Nazism on Italian Fascism; (b) that both systems encourage high numbers, i.e. over-population—regardless of resources for education or welfare or even livelihood; both Hitler and Mussolini paid bonuses to families of 15; and Italy still has 200,000 more people every year than she can feed; and (c) that Communism is the natural economy of scarcity, while Roman Catholicism makes the patient endurance of poverty a virtue. Instead of Roman Catholicism being our best defense against Communism, the truth is, the Roman Church plays directly into the hands of Communism. It is a fact that deserves study—no Protestant country has yet fallen into Communist clutches. There is a proverb in southern Europe, "You can either eat well, or sleep well"—you can either be ruthless and take what you want in this world and have plenty of everything; but you will not sleep well.

Your conscience will not let you. Or you can be content with little and not overstep the boundaries set by custom, law, or religion; and though hungry, you can sleep well with a clear conscience. But this proverb does not sum up exhaustively the total situation; and we Protestants believe—and have always believed—that an economy of abundance is a natural corollary of religion, and that it is essential, if the individual is to have the necessary freedom to achieve those differences in character and ability which mark him off from the average or the mass.

School Question

So influential has the Roman Church become that it can now begin to lay claim to state aid for its schools. We reject this plea, and in doing so it should be pointed out that the school question—i.e., the opposition to the proposed subsidy of Roman Catholic schools from public funds—is one that has been brought upon itself by the Roman Catholic Church. It began with the famous Illinois case, fifty or more years ago, when the Roman Catholics successfully protested against the reading of the Bible in the public schools. Certain Protestant teachers were reading passages to their pupils, each morning, from the King James Version: and this, the Roman Catholics maintained, was sectarianism—the King James Bible was a sectarian book!

Any religion or Church or sect which scorns all others, and refuses to cooperate, and attempts to undermine public education in its own interest, cannot expect warm support from other groups when it attempts to lay hands upon public funds for use in its own educational program, or for the support of its own ecclesiastical propaganda. All this needs to be said, even though we sympathize deeply with individual Catholics, anxious to insure the religious education of their children, and firmly and properly maintaining the natural and necessary connection between secular studies and sacred. We are the more determined to exercise caution in that we have been warned in so many words that as soon as the Roman Catholic Church attains a 51 percent majority in this country, it will begin to take over our political institutions. Our relations with other nations and our internal affairs will then be guided by the principles of Roman Catholic political ethics. Our entire social, political, educational, and legal economy will be governed by the same principles that obtain in other "Catholic" countries—as in Spain and Venezuela. Protestants will then be only an unhappy minority—as they are in more than one "Latin" country at the present day.

(To Be Continued)

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Solomon Maimon: An Autobiography. Schocken Books. \$1.50.

This is a new edition of one of the most unforgettable autobiographies ever written—I read it first nearly forty years ago, and have just re-read it. Maimon was a Polish Jew born in 1753. Precocious, he was reading the Talmud at the age of seven. Becoming a rabbi, he was married by his father at the age of eleven to a desirable girl, and at fourteen became the father of a son. Oppressed by the ignorance and superstition of eastern Poland, he wandered westward, learned German, became the friend of the Mendelssohns in Berlin, and wrote books on mathematics, theology, and philosophy. The book is a fascinating source book for Polish and German Judaism in the 18th century.

The Kingdom and the Power. By Paul S. Minear. Westminster. \$4.50.

This is an exposition of the New Testament Gospel, in the form of lectures to summer conferences. The point of view is strongly Kierkegaardian, but at the same time the author is abreast of modern New Testament science. In consequence, this combination brings out of the gospel "things new and old," and some that most readers do not suspect are there. This is one more book to prove that the "simple old-fashioned gospel" was far from simple, and much more old-fashioned than you would suppose—as old fashioned as the first century, and profoundly attached to Old Testament and ancient Jewish concepts.

Bright is the Shaken Torch. By Arthur A. Cowan. Scribners. \$3.00.

A volume of sermons in the "Scholar as Preacher" Series—a series already famous for the excellence of its earlier volumes. Dr. Cowan is a pastor in Edinburgh, and his sermons are in the great tradition of A. J. Gossip and J. S. Stewart.

The Secret of Life. By Roy A. Burkhardt. Harper. \$1.25.

One of the great defects in our schizophrenic modern civilization is that multitudes of people, having drifted away from religion, find life almost meaningless. Here is a book that addresses itself to them, and even suggests methods of individual and group research and training. Here is one of the most important—and most promising—areas of present-day pastoral and missionary work, and the book has much to tell us.

The Gospel in Slow Motion. By Ronald Knox. Sheed and Ward. \$2.50.

