

# The WITNESS

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A COPY

January 11, 1951



The Epiphany in the Heart of Washington



## 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.

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

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Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

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

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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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Sunday: 8 a. m., Holy Communion; 9:30 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.

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

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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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Evangelism and Benediction, 8.

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

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

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

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. JOHN'S CHURCH Colonial Circle—Lafayette Av., Bidwell Pky. BUFFALO, NEW YORK

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Tuesday: Holy Communion, 10:30.  
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Sunday Services: 8, 9:30 and 11.  
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Also, 7:30 Tuesdays; 11 Wednesdays.

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a. m.  
Weekdays: Wednesday, 8 and 11 a. m.  
Thursday, 7:30 a. m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a. m.

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The Rev. Benjamin F. Asleroad 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

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Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.  
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### CHRIST CHURCH NASHVILLE, TENNESSEE

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7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a. m.

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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—

# The Epiphany, Washington, Has Full Parish Program

**Located in Downtown Area It Is Scene  
For Many Notable Events**

★ On a recent Sunday over eleven hundred members and friends came together at the 11 o'clock hour in the Church of the Epiphany in downtown Washington for a service of rededication and thanksgiving, which marked the completion of a \$150,000 project of redecoration and rehabilitation. Also at this service the new nave lanterns, the work of the Studios of George L. Payne, were dedicated in loving memory of the late Dr. Charles W. Sheerin, rector until his death in 1948.

Last year work on the church offices, the exterior of the church and parish house, and gymnasium had been completed. This year has seen the redecoration of the various rooms of the parish house, the remodeling of the kitchen with new equipment and a modern cafeteria line, the purchase of other equipment throughout the parish house, the installation of many fire safeguards, the rewiring of both church and parish house and other improvements.

Particularly outstanding in the new decor of the church is the decoration of the chancel ceiling and sanctuary wall done by Robert M. Berg of St. James Kiln, St. Paul, Minnesota. Mr. Berg, who is one of the most talented stained glass artists in the middle west, forsook his chief medium to undertake the decoration of the church interior. The decor of the chancel ceiling was inspired by the words of the can-

ticle "Benedicite, Omnia Opera Domini,"—"O all ye works of the Lord, bless ye the Lord". In each of the thirty-two panels of the ceiling, a main figure suggested by the Benedicite is set against a background of small stars, flames, flowers, butterflies, and crosses; altogether, from the tiny figures to the large figures in the centers of the panels, there are over two thousand objects in the ceiling, but far from giving a crowded or cluttered appearance, they present a magnificent portrayal of "O all ye works of the Lord, bless ye the Lord!"

In the sanctuary on either side of the altar, reredos, and the great window on the Incarnation, the decoration is in the form of a vine whose branches circle outward as the vine winds itself up the wall, and symbols and emblems, eight on either side, are unobtrusively integrated into the pattern of the vine in the circular areas formed by the branches. On the right side are Old Testament symbols foretelling the coming of Christ, and on the other side, symbols showing the work of Christ. The artist has avoided any stereotyped approach to the subject of symbols, and the entire wall, treated with great imagination, is of exquisite beauty.

### A Busy Parish

It was not age and obsolescence alone that dictated the necessity of thorough-going rehabilitation and redecoration; an

even greater factor was the "wear-and-tear" of constant use, for Epiphany is one of the busiest parishes in the country.

The church is located "where cross the crowded ways of life" in the heart of downtown Washington at 1317 G Street, N. W. Far from being set in the midst of the homes of its people, it is surrounded on all sides by vast government buildings, department stores, banks, office buildings, shops and hotels. All but a very few of the churches which were in what is now the downtown area have long since moved to residential sections, but Epiphany has been "doing business at the same stand" since 1844. This location in the heart of the government and business district governs to a great extent the character of its ministry, and over the years it has become a kind of spiritual center for downtown Washington. Open every day, it has been estimated from "spot checks" that the doors of this church are opened no less than 90,000 times a year to admit people coming in for their private devotions, and it is a rare moment indeed when no one is in the church for that purpose.

### Many Meetings

Then too, its large parish house facilities offer a convenient meeting place, and last year no less than 654 meetings apart from its own parish activities were held there. It is not unusual of an evening to have half dozen activities being carried on simultaneously, ranging from a basketball game to a meeting of Alcoholics Anonymous.

Working closely with the Washington Federation of Churches, Epiphany is the downtown center for almost all interdenominational services, and in connection with the recent city-wide preaching mission, Epiphany was



# EPISCOPAL CHURCH NEWS

the scene of the daily conferences for ministers, for Bible lectures, and for noonday services, at which Dr. Robert McCracken of Riverside Church, New York, was preacher and to which an average of 1300 people came each day for the week.

## Noted Preachers

One of the most gratefully received contributions to the downtown community, and indeed to the whole city, is the traditional series of noonday Lenten services. Some of the nation's greatest preachers come to Epiphany's pulpit for these services, among them Dr. Ralph W. Sockman, Dr. Joseph Sizoo, Bishop Angus Dun, Bishop Emrich, Dr. Elmer Homrighausen, Dr. Samuel Shoemaker, and Dr. John S. Higgins, and next Lent, Bishop Michael Coleman of Canada and Dr. George Buttrick are coming. In a church that seats 1325 people, the average attendance last Lent was 914, and not a few services have had standees and overflows into the parish house rooms. Various women's groups of the parish serve a cafeteria lunch following the service. On Good Friday the Lenten services reach their climax in a great Three-Hour service with the rec-

tor and associate alternating in the addresses. As careful a count as possible was kept of the attendance last Lent, the total reaching a little over 7500. For most of the three hours a queue was lined up along G Street waiting to come in.

## Distinct Parish Life

Then too, Epiphany has also its own distinct parish life. Its communicant membership of 1100 is a cross-section of the Christian family, including people on every economic level. Since only a half-dozen of its members live within normal geographic bounds, virtually all of its people must travel a considerable distance to church; yet so tenacious is the loyalty of its members that Epiphany is among the best attended Episcopal churches in America. Statistics reveal that while most churches cannot count on more than 30% of their communicant strength as an average attendance on Sunday, on more than half the Sundays of the year the total attendance at Epiphany's three morning and evening services actually exceeds 100% of its communicant strength, the average attendance at the 11 o'clock hour being over nine hundred. Its excellent choir under the direction of Mr. Adolf Torovsky, choirmaster and organist for thirty years, is regarded as one of the country's best and plays no small part in keeping the attendance figures high. As it has also been in the past, the emphasis of its worship, preaching, and teaching is evangelical in character.

## Many Organizations

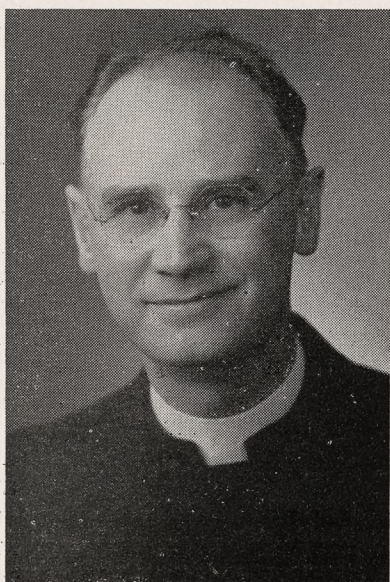
While its downtown location is in most ways a distinct advantage, making it a strategic center for the Church's work in the heart of the nation's capital, it is a handicap in the matter of Sunday School enrollment. But its Sunday School, while not large, is an important part of its program. Fifteen organizations

for men, women, and youth make possible a well-rounded program of activity. Its people are missionary minded and the parish has regularly contributed at least 10% of the diocesan budget. The rector, associate rector, a part-time assistant, three secretaries, a parish caller, and three on the janitorial corps make up the staff. Two homes for the aged are also maintained by the parish.