It has been wisely observed that every translation is a commentary, and there are no translations of Scripture of which this is more true than those of Msgr. Ronald Knox. In this present work we see his brilliant exegetical imagination "in slow motion" as he spells out a number of scriptural passages in a series of sermonettes.

One can't quite imagine them being preached: the "laugh-a-minute" atmosphere, the frequent tone of condescension and occasional superficiality must, I suppose, be judged in the light of the fact that they were delivered to convent girls.

Those familiar with Knox's earlier books in this series (*The Mass in Slow Motion*, *The Creed in Slow Motion*) will find the title of this volume misleading. The previous volumes dealt systematically with the Eucharist and the Creeds, respectively: this does not similarly deal with *The Gospel*, though of course material from the Gospels (as well as the Epistles and lives of the Saints) are used in what is a disconnected series of homilies. And, as the Gospel material, it is amazing how naive fundamentalism and sophisticated exegesis (and often eisegesis) are intermingled throughout.—James A. Pike

Is Christianity Unique? A comparative Study of Religions. By Niccol Macnicol. Macmillan. 75 cents.

The Viewpoints Series, of which this little book is No. 11, is an attempt to present the Christian point of view on a number of contemporary issues of thought and life. Prominent among those issues is that of the relation of Christianity to other religions. Is Christianity unique among the world's religions? Has it any justification for sending Missionaries to the Orient to convert the adherents of the ancient religions to faith in Christ? Has it any answer to the heart-hunger of those in the West who seek satisfaction in modern cults? Dr. Macnicol has lived long years in India, and has exceptional knowledge of the literature and the practical life of many Oriental religions. In this book he sets forth plainly and clearly the reasons for believing that Christianity is unique, and that it has the message of salvation so strangely missed by the ancient and the Oriental religions, and even more sadly missing in the modern man-made substitutes for religion in the West.—Arthur Jeffery

Start Where You Are. By Arnold H. Lowe. Harper. \$2.00.

Twenty-three sermons—without texts and lacking sermon form, but emphasizing the reality of the religious life. Too often preachers give the impression that religion involves attaining a distant and somewhat unreal base before beginning further operations. If you can attain that base, all will be easy, but the difficulty lies in capturing that new base! Dr. Lowe's emphasis is upon starting the religious life right where you are—a point which Phillips Brooks made in one of his most famous sermons.

Create Your Own Tomorrow. By Margaret Blair Johnstone. Doubleday. \$2.50.

This book dealt with problems of personal and family life from the point of view of an enlightened faith which takes seriously the modern sciences of psychology and sociology, and contains a great deal of sound pastoral advice. Margaret Johnstone is a graduate of Chicago Theological Seminary, and is a minister in Wadhams, N. Y. She has a husband and two children, and when she writes about the problems human beings face, she writes intelligently. I must say that I think this book, without intending to be anything of the sort, is one of the best arguments I have ever seen for the ordination of women!

Cosmo Gordon Lang. By J. G. Lockhart. Macmillan. \$5.00.

An absorbing biography of a great man who "became Archbishop of York too early and Archbishop of Canterbury too late," for Lockhart believes that Lang's ability and initiative were sacrificed to being a loyal lieutenant. To an American, used to newspaper vituperation, the fury of anonymous letters attacking him in any crisis is appalling, especially on the abdication of the Duke of Windsor—and the double broadcasts. The enormous amount of spade work he did toward reunion with the Orthodox, Uniat, Swedish and Protestant churches is of especial interest now as the ecumenical movement grows.

Through Christ Our Lord. By Georgia Harkness. Abingdon-Cokesbury. \$1.25.

A devotional study of the sayings of our Lord, arranged systematically to cover five months, and interpreted practically, with reference to the problems of men and women in the world today.

Strong Son of God. By Dwight E. Stevenson. Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Mo.

A volume in the Bethany Course, dealing with the life of our Lord.

EPISCOPAL CHURCH NEWS

CHURCHMEN ADDRESS PREMIER ATTLEE

★ A number of Episcopalians wired Premier Attlee at the White House on December 4th to tell him that they approved his reported objectives in his talks with President Truman. They include, according to the press, settlement in Korea without a war with China; negotiations with Russia in a four-power meeting; establishment of a UN military commission in Korea; leaving the decision on the use of atomic weapons to a large group of nations.

The telegram, released by the Rev. Andrew M. Van Dyke, executive secretary of the Episcopal League for Social Action, was signed by the Rev. Roscoe T. Foust of New York; the Rev. Kenneth R. Forbes of Philadelphia; the Rev. George H. Mac-

Murray of Brooklyn; the Rev. Allen F. Kremer of Philadelphia; the Rev. Joseph Titus of Jamaica, N. Y.; Miss Mary van Kleeck of Woodstock, N. Y. and Mr. Arthur Fawcett of Annapolis, Maryland.

MAJOR DIVISIONS OF COUNCIL

★ The new National Council of Churches, with Presiding Bishop Henry K. Sherrill as president, will have the Rev. Samuel McCrea Cavert for general secretary, the same position he has held for twenty-nine years for the Federal Council of Churches. He is a Presbyterian. The associate secretary is the Rev. Roy G. Ross, Disciple.

There are four major divisions: foreign missions; home missions; Christian life and work; Christian education, with

an executive secretary and an associate secretary heading each division. There are no Episcopalians among the executives though there are some presumably among the 145 persons named as staff personnel.

THE ARTICLES BY DR. GRANT

★ The Protestant Churches of Mobile, Alabama, took over the baseball stadium in November to celebrate Reformation Sunday. The address, which was broadcast, was by the Rev. Frederick C. Grant, professor at Union Seminary and book editor of *The Witness*. His address on "Our Protestant Heritage" will appear in three parts.

BISHOP IN CHARGE ON UTAH

★ Bishop Lewis of Nevada has been appointed in charge of the district of Utah, following the death of Bishop Clark, announced in *The Witness* last week.

The New SOCIAL SECURITY ACT OF 1950

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EDITORIAL: "The Journal of Ecclesiastical History"

A STUDY IN CONSCIENCE: SOME ASPECTS OF THE RELATIONS OF THE
CLERGY TO THE STATE By Walter Herbert Stowe

THE CATHEDRAL IN AMERICA By William H. Stone

WILLIAM MERCER GREEN (1798-1887): FIRST BISHOP OF MISSISSIPPI,
1850-1887 By Nash Kerr Bürger

LETTERS FROM THE REVEREND DAVID LOVE TO HORATIO SHARPE,
1774-1779 By James High

THE EPISCOPAL CHURCH AND AMERICAN CHRISTIANITY:
A BIBLIOGRAPHY By Robert S. Bosher

CANON STOKES' MONUMENTAL WORK: "Church and State in the United
States"—A REVIEW By Frank J. Klingberg

INDEX TO VOLUME XIX (1950)

A CHRISTMAS SUGGESTION

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—Dr. RICHARD J. HOOKER, of Roosevelt College, Chicago.

NEWS OF OTHER CHURCHES

SHIPWRECKED SCHOONER BUILDS CHURCH

The little fishing village of Charleston, Oregon, has a new church. Six years ago a schooner was shipwrecked carrying a load of lumber. Salvage efforts failed and the ship and cargo were abandoned. John Porter had been holding services in a school and he saw in the situation a chance to start a church. It took the people of the village about a year to get the timber across the sand spit to the bay. From there they were rafted and towed to the village. Soon a structure was completed, fit at least for services. Four years ago Charles Lyman took over the pastorate. He works on a night shift in a factory. Daytime, when not sleeping, he attends to his people, including working each Wednesday with men and women of the church on the parsonage and completing the church building.

LUTHERAN YOUTH PLAN DRIVE

A summer youth caravan program aimed at increasing the membership of the Luther League, young people's society of the United Lutheran Church, is planned for this coming summer. Taking part will be young people between 18 and 24 who aim to add from 30,000 to 80,000 members. A spokesman for the group said last week that many young people have come to look upon the atom bomb as a challenge or a death warrant and are "eager for information regarding a Christian faith and methods of practicing Christianity in their lives."

CHURCH'S RELATIONSHIP TO ECONOMIC LIFE

The role of the Church in the world's economic life was probed at a special conference in Chicago, sponsored by the Church Federation, with Senator Paul Douglas; Auto-Workers' president, Walter Reuther, and Noel Sargent, secretary of the N.A.M. as speakers. The members of the conference considered the following ques-

tions: What application of the Christian gospel can and should be made in the economic realm? What, if any, Christian principles relate to such current questions as inflation, monopolies, power group controls, taxation, labor-management relations, European recovery program? Does the Christian ethic deal with discrimination, whether of minority or pressure groups or others?

METHODISTS URGE DISARMAMENT

Leaders of all nations were urged by the commission on world peace of the Methodist Church to "explore the possibilities of large scale disarmament through the United Nations." In addition the commission deplored the enactment of the McCarran anti-subversive act because "it undermines basic human rights." On the matter of China the commission declared "we believe it is possible without approving the Communist regime in China to recognize it as the de facto government of that country. The refusal to recognize this government is an evasion of existing fact and can only be conducive to further tension rather than peace."