## Noted Rectors

Some of its rectors have been among the great presbyters of the Episcopal Church. Dr. Randolph Harrison McKim at the turn of the century was a noted author and preacher and was a kind of "Bishop Oxnam" of his day. Dr. James Freeman, who succeeded him in 1920, was rector but for two years when he resigned to become Bishop of Washington. Then came Dr. Ze-Barney Phillips, who was one of the best-known and best-loved presbyters of his day, being elected President of the House of Deputies in General Convention for five successive terms; he was the rector until 1942 and was also chaplain of the United States Senate. He was succeeded by the late Dr. Charles W. Sheerin, who resigned from the vice presidency of the National Council in 1942 to become Epiphany's rector; his untimely death in 1948 took one of the great leaders from the ranks of the Church militant. The present rector, coming in 1948 from the deanship of Calvary Cathedral, Sioux Falls, South Dakota, is the Rev. Leland Stark. The associate rector is the Rev. Warren E. Mace.

The character and constituency of Epiphany have changed no little over the course of its 106-year-old history, but its people believe that, under God, its greatest years of service to Christ and his cause still lie ahead.



**THE REV. LELAND STARK**  
The Rector of The Epiphany



# Post Christmas Thoughts— It's Me, Oh Lord

BY

HELEN MEARS

Author of "Mirror for Americans: Japan"

★ Americans, this Christmas, were in a particularly devout mood. The constant threat of rapidly approaching war, the incessant propaganda appeals to fear and suspicion, have rasped on our nerves to such a degree that there was a general and wide-spread longing for reassurance and hope. The Christian Church—by definition, and by the teachings of Christ—symbolizes the universal desire for peace and good will. This year perhaps more than ever before in modern times, Americans flocked to their churches during the Christmas season, to seek reassurance and guidance.

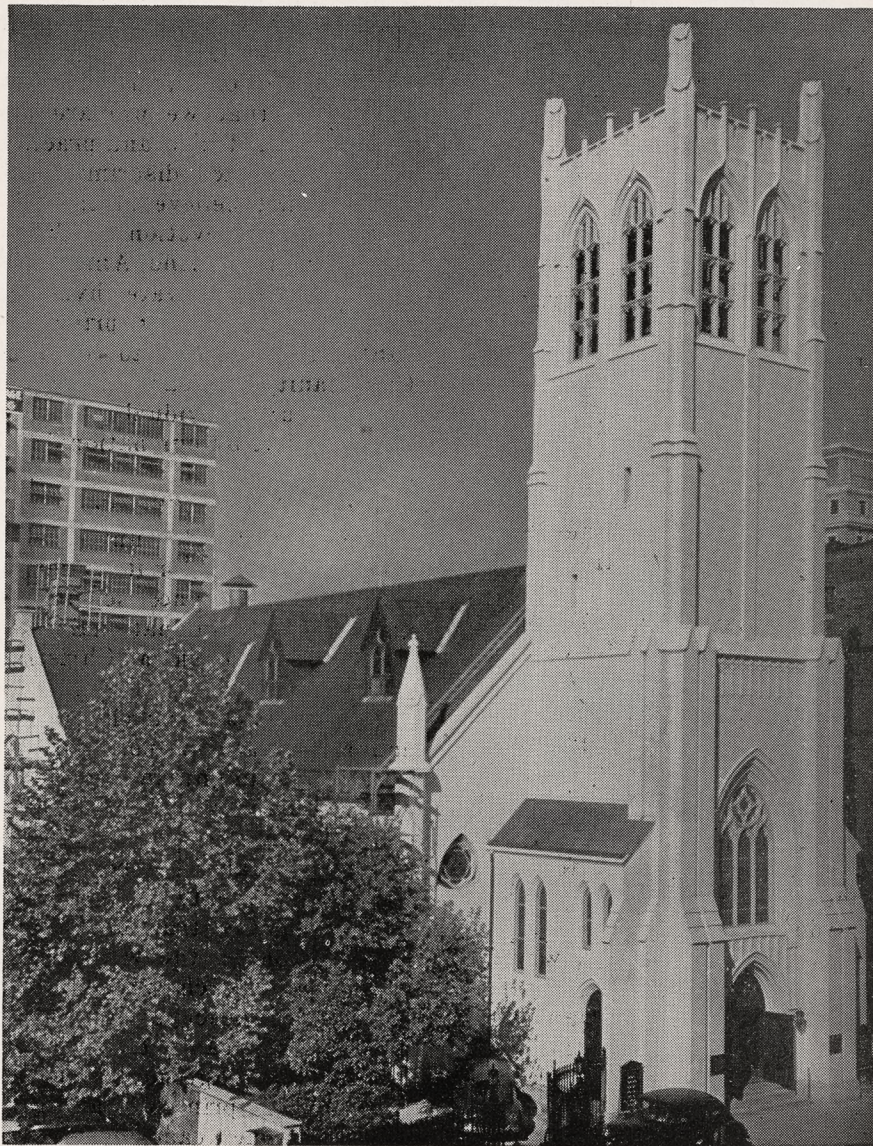
Many, perhaps most of these millions of communicants, were concerned chiefly with personal problems, anxieties, guilts and longings for personal improvement. The Church's chief concern is the individual, his spiritual growth and fulfillment. Nonetheless the Church today takes a public position on many social problems, and many problems of international relations. Since today the threat of war is the major preoccupation of everybody it seems certain that many of those who attended Christmas services hoped to hear some word of guidance as to how they, as professing Christians, in a nation which calls itself Christian, could actively work for peace. How did the Church answer this appeal?

On Christmas Eve, I went to a midnight service in an Episcopal Church in Connecticut. It was a large church and it was over-flowing with people who came long before the service began and who participated throughout with an emotional fervor which made an atmosphere of deeply felt dedication. The service was beautiful, the

ritual impressive, the choir melodious, and the congregation were invited to participate in the singing of many of the loveliest carols, and did so with full voice and emotional fervor. It was an occasion of genuinely felt spiritual unity—the people, I believe, were ready for active participation in a concerted program of the Christian Churches for peace and against war.

Did the Church offer this guidance? On the contrary, it seemed to direct this dedicated emotion not toward peace, but toward war; not toward universality but toward nationalism; not toward national self-criticism but toward national justification.

In the procession, among the choir and acolytes and priests, marched several young men in the uniform of the US army and navy, carrying the US flag among the church banners. Regardless of the intention the presence of these military uniforms and this flag sanctified our armed forces, and our national government's foreign poli-



THE EPIPHANY, WASHINGTON  
"Where Cross the Crowded Ways of Life"



cies. In a prayer devoted to the prevailing international tension the rector prayed that God would "change the minds and hearts of our enemies." Not our own minds and hearts—the minds and hearts of those we call our "enemies." Again, regardless of the intention, the implication was that we were right, and the "enemy" was wrong, and our government was justified in opposing him by military force, and the Church sanctified this policy.

Christ said: "... Love your enemies."

Christ said: "... turn the other cheek."

Christ said: "... let him have thy cloak also."

Americans today are concerned, and rightly concerned, about the preservation of Western and Christian values. How strange that we fail to see that no one but a professing Christian can possibly injure the cause of Christianity. Why can't we see that it is those who profess Christianity while defying its principles in practice—and on a national level—who are really the enemies of Christianity.

### First Christians

The first Christians were revolutionaries, rebels who were ready to die for their faith. Can't we see that there is considerable difference between dying as an individual opposing the evil of one's own society, and dying as a conscript soldier in a national army designed to impose our ideas on others by military might?

Western civilization today seems to have its back against the wall. The reason for this is not that the world outside our borders is full of Godless, ruthless, aggressive peoples who hate us and wish us harm. The reason is that the Christian Church—which represents the collective conscience of a Christian nation—has almost wholly forgotten what its precepts and principles are. It has forgotten that the "enemy" is violence,

and greed, and hate—wherever they are—and has identified itself with a national government and a national policy which declares that these evils exist only among our "enemies." This means that today the Christian Church working in foreign lands appears to be as much a representative of a foreign power as does the Communist party. This idea seems strange and shocking to most Americans. But this is because we refuse to listen to the point of view of other peoples. As professing Christians we have such faith in the nobility of the principles expressed by Christ we forget that we have not ourselves learned to put these noble principles into practice in our international relations. Peoples abroad who hear us express admiration for peace, self-abnegation, and brotherhood note that we prepare for war, talk boastfully, and practice hatred and race discrimination and can not believe in the sincerity of our devotion to Christian principles. And Americans who in their private lives do practice the Christian principles (and many do) fail to see that Christianity abroad is tested not by our individual behavior at home, but by our national behavior abroad.

### Universal Church

Christianity is universal—above all nations, or it is merely a tool (even if unconscious) of nationalism. No national flag has any place in a Christian church.

The Christian Church can not endorse a national policy based on military might and not deny its Christian principles.

Americans, whether professing Christians or not, want peace. It is safe to say that this is equally true of all the other people of the world. The Christian Church proclaims a doctrine of peace and brotherhood. Why can't the Church have the courage to live up to its Christian principles and give some genuine leadership in a concrete program against war and for peace? The Church

could take an unequivocal stand against war preparations. It could insist that our vast appropriations for war could be spent for peaceful projects all over the world to improve living conditions, establish schools, exchange national culture. It could encourage a program of non-cooperation with our current policies which are obviously militaristic.

The Christian Church should not forget its revolutionary background. Imagine the effect all over the world if the Christian Church began publicly, conspicuously and concretely to practice its principles. Doesn't it seem obvious that the force of the millions of Americans who profess Christianity could really work miracles IF they had the courage to do what we desire and what Christ taught.

### THREE BISHOPS ELECTED THIS WEEK

★ Three bishops will be elected by the House of Bishops, meeting this week in El Paso. A successor to the late Bishop



**BISHOP STONEY** of New Mexico and Southwest Texas is host to the Bishops now meeting at El Paso

Stephen Clark will be elected for the district of Utah; another will be elected to fill the vacancy caused by the resignation of



Bishop Atwill of North Dakota, who retired January 1st; the third will succeed Bishop Boyn-ton, now suffragan of New York, as Bishop of Puerto Rico.

## NATIONAL CANTERBURY ASSOCIATION

★ Seventy colleges in 36 states were represented by the 120 students who met at Cranbrook, Michigan, December 27-January 1, to organize the National Canterbury Association. The Rev. Roger Blanshard, director of college work of the National Council, gave inspiration and advice, but it was a student affair throughout. After setting up the organization by adopting a constitution, a statement was issued stating that the purpose of the association is "to provide an opportunity for students to receive the teachings and life of Christ through the faith and practice of the Episcopal Church and to witness in our colleges and universities to the lordship of Christ over the whole life of mankind."

## NATIONAL ASSEMBLY OF STUDENTS

★ Opposition to loyalty oaths "and any other measures curtailing academic freedom" was voiced in a resolution adopted by delegates to the national assembly of the Student Christian Association Movement, meeting over the new year weekend at Oxford, Ohio. Chaplain James A. Pike of Columbia, a headliner, assured the 1,300 delegates from all parts of the country that "the Christian Church has survived many other crises in its history and will survive the present world strife."

Prof. Kirtley F. Mather of Harvard also struck a hopeful note by saying that the problems of the world can be solved by "men of intelligence and good will."

The Rev. Alexander Miller, a New Zealander, said that "America's great function could be to prove to the world that both bread and freedom can be pro-

vided together. He added that "the people of eastern Europe, China and Korea always take bread when it is a choice between freedom and bread. When people do not have their share they begin to believe they can live by bread alone."

Another Episcopalian to address the meeting was Jerry Voorhis, former Congressman and now a leader in the cooperative movement, who deplored the "monopolistic control" tendency in business and said that people "can begin at the neighborhood level by helping solve their own local economic problems, by vitalizing their local communities and by being informed and tolerant."

## STOWE'S CLERICAL DIRECTORY

★ The new edition of Stowe's Clerical Directory has been distributed to subscribers, according to the announcement of the publisher, The Church Pension Fund. The Directory contains brief but comprehensive biographies of the 6,600 clergy and 142 deaconesses of the Episcopal Church. No other directory contains individual biographical material on the entire clergy group.

The directory is a triennial publication. The new edition, superseding the 1947 edition, is the 17th volume of clergy biographies since the first appeared in 1898 as Lloyd's Clerical Directory.

Biographical data have been obtained from the individual in each case and these include addresses, churches served and other offices, all principal dates, family data and important writings. In the relatively few cases where questionnaires have not been returned by the individual clergymen, the information as last reported is used, complemented from the up-to-date records of The Church Pension Fund. The new edition contains an unusually large number of "new names" reflecting the greater than average number of

new ordinations and receptions in the three years since the 1947 edition went to press.

The book, which is \$5, may be obtained from the Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

## CLASSIFICATION CHANGE IS URGED BY ACU

★ The House of Bishops, now meeting in El Paso, has received a proposal that it request the newly formed National Council of Churches not to list the Episcopal Church as "Protestant." The Rev. Albert J. DuBois, executive director of the American Church Union, revealed this in an address in Los Angeles on December 26. In press releases the Council states that it is composed of "29 Protestant and Eastern Orthodox denominations." Father DuBose stated that the description should be "29 Protestant, Episcopal and Eastern Orthodox denominations."



**BISHOP GRAY** of Connecticut will report to the House of Bishops, now in session at El Paso, on plans for the Anglican Congress to be held in 1953 in Minneapolis



## SEMINARIES ASK FOR SUPPORT

★ Presiding Bishop Henry Sherrill has appointed January 28th as theological education Sunday when offering will be taken in most churches for support of the seminaries. An increasing number of parishes, instead of an offering, include an item in their budgets for this purpose. In his message to the clergy Bishop Sherrill writes: "Our theological seminaries are of supreme importance to the Church, for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the church school and the Christian education of your children? Strong seminaries make possible favorable answers. I trust that there will be a generous response."

## PRAY FOR PEACE IN NEW YORK

★ Churches in the diocese of New York offered prayers for peace on December 31, with Bishop Donegan authorizing the following prayer:

Almighty God, who art the Father of all men upon earth, most heartily we pray that thou wilt deliver thy children from the cruelties of war and lead all nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and state; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples and dwell evermore in the fellowship of the Prince of Peace; who liveth and reigneth with thee, in the unity of the Holy Spirit, now and ever. Amen.

## LICHTENBERGER TO SPEAK

★ Bishop-coadjutor-elect Arthur Lichtenberger of Missouri is to be a headliner at the convention of Texas, meeting in Galveston, January 19-22. The speaker at the annual dinner, to

be held on the 22nd is to be the Rev. Louis F. Martin, rector of St. Andrew's, Fort Worth.

## MELISH CASE GOES TO HIGH COURT

★ The congregation of the Church of the Holy Trinity, Brooklyn, and its rector, the Rev. John Howard Melish, have sent a petition to the Supreme Court asking that a writ of certiorari be granted to permit a review of the judgment of the New York state courts which imposed an injunction to enforce an ecclesiastical decision of Bishop James P. DeWolfe of Long Island, dissolving the pastoral relationship between Dr. Melish and the parish.