EXPLOITATION OF CROSS OPPOSED BY MINISTERS

Ministers in the Emporia and Independence districts of Kansas are opposed to the so-called "Chanute plan" calling for a mass display of the cross as a "symbol of Christian defiance" to Communism. They supported Methodist Judd Jones of Chanute who termed the plan a "vicious, unethical exploitation of the cross."

GETTING READY FOR OLD AGE

A Congregational Church in Los Angeles has organized a "creative maturity group" to develop new interests and hobbies among middle-aged people

and thus prepare them to enjoy their later years. Classes are in memory training, music appreciation, nature study, reed work, furniture repair, child psychology, religious education, creative writing.

DISCIPLES TRANSFER CHINA PROPERTY

The Disciples have taken steps to transfer their property in China to Chinese co-religionists. The work of the denomination in China goes back about 65 years and at the present time there are 19 churches with a total membership of 3,765. No figures are given as to the value of the property being transferred.

PARENTS NEED INFORMATION FOR CHILDREN

Parents of children in Sunday schools need more information on the Church's teachings on social questions, a group of teachers told Presbyterian officials meeting at Atlantic City.

The officers were specifically urged to let parents know where the Church stands on economic justice, race relations, gambling.

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AN AIR CONDITIONED JUNGLE:—

Toyohiko Kagawa writing in Presbyterian Life, stresses the need for redemptive love. He states—"without this love society can be no better than an air conditioned jungle, because without it the people who compose society are no more than sophisticated beasts."

Using his own personal experience he shows the occasional need for force but points out its limitations. It is a family illustration and it certainly applies to the family of nations.

As a father and a grandfather, I have observed that although force may be required to prevent a child from climbing out a third-story window or from beating a smaller child, force can never make a child good. That is, you cannot by force form in a child the kind of character that will make him spend his life doing things that benefit, rather than harm, his fellow men. In the same way, society may find it advisable to use force to

prevent a criminal from murdering innocent people; the family of nations may employ a police army to deter aggressors. But force must never be the main thing; a community founded on force—a "police state" it is called today—can never achieve genuine civilization because it cannot develop the kind of people that will live together in voluntary productiveness and peace.

Neither force nor food, then—nor the combination of both—is enough.

For man has also a soul, which needs love.

JOHN WESLEY—REVISED:—Simon Stylites, the fictitious letter-to-the-editor writer in The Christian Century, had some fun with John Wesley recently. John Wesley engendered some reading called "Rules for a Preacher's Conduct." Included in the rules were these: "never be unemployed" and "never be triflingly employed." Mr. Stylites suggests that the "never" be changed to "frequently." So Wesley revised would read: "be frequently unemployed and be frequently triflingly employed." After all a person who is too busy to loaf is too busy.

Ponder Simeon's words. For the soul is squeezed to death by the vise

—spell it "vice" and you will still be correct—of unremitting employment. Rudyard Kipling has much evil laid up against him. In the poem "If" (no longer, thank heaven, a form of parlor entertainment) he wrote:

If you can fill the unforgiving minute
With sixty seconds' worth of distance
run . . .

You'll be a man—

or something. That is not true. If you are always running sixty seconds' worth every minute you will soon be a tiresome machine, with all imagination, all sense of wonder and poetry, dead. All truly creative power, which is nourished in leisure, will be gone, and only a busy body will be left.

With all of which we agree. After all preachers take themselves too seriously anyway.

ECHOES OF TWO WAUGHS:—We appreciate a good headline or caption when we see one. We take our birettas off to The Commonweal for this one. It is the caption on a review of Evelyn Waugh's new book 'Helena' for the book echoes the comic Waugh and the devout Waugh. The pun may be the lowest form of humor but it catches the reader's eye.

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PEOPLE

CLERGY CHANGES:

HARRY B. WHITLEY was instituted as rector of St. Andrew's, Algonoc, Mich., on Nov. 30.

GEORGE H. HANN, formerly of Wallkill, N. Y., is now Protestant chaplain of the juvenile courts of Wayne County, Mich., and director of the Big Brother and Bib Sister Movements.

WILLIAM B. GARNETT has taken a leave of absence as rector of Trinity, Independence, Mo., because of illness. WILLIAM A. THOMAS, formerly rector of St. Thomas Church, Port Clinton, O., is now rector of Trinity, Thermopolis, Wyo., and in charge of St. Andrew's, Meeteetse.

HENRY T. RODMAN, ass't at St. Paul's, Winston-Salem, N. C., becomes the vicar of St. Alban's, Worland, Wyo., Jan. 1.