Their contention is that the imposition of a civil court injunction violated the principle of the separation of Church and state embodied in the first amendment of the federal constitution. The lower court ignored a specific provision in the canon law of the diocese of Long Island establishing as the punishment for failure to obey such an episcopal judgment loss of representation for a congregation in the diocesan convention. In the words of the petition for the writ of certiorari, "In these circumstances, the civil court had no power to grant an injunction compelling compliance with the bishop's judgment on pain of fine and imprisonment for contempt. For the constitution forbids state action by a civil court to use the coercive power of government to participate in the affairs of any religious organizations or groups. By the injunction herein granted, the court has effected a breach in the wall between Church and state erected by the constitution."

The petition quotes the Rev. Anson Phelps Stokes, former secretary of Yale University and former canon of Washington Cathedral, as declaring in his recently published three volume study "Church and State in the United States" (Harper, 1950) that the Melish Case "will be one

of the most important cases in recent years involving Church-State relations."

The petition also quotes The Churchman as stating: "The canon law of the Protestant Episcopal Church sets a specific and comparatively mild penalty for a congregation that refuses to obey an episcopal judgment dissolving a pastoral relationship, namely, deprivation of representation in the diocesan convention. The reason for the mildness of this penalty lies in the respect which the Episcopal Church traditionally pays to the rights and relative importance of the congregation. In the 'Melish Case,' a lower court judge, oblivious to the long struggle for democracy in Church affairs that underlies our canon law, substituted for this mild penalty a drastic civil court injunction enforcing the congregation's compliance with the bishop's judgment upon pain of fine or imprisonment for contempt of court. The judge brushed aside the provisions of our canon law and substituted a penalty of his own choosing. Was not this a clear intrusion of the civil court into the realm of canon law in violation of the state and federal constitutions, both of which establish absolute separation of Church and state?"

The petition points out that since the beginning of the litigation in the lower courts a fundamental change in the relationship of the parties to the case has taken place. During the two years involved in the legal action, two annual meetings of the parish have occurred. Seven of the nine vestrymen who began the action in the lower courts have come to the end of their term of office and have been replaced by vestrymen elected by the majority of the parishioners who have steadily supported the rector and his son. The official corporation of the Church of the Holy Trinity which began the action, has now changed sides and is favoring the rector.



# EDITORIALS

## Can We Do Better?

**W**E have just entered the second half of the 20th Century and from this vantage point it may be profitable to look both backward and forward, to get our bearings in the fog and storm of the present era in which we are living.

The beginning of the 20th Century, we realize now, was in reality the near end of an epoch. Queen Victoria—symbol of the great Victorian Age—died just as the new century opened. Before the year ended, President McKinley—American symbol of the conservative era that saw the closing of the last domestic frontier—was assassinated. A great epoch died with them.

Three years later the new historical period came to birth with the outbreak of the Japanese-Russian War. Its significance was little recognized at the time. Throughout this first decade the American public seemed to feel that the world had outgrown war and the notion of automatic progress became the accepted philosophy. But as everyone now realizes, with the infallibility of hind-sight, the German Empire was building its strength for the first World War. In 1914 the holocaust broke out and our present era of militarism in the service of national industrial rivalries was launched. The Christian Church in this critical period showed little awareness of

what was at stake. Pacifists were hounded from their pulpits and "Preachers present arms" became the motto. Not a pleasant recollection for us Christians today.

In the period between the two World Wars, however, religious leadership became more discerning and more courageous. Our own House of Bishops issued brave and penetrating statements on the abomination of war and the necessity of radical reformation of industry and trade.

The second World War is, perhaps, too near us in time to justify any attempt to evaluate the part that Christian leadership played. The depths of degradation into which the insane leadership of

Nazi Germany plunged much of the world seemed to justify counter measures such as no earlier war had dreamed of. There was, however, a distinct moral advance in the way both Church and state recognized the rights of religious and philosophical pacifists. Some of the outstanding Christian leaders of America maintained openly their pacifist position and retained both their pulpits and their influence with their people and with the general public.

### What of the Morrow?

**W**HAT shall the final half of this century be like? If we are to judge by the happenings of the past five years, the prospect is disheartening. The picture of the world at large is a savage one. Little Korea in ruins; bloody war spreading more widely every day; America arming to the teeth and getting rich in the process, with eyes shut to the question of how bills shall be paid; half the world living in a new culture created by revolutions; Russia calling for organized peace, but determined that a socialized half-world shall not return to the old ways; America standing pat with "business as usual," so far as principles and results are concerned; and the Christian Church, for the most part, acquiescing in all this and offering no prophetic leadership.

It is, of course, true that spiritual leadership of any sort—Christian or other—has its origin in the individual souls of leaders and followers. "Personal religion" is the creative heart of individual vision and of social justice. And we are being told today from many quarters that there is a great revival of popular interest in religion. After every great war something like this is said and, in a very limited sense, it is doubtless true; but how important such an interest may be and what sort of religion it is in which interest is shown are the vital facts that should be made clear. It is our belief that the kind of religion that seems to be reviving is of a pathetic and not essentially Christian brand. It is the sort of religion that seems

## "QUOTES"

### AN ANCIENT BLESSING

**G**OD be gracious unto you and remember His covenant that He made with His faithful servants; And give you an heart to serve Him and to do His will with a good courage and a willing mind; And open your hearts in His law, and send you peace; And hear your prayers, and be at one with you; And never forsake you in time of trouble . . . And now we be here praying for you.

—Second Book of Maccabees



to furnish its enthusiasts with an escape from reality. "Peace of Mind" and "Peace of Soul" are not qualities that are given, but achievements that are earned by clear thinking about the world we live in and by hard struggle with the facts of life which a righteous God wills to have changed.

#### Hope of Minorities

**I**T is our conviction that the chief hope for a revival of a Christian religion that shall redeem this new half-century lies in the minority groups of all Christian bodies that are facing up bravely to the hard facts of a mad, force-worshipping generation and centering their prayers, their sacramental life, their united influence and their social action on the fact of God's will for the transformation of the world he made and loves. The Quakers and other Christian pacifists are such a group, heroic fighters for civil liberties are another, stubborn workers for international fellowship are yet another. Banded together they make a not inconsiderable force for redemption. And insofar as they remain faithful to the heart of the Christian faith, that "power belongeth unto God" and that the spiritual force of united prayer and fellowship is mightier than hatred, fear and atom-bombs—they may well prove to be the shock-troops of the army of the Lord that shall lead the more timorous of the rank-and-file of would-be Christians to a hard-won victory before the century ends. That is our hope, our present belief and our continuing prayer.

## Our Protestant Heritage

BY

**FREDERICK C. GRANT**

Professor at Union Theological Seminary  
and Witness Book Editor

#### Controversy Deplored

**I**HESITATE to say it—for I am convinced that religious controversy (if there can be such a thing! I mean controversy over religious differences) is one of the worst things with which one can waste his time, and that it is not only futile, and never converts anyone, but is disgraceful among Christians. Furthermore, we are concerned with "our Protestant heritage," and have more important things to consider: our heritage does contain a large amount of controversy—but it also contains many more precious and weighty things than that. Nevertheless, it is necessary to make one or two points clear, and they can be

This concludes the article by Dr. Grant which began in the December 14th number. It was originally delivered at a United Protestant service held in the baseball stadium in Mobile, Alabama.

## An Appeal to Bishops

**C**ONGREGATIONS of our Church will soon be listening to the Pastoral Letter which will be forthcoming from the House of Bishops now in session in El Paso. We are an Episcopal Church, and we look for leadership from our bishops. And never before in the history of this nation has there been a greater need of leadership and the Christian message stated in forthright, prophetic terms.

Bishop Sherrill's recent election as President of the National Council of the Churches points up not only the esteem in which he is held, but also the fact that our Church is looked to for leadership by millions of other Christians. We beg of you to fulfill that trust and expectancy at this time of universal concern. In the past you have issued Pastorals in the tradition of Holy Scripture, even as God speaking to men through his Church. Other times we have looked in vain for a decisive word in the midst of pious generalities and ecclesiastical jargon. Today we ask for something more than prayers for peace, important as they are. We ask you to be as definite and outspoken as you have ever been about the vital issues which press daily on toward total war. Let judgment begin at home. Let the Church be the Church. Let not the trumpet sound uncertainly.

stated without acrimony. The Roman Catholic Church teaches its children that Protestant Churches are not true Churches; there can be only one true Church, and that is the Roman. It teaches its children that Protestant sacraments—for example baptism and marriage—are not true sacraments. It teaches its children that Protestant ministers are not truly ordained, not truly ministers of Christ; this is to assume a false view of history and of the origins of the Christian ministry, and also to spread discord and mistrust. The Roman Catholic Church works toward the reunion of Christendom; but its policy is one of totalitarianism—other Churches must submit to Rome; there can be no reunion otherwise. The Roman Catholic Church benefits by the separa-



tion of Church and state in this country; but it states in unequivocal terms that under other conditions, with the Roman Church in a majority, they would not hesitate to suppress Protestantism—and they have the effrontery to ask us to admire the “logic” of their position.

We admire the concern our Roman fellow-Christians display for the religious nurture of their children; we admire their zeal for missions; we acknowledge that their faithful attendance at church services is exemplary; we gladly acknowledge their enthusiasm for learning, for education, for scholarship; but we regret that the Roman Catholic Church takes so exclusive and domineering an attitude toward non-Roman Catholics; we regret its affiliations with political parties and groups, here and in other lands, and especially its frequent affiliation with the most reactionary political groups.

An occasion like the present one, when we celebrate our Protestant Heritage, is not a time for casting aspersions upon any other religion or religious group. If in former days there were some who thought that to be a good Protestant required that he call the Pope bad names and make a mockery of Catholic beliefs and sacraments, those unhappy days are now fortunately past. Protestantism is not mere negation—the denial of Catholicism. For we are Catholics too. We say in the creed, “I believe in the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.” The ancient, undivided, Catholic Church of the days of the apostles and the fathers, of the martyrs and saints, is our Church too. We are not of yesterday! People would have you believe that Protestant Christianity began in the sixteenth century; but there are traces of it long before then—for many saints and godly Christians in the Middle Ages wanted to see the Church reformed and cleansed of its abuses, economic, doctrinal, moral, and ceremonial. (For the evidence, see the great book by the late Prof. Coulton, *Five Centuries of Religion*, now completed by the recent publication of the fourth big volume.) When the Reformation began it was intended to reform the Church, not destroy it, and certainly not to create another Church in its place. After the explosion had taken place and the smoke had drifted away, it was apparent that the Church had been rent in two; but the Roman Church, still obedient to the Pope, was no more the same Church as the old Catholic Church of the West in the Middle Ages than the Protestant Churches were identical with it. After the Counter-Reformation, after the Council of Trent, the change was even more apparent. The ancient undivided

Catholic Church of the days of the fathers was now represented by three or four main bodies: The Holy Orthodox Church in the East, the Roman Catholic Church in the West, the Reformed and the Evangelical Churches in the North, the Anglican Church in the British Isles, and so on. For any of these Churches to claim to be the one and only Church of Christ, or to be the only valid successor to the original Catholic Church of the early centuries, is simply preposterous. They are all descended from it; they are all parts of the once united holy Catholic Church of Christ; and they are all potential members of the someday-to-be-reunited Catholic Church, the Body of Christ, the Tree of Life planted upon earth for the healing of the nations. We do not deride or depreciate our Catholic brethren's faith or practice or loyalty, but in all kindness and clarity—as well as charity—we want to state our own convictions and beliefs in the matter.

**WE** wish to protest, in a friendly but very firm manner, against the continual propaganda of one Church against others, insisting that there is and can be only one true Church—which is of course the Church conducting the propaganda. If it is annoying—and dangerous—in the international political world, where Russia continually harps on the wickedness of capitalism, and predicts its downfall, it is no less true of ecclesiastical relations. The cheap and vulgar advertising which resorts to propaganda, which spends its space and the reader's time decrying the religious beliefs of other groups of Christians, whether by open attack or by innuendo—this is simply deplorable; it is more than bad taste, it is a sin against brotherhood. There is a text which some of our brethren ought to take more seriously—and all of us should take it seriously, in the measure that it applies to us: “Peter turned and saw following them the disciple whom Jesus loved . . . (and said), ‘Lord, what shall this man do?’ Jesus said to him . . . ‘What is that to you? Follow me!’” (John 21:20-22). We are not responsible for the religious life of our brethren, which is lived between them and Christ; we have no right to sit in judgment, and pry into their devotion to the Lord, and decide whether it is true or false. The very assumption of the right to charge Protestantism with falsehood, humbuggery, invalid sacraments, a mountebank ministry—all the old lies and fables that have been repeated for centuries—the very assumption of the right to bring such charges, against the plain evidence of the vitality and reality of the religious life in Protestantism, is the most colossal example of pride and arrogance that twenty centuries of Christian history afford. It is simply totalitarianism in re-



ligion, and it is just as vicious and just as dangerous as totalitarianism in politics. It would almost seem that some of our brethren have taken the text in the Gospel and turned it around: Our Lord said to Peter, "I have prayed for you that your faith may not fail; and when you have turned again (or been converted), strengthen your brethren" (Luke 22:32)—but they seem to take it to mean, "When you are strengthened, convert your brethren!"

### Divisive Action

**W**ITH the best will in the world, and with utmost kindness of heart and charity of disposition, we must protest against this constant, aggressive, bad-mannered, un-Christian propaganda designed to undermine Protestantism and exalt the Roman Church. It is a most divisive and dangerous kind of religious advertising. It is really on a level with the old-fashioned commercial advertising, now repudiated and frowned upon by all respectable newspapers and magazines, which consisted in cut-throat attacks upon competitors in trade. One suspects the product cannot be very good when all that the salesman can do is run down the products of other firms! We cannot believe that the best representatives of the Roman Church, say the Pope himself, who is a Christian, a scholar, and a gentleman, can approve these attacks.

We must also protest against the undignified and unworthy methods of supporting the Church by games of chance. There are church lawns all over the country which are disfigured by signs advertising a game called bingo, in letters so large one cannot make out the church notice board with the hours of services. There are raffles of automobiles and other commodities—all this is cheapening religion in the eyes of the unchurched. And moreover it encourages the spirit of taking chances, and eventually of gambling. It is notable that churches which support themselves by such methods are silent when protest is made against lotteries and gambling in other realms; that tacit approval is given to "numbers" games, and that members of these Churches are sometimes in the limelight when cities "clean up" the numbers racket; that the funerals of notorious gamblers and racketeers have been held from their churches, with as much pomp and ceremony—even more—than in the case of pious and godly Christians. All this is a travesty and a disgrace to our common religion, and we earnestly protest—not with rancour, and not with any feeling that we have no faults ourselves, but in the interest of a better presentation of the Christian faith to the world about us, here in America today. What would the great saints and martyrs of the Roman

church make of this? What would S. Leo, S. Gregory, S. Boniface, S. Augustine, S. Ambrose, S. Peter himself—what would they say of it? They would rebuke and reproach the Church of today in no uncertain terms. We do not attack the Roman Church as such; we appeal from the Church in error to the Church valiant for truth; from the Church corrupt and sick to the Church well and strong, to the mother of saints and the mighty protagonist of the Gospel of Christ in an evil world; and we pray that God will revive and transform this great Church, and bring it back to its first calling, and give it the grace to take up its task once more, "for the healing of the nations."