JOSEPH B. BATTEN, formerly of the Church of England in Canada, is now in charge of St. John's, Durand, Mich., and St. Mary's, Maple River.

G. RICHARD ROBERTSON, formerly of So. Milwaukee, Wis., is now in charge of St. John's, Howell, Mich.

JOHN E. STEVENSON, formerly in charge of St. Paul's, Houston, Texas, is now rector of Holy Cross, Houston.

JOHN C. TIERNEY, formerly vicar of St. John's, Sanbornville, N. H., becomes rector of Christ Church, Cape Girardeau, Mo., Feb. 1.

S. GEORGE PARRIGIN, formerly rector of Holy Cross, Poplar Bluff, Mo., becomes rector of St. Paul's, Houston, Texas, Jan. 1.

MARRIAGE:

MARIE JENKINS, member of the staff of the town-country division of the National Council, was married Nov. 18 to CAPT. WILLIAM C. JOHNSON of Church Army.

DEATHS:

MRS. W. A. COCHEL, 74, died after a brief illness in a hospital in Kansas City. She was co-donor with her husband of Roanridge at Parkville, Mo., the training center for rural Church workers.

ORDINATIONS:

WILLIAM R. BAILEY JR. was ordained priest and ELMER A. KEISER was ordained deacon by Bishop Heistand on Nov. 30 at St. Paul's, Columbia, Pa., where the former is acting rector. Mr. Keiser becomes vicar of St. Luke's, Mount Joy, Pa., Jan. 1.

J. RALPH DEPEN, formerly vicar of St. Andrew's, Lewisburg, Pa., and chaplain to Episcopal students at Bucknell, is now rector of Trinity, Chicago, and chaplain at the Illinois Institute of Technology.

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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

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

I am in agreement with what Professor Shepherd has to say (Witness, Nov. 23) about the latest "dogma" of the Bishop of Rome. There is, however, a rather puzzling statement to the effect that the "sixteenth century Reformers . . . removed from the liturgy . . . the feasts of (the) Conception, Nativity and . . . Visitation on July 2."

These feasts are retained in the calendar of the English Prayer Book as "black letter days," though no proper collects, etc., are provided for them.

On the other hand, the American book, which does not print the black letter days in its calendar, does provide a service (p 238) which was framed with a view to its being used on such days.

The conception, nativity and death of the Blessed Virgin are properly implied by scriptural statements that she existed as a human being upwards of 1900 years ago!

MRS. E. L. McKINSEY
Laywoman of Grant Jct., Michigan

In answer to Mrs. Long (Oct. 5th) who wrote that she could find no prayer in our Prayer Book for our enemies, for many years I have been using the prayer for missions on p. 38 with that thought in mind. "Them that are far off" certainly includes our enemies, and we pray that they may seek after God and find him.

H. J. MAINWARING
Layman of Wollaston, Mass.

Surely Leonard A. Chapman, denying that our Lord was "even a clergyman," overlooks the fact that Jesus is our great high priest, from whom the Catholic priesthood of our Church is derived in fact and in authority. He is "a priest forever, after the order of Melchizedek." (Psalm Cx. 4)

Jesus was by right a priest, "and being anointed to that office, performed every function, by way of oblation, intercession, and benediction." (Pearson). "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man (Jesus) have somewhat also to offer." (Hebrews VIII 4). As hymn 89 (At the Lamb's high feast we sing) puts it, Our Lord is "Christ the victim, Christ the priest."

Because he was (and is) a priest, he taught in the synagogues and in the fields and elsewhere. We are told extremely little about his being "a

workingman" but a great deal about his priestly work. Surely he was "ordained" to this task, and through his Churchly priesthood he still ministers to his people.

HELEN D. THOMPSON
Churchwoman of Colorado Springs

The article "The Crisis of Faith" by Charles Malik (Nov. 9) is so fine that I wish you might reprint it in pamphlet form. Would that be a possibility?

ANSWER: Yes, if a sufficient number indicate they want it. Price would probably be about 5c, depending on the number ordered. Let's hear from others. Write to The Witness, Tunkhannock, Pa.

M. E. ROE
Layman of San Saba, Texas

I greatly enjoy The Witness and feel that the recent issues have contained an unusual number of very helpful and thought-provoking articles, as well as ones of deep spiritual value.

MR. C. G. CHURCHILL
Layman of New York

The Witness is to be congratulated for the issue of Dec. 7. The full report of the meeting for the organization of the National Council of Churches was excellent, together with the pictures of outstanding leaders.

I am also grateful to you for the letters from Dr. Francis Wei and Bishop Hall of China.

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