**I** REGRET to sound divisive, for I have many dear friends who are Roman Catholics—devout, earnest, deeply Christian men and women, whom I would not injure for anything. More than that, I believe that within the Roman Church the grace of God is still effective, the Holy Spirit still moves and works, the supernatural gifts of grace are present, and the truth of the Gospel is proclaimed. And I say this in spite of the discouraging recent addition of a purely mythical new dogma to the Christian faith, in the Roman Church—the dogma of the bodily assumption of the Blessed Virgin Mary to heaven. When such mythological embroidery is added to the faith, those outside the Christian Church will only infer that all the rest of it is equally mythological. One may ask, why are Protestants concerned with it? This is a purely internal concern of the Roman Catholic Church! But the answer is that it concerns us all, because the outside world will not draw a sharp distinction between Roman dogma and Protestant. We are told that the new dogma rests upon ancient tradition. But "tradition" means unwritten history, handed down by word of mouth. Where is this "tradition" found? Not in the New Testament, not in the writings of the Apostles, but long after in late apocryphal writings—in what a Scottish scholar has called "the Sunday afternoon literature of the ancient Church." The earliest writings in which it is found are recognized everywhere as pure fiction. The "tradition" bears all the marks, not of genuine tradition but of mere legend. Our quarrel with the Roman Church, as Protestants, is not with its Catholicism, nor with its piety; not with its devotion to Christ, its missionary zeal, the self-sacrifice and courage of its saints and martyrs; it is not even with its theology or dogma, in toto—much of which we share, in varying degrees, while the differences between our Protestant groups are often as great as those between any Protestant group and Rome; our quarrel is with



the strategy and pretensions of the Roman hierarchy: with their claim to be the sole voice of Christ to a troubled world; with their claim to authority over the whole Church of Christ, the Pope being Christ's vicar; with their presumptuous claim of the sole right to define doctrine, upon the acceptance of which depends the salvation of all Christians; with their political machinations, and their alliance with secular power—e.g. with Hitler and Mussolini, before the late war, and even during it, until the Nazi-Fascist defeat became certain—all this, we say, has no place in the religion of Christ, and the twisting of the gospel to support such claims we utterly repudiate.

### Not Anti-Roman

**B**UT Protestantism is something more than Anti-Romanism. It means the recovery, the restoration, the restatement of the essential and genuine religion of the Gospel, in its New Testament form. Hence the freedom of the Scriptures, freedom to interpret them historically, is the great, cardinal point of all Protestant teaching.

The task of Protestantism is still far from finished. What the Protestant movement set out to accomplish four centuries ago has been delayed and hindered, partly by opposition from Rome, partly by the unfortunate divisions within the movement itself, partly by other and more external causes. Among these external causes is the whole tendency of the modern world away from religion, in the direction of secularism and materialism. But the aim of Protestantism is still the same as it was: the cleansing, rationalizing, democratizing, and unifying of the Church. That aim will not be achieved until the whole church, Rome, the East, and Protestantism, are reunited once more, and united upon a level of pure and single-minded devotion to the cause of Christ, which is not only the salvation of individual souls but also the realization, as far as it is possible, of the Kingdom of God, the reign of God, here in this present world.

Let us therefore dedicate ourselves once more to the freedom of the Gospel, to the "glorious liberty of the sons of God," "the freedom wherewith Christ has set us free," and let us vow never again to be enslaved to a yoke of bondage; let us consecrate ourselves once more to follow in the steps of saints, scholars, and martyrs, who counted not their lives precious in their sight, but freely gave their all that the Gospel might be unfettered to run its course through all the world; let us also give ourselves to the blessed cause of Christian reunion, so that Christ's broken body, the Church, may be knit up once more, and serve his gracious purposes in the healing of the

nations; let us this day renew our devotion to Christ's one holy catholic, universal Church, and pray that all Christians everywhere may love one another as brethren, and seek not their own but each the other's good; that the knowledge of the Lord may fill the earth as the waters cover the sea; that God's grace may fulfill and sustain all goodness, all virtue, all peace and mercy everywhere among men; and that loving kindness may transform the earth and make it a light and a blessing forever.

## Further Adventures Of Mr. Entwhistle

BY

THOMAS BARRETT

### THE NEW CURRICULUM

**S**AIID the Rev. Samuel Entwhistle, to his Sunday School teachers: "The new curriculum will soon be with us. In the meantime, Mr. Doolus has selected courses from various publishing houses, and I am sure they will be quite adequate until our Church publishes our own new curriculum, which I'm told will be very fine indeed."

The Rev. Mr. Entwhistle considered he had said enough about the new curriculum and turned his mind toward an imaginary Church School, filled with bright and eager children whose spotless hearts and minds awaited the opening day of Sunday school with excitement. "We must remember," he went on, lifting his eyes in remembrance of the happy days of childhood, "that whatever course we are using the main thing is to care for these little children in our classes, and to be to them a fine example of Christian patience and charity. Remember . . . there are no delinquent children; only delinquent parents. I ask of you faithfulness in your task as teacher that these small members of the Church militant may learn whatsoever things are pure and true and lovely and of good report."

Samuel was so carried away in his imagination by his own words that he scarcely heard the querulous voice of Miss Kablosky, the fourth grade teacher.

"Mr. Entwhistle," she pleaded in her pure and lovely voice, "I suppose this course is good for a trained teacher but when am I going to get time to read all these books it says the teacher ought to read. The teacher's manual doesn't give very much instructions without you read all these books for homework."

Mr. Entwhistle winced almost visibly, but re-



covered in time to reflect on the plain fact that Miss Kablosky was a person of good report as well as being fair of face. She was a Doolus "find," and no doubt had commendable qualities of spirit which were in no way dependent on her grammar.

"The important thing," said Mr. Entwhistle raising his finger for emphasis, "is that our children should learn something of prayer and worship, and a few, at least a few of the basic teachings of our Church. I'm quite sure it won't be necessary to read all the books listed. Perhaps Mr. Doolus can . . . well . . . supplement the manual with some kind of . . . er . . . handwork."

After all, thought Samuel, that's what a curate is for: to supplement things around a parish. He wondered why teacher's manuals always contained a bibliography as long as a thesis for an advanced degree in philosophy.

After a lengthy discussion on the new materials which Dee-Dee had selected and which were voluminous if not self-evident the meeting came to an end. It was finally decided by a majority vote that the series of pictures which arrived with course 5 entitled "God's Little Bluebirds," were just extra stock the publisher had on hand, since they seemed to have no relation to "God's Little Bluebirds" or any other course material in hand. Miss Kablosky said she could use the pictures for scrapbooks if Mr. Doolus could get her some more pictures more closely related to her course which was entitled "I Love the Book of Job."

On the following Sunday the parish house was overflowing with eager children. When at last they were forced to retreat from the hallways and cellar into the chapel, it was twenty minutes past opening time, but Mr. Entwhistle had high hopes for the year.

"We're always a bit disorganized at the first session," he told the school in his opening remarks. "It takes a couple of weeks to get settled. After this I want you all to come to the chapel quietly, and on time . . . I trust you come back from your summer vacation refreshed, and are prepared to spend an interesting year . . . Sammy, please leave the little girl alone . . . an interesting year studying the life and work of our Church. Our new assistant, Mr. Delancey Doolus, will be your superintendent . . . stand up Mr. Doolus so the children can see you . . . if any of you need a little talking to . . . ha-ha . . . you'll have to see Mr. Doolus . . . ha-ha . . . Mrs. Talcott will you please sit next to Sammy. Sammy if you don't behave we shall have to ask you to leave . . . Now while we are waiting for the new curriculum that our Church is preparing we have selected some

very interesting courses which I'm sure you will all find most . . . instructive . . . Now we shall begin our opening service! SAMMY! . . . Let us pray."

After the service it was discovered that Mrs. Schuler was ill.

"I realize you don't like a Sunday School class just before Church," said Dee-Dee with a scornful leer . . . "but would you mind taking Mrs. Schuler's class just this once?"

"No, no, of course not. Glad to," said Mr. Entwhistle, feeling in his cassock pocket for his eyeglasses. "What's the lesson?"

"We're just beginning a new Puritan press publication," said Dee-Dee. "It's called 'Oh What a Joy to Worship in God's Temple.' Unfortunately the teacher's text hasn't arrived yet."

"Oh well," Samuel smiled bravely, "I'll make out all right, I expect. After all I did go to seminary. I don't know why it is Church Publishing Houses never can send all the material you need at once, and at the same time. Perhaps they like to be coaxed."

"Terribly inefficient," Dee-Dee said raising a patronizing eyebrow.

"But then," Samuel went on cheerfully, "they usually have only two or three elderly widows around the place. We must not expect the impossible must we?"

"Some of the material comes from 381," Dee Dee protested. "Why should it be so late. I ordered it months ago . . . and when it came I only found half of course nine B and a thousand pamphlets on the mission hospital in Tunkhannock, Peru. It doesn't make sense."

"My boy," Samuel said reassuring Dee-Dee with a fatherly pat on the shoulder, while he searched for a telling phrase, "we mustn't expect to attain perfect knowledge on this earth. Remember what happened to Adam when he wanted to know too much. But I must meet my class."

The seventh grade consisted of eleven relatively wholesome children none of whom, Samuel discovered, had ever heard of King David, St. Paul, a reredos, or a bishop, to say nothing of the Prodigal Son. He decided it would be best to forget about the Puritan course and read some of the Bible to the bright and eager children. "Poor things," he mused to himself, "they are exquisitely illiterate. Oh for the new curriculum."

During the reading of the story of the Good Samaritan, Sammy Jones kept trying to crawl under the table far enough so that he could kick Edwin Penniman on the shins. Mr. Entwhistle reprimanded him three times, after which Sammy sat quietly brooding for two minutes. Then with



the deception and speed of a skilled magician, Sammy produced a mechanical mouse which he placed strategically on the lap of Suzanne Griffin. There was a squeal, a giggle, and a threat of group dynamics merging into chaos. Mr. Entwhistle restored a crude likeness of order by a combined use of eyebrows, knuckles and what Isabel liked to call his "once to every man and nation" look. When the bell rang to signify that Sunday School was over, Mr. Entwhistle was still trying to get the Good Samaritan and his bruised burden toward the inn. He was forced to complete the story amid the swelling tumult which came from every direction like a summer thunderstorm. He felt slightly ineffective, but remarked to himself that "things are always somewhat disorganized the first couple of weeks."

Mrs. Schuler returned to duty the following week and so far as Samuel could see the Church School was schooling along through early autumn on all eight cylinders.

Early in November he received notice of the diocesan teachers convention. He went immediately to Dee-Dee.

"We ought to try to get a good delegation to go," he said. "They are having some of the experts from headquarters . . . on the new curriculum. It will probably help the teachers a great deal." Dee-Dee fell to work and lugged two carloads of teachers to the convention. But the result Samuel was grieved to see was negligible.

"What happened?" he asked Dee-Dee when he obtained only vague reports from Mrs. Schuler, and Miss Kablosky.

"Nothing of much significance," Dee-Dee shrugged. "We had a good dinner . . . that is for a church dinner."

"But the experts?" Samuel questioned.

"Oh," Dee-Dee frowned in recollection. "The first one we couldn't understand. Very poorly organized speech. The second one was clear enough. He said the new curriculum was on the way. In the meantime it was important that we all know something about the processes of learning. We learn through experience. We also learn through reading, but not so much, since the memory only retains 10% of what is heard. We also learn by . . . let's see . . . I guess I've forgotten his other point."

"By seeing?" Samuel suggested.

"Yes, perhaps that was it. Anyhow it didn't seem particularly imaginative. Were you aware that the memory retains so little of what is heard?"

"Quite," said Samuel. "But it would retain three times as much if we trained our memories.

Let's put the school back on the diet of the catechism. Perhaps we could confound the experts."

"Well, anyway, it wasn't very helpful but the new curriculum will soon be here, one of the men said. Perhaps we could have a Christmas pageant. That would be in line with the new policy of learning through experience."

"We always have had one," Samuel said, "Since 1886." In November rehearsals began, and went along fairly smoothly until a week before the performance when it was discovered that Suzy Flowers who had been miscast in the part of an archangel, was among those absent from the line of duty.

"She's changed to the Methodist Sunday School," said Sammy the informer, "on account of Ruthie Jenkins, her best friend goes there, and she says she don't want to be in no pageant anyway and wear them wings."

Samuel drew down his brows and bit his lip in self-pity, but courageously pressed on with Nancy Dubb as the archangel. This late change almost threw the whole cast into lasting confusion since Nancy displaced more space laterally than Suzy, and kept pushing Pinky Perkins off the chancel steps.

"Pinky," shrieked Mr. Entwhistle, beginning to lose his accustomed patience. "You must keep your balance. You're in a tableaux. We practiced those positions, there's plenty of room."

"Not with Nancy," Pinky objected, "she's too fat." A mutiny was averted by moving Nancy into a choir stall where her angelic form was almost obscured by golden oak.

At last the pageant was ready for production and Samuel if not Dee-Dee, was confident of success. But alas, as Isabel remarked afterwards, Samuel had not counted on original sin. Two of the three Kings were smitten with an unroyal shyness and refused to bear gifts. Sammy Jones, strikingly miscast as a wondering shepherd got loose five minutes before the opening hymn and raced the length of the parish house auditorium through the entire team, followed by Edwin Peniman filled with righteous indignation. It was, Mr. Entwhistle conceded weeks later, an excellent bit of broken field running. But by the time Sammy was tackled two feet from the basement stairs, Joseph's beard had come off, three cherubs had crumpled wings, and the prophet Isaiah had been put out of the play for the evening.

Dee-Dee whose duty it was to act as reader, grinned with diabolical mirth at the whole project, and Samuel almost fired him on the spot. Isabel however arrived at the front line just in time.

"It's time to begin dear," she said with her



most winsome smile, "all the bright eager children are waiting. Never mind the cherub's wings. I'm sure no one will notice. And I can be Isaiah perfectly well, as soon as I take off this hat."

Samuel did not quite recover until after New Year's.

"Never again . . ." he kept muttering at breakfast, "never again . . ."

"Never again what, my dear," Isabel asked pouring herself another cup of coffee.

"This Sunday School business" Samuel moaned. "Year after year. I sometimes wonder if it's all worthwhile."

"But darling," Isabel murmured, "things will get straightened out after we get the new curriculum, I'm sure."

The Rev. Entwhistle drew himself up sterily put on what Isabel called his "while life's dark maze I tread" look. "I am persuaded", he said firmly, "that neither junior vestry, nor Puritan press, nor old curriculum nor new curriculum, nor Christmas pageant, nor Easter play shall ever separate us from this annual torment. From here in it's up to Dee-Dee. As for me, Sunday School is over."

## Clang, Clang Went the Trolley

By CORWIN ROACH  
Dean of Bexley Hall

I am a noisy gong or a clanging cymbal—I Cor. 13:1

ST. PAUL is evidently thinking of the pagan processions to the heathen shrines in ancient Corinth. They would be accompanied by the sound of tambourines and cymbals, the ancient equivalent of an American brass band. If St. Paul were living today he might prefer to use the analogy of the clanging trolley car which is suggested by our present translation. The popular song which glorifies the noise of the street car is more sentimental than it is descriptive. A noisy trolley, especially after midnight, is not particularly soothing. St. Paul would say that Christianity without love is just as unpleasant. It is a noise which amounts to nothing. It never gets anywhere. A street car rides around on a closed circuit and so do most Christians, hemmed in and confined by the iron rails of their own selfishness. We need to get out of ourselves through the power of divine love, if we are to achieve our real destiny. A trolley is made to go clanging around on a track. Christians were made for better things.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Purim and Hanukkah.** By Theodore H. Gaster. Henry Schuman. \$2.50.

This is an excellent little book. It is one of a series of ten volumes, some of which are already published, some of which are in preparation, that are designed to promote fuller understanding and appreciation for the religious festivals of all faiths. This particular volume will be of genuine help to all who seek understanding of the background and meaning of the two important festivals in Judaism that celebrate the spring and autumn seasons. The author of this book is one who combines a gift for scholarly investigation with the power to set forth his findings with simplicity and clarity. A competent scholar in the field of comparative religion and folklore, Dr. Gaster traces the historical evolution of each phase of the observance of the two festivals, and as he recounts the story of his researches, he makes clear to the reader their significance both as history and as vital religious experience. Such a book

as this makes a real contribution to interfaith understanding, a contribution which will have fruit in the growth of true community in the modern world.—Mary Ely Lyman

**Fifty Years With the Golden Rule.**

By J. C. Penney. Harper. \$2.75.

This book calls to mind the remark of a prominent businessman: "Put Christ in your accounts and you will come out on the credit side everytime." It is a sincere book; the product of a man who has worked hard, had high personal standards and believed in honest "services"—to the best of his lights. But those lights, common as they are in the industrial world, fall pathetically short of genuine Christianity. It is a book that belongs to the last century; one searches in vain for the wide social and really ethical implications of modern business. It is the perfect example of tragic, uncomprehending, moral man in an immoral society.—Joseph H. Titus

**The Kingdom Without End.** By Robert Elliot Fitch. Scribner. \$2.50.

This "prophetic interpretation of history and civilization" is based on Jeremiah 9:23-24; and it is a study of the blessings or the curses which result from the good use or the abuse of power, wealth, knowledge, and the spiritual. Following Plato's famous sequence of "surfeit," "outrageous behavior," and "disaster," Doctor Fitch shows the fatal consequences of pride, greed, and selfishness. Here we have a prolongation and development of a thesis familiar to students of Toynbee, with well chosen illustrations and with a forceful application to individuals, groups, societies, nations, and religious bodies. The book is scholarly and well written, and it may be read and discussed with profit.—Edgar L. Pennington

**St. Mark's Gospel.** By E. Basil Redlich. Macmillan. \$1.25.

This little commentary in the Colet Library is very good indeed. It has a 57 page introduction plus 115 pages of text and commentary, all of it worthwhile reading for both the educated layman and the parish minister. It might be very profitably used as the basis for an adult Bible study group.

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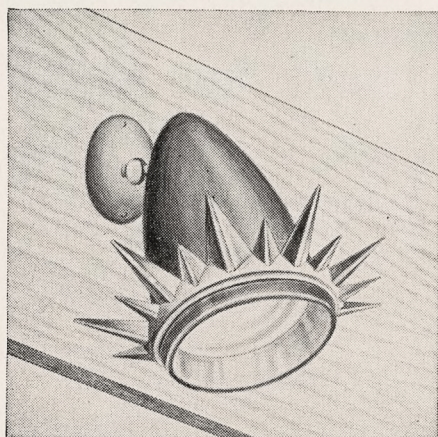




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One would question a few of Mr. Redlich's statements:

Does the Fourth Evangelist say that faith in Jesus because of his works is "a poor kind of faith?" The two passages cited hardly appear to say that at all (p.55).

Did not the Zealots exist before 66 A.D.? Was not Judas the Galilean, son of Hezekiah, a Zealot, active in the first decade of the Christian era? Indeed, there may have been Zealots under Herod the Great (cf. Josephus).

"Moved with anger" is decidedly an inferior text for Mark 1:41; "moved with compassion" has far better support (pp.77-78).

A tetrarch is not necessarily a "ruler of one-fourth of a kingdom." He is often just a provincial ruler. Herod Antipas did not rule one-fourth of his father's kingdom, but one-third of it (p.105).

Why refer to Joseph of Arimathaea as Joseph of Ramathaim, especially with no explanation? (p.179). Not one layman out of a thousand would know how to account for it and the commentary was not written for the expert who is familiar with the Septuagint.

There is a typographical error on page 47: of occurs in place of on. —Burton S. Throckmorton

**Ethical Theories.** Edited by A. I. Melden, Ph.D. Prentice-Hall. \$5.35.

This is a well-edited book of selections, all the way from Plato to John Dewey and Moritz Schlick. The increasing number of our contemporaries who are reading the Great Books will be interested in finding this compact anthology of long selections from the classic moralists down the centuries.

**Basic Christian Ethics.** By Paul Ramsey. Scribner. \$3.75.

A general book on Christian ethics which takes into consideration recent critical work on the teaching of Jesus and other ethical teaching in the New Testament as well as the problems which recent developments in the fields of politics and economics have posed for ethics. A comprehensive treatment of the subject which will be valuable to the general reader and to the student and teacher in the classroom.—John Knox.

### BOOKS RECEIVED:

**Church School Chats for Primary Teaching.** By Flora E. Breck. Wilde. \$1.50.

**A Year of Children's Sermons.** By Joseph A. Schofield Jr. Wilde. \$1.75.

**Satisfaction from the Scriptures.** By Charles G. E. Chilton. Wilde. \$2.

**The Pilgrim's Progress.** By Wade Smith. Wilde. \$1.75.

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## NEWS OF OTHER CHURCHES

### HIGH SCHOOL STUDENTS ATTEND CHURCH

Four out of five juniors and seniors in Indianapolis high schools say that they belong to churches or synagogues. Superintendent of schools, Herman L. Shibler, reported that a slightly greater number attend services or classes than actually belong to churches. He found that half attend three weeks out of four, with the others going at least once a month.

In the same questionnaire he asked why those who do not attend stay away, with the largest number, 471, being unable to think of any reason, while the next largest number wrote "sleep." Sixty-seven said they worked; 31 live too far away from the churches of their denomination; 24 found the services uninteresting; 17 had other meetings they prefer to attend, and nine had parents who are indifferent to church attendance. Only six said that they did not believe in the Church or in God.

On what they thought could be done to make church and Sunday school more attractive, 467 called for special youth activities; another 210 wanted more interesting services and sermons;

87 asked for youth participation in the affairs of the church; 67 wanted athletic programs; 44 desired better-trained and more interesting ministers; 40 asked for more religion in public schools; 39 suggested better music; 22 asked for better youth-adult relationships.

### BIGOTRY HELD GREATER MENACE THAN BOMB

Bigotry, racial discrimination and religious prejudices are a greater threat to America than the atom bomb. Three religious leaders, speaking in Chicago, were united in that opinion: R. C. Bishop Bernard J. Sheil of Chicago; Rabbi F. M. Isserman of St. Louis; Methodist pastor, Harold A. Bosley of Evanston.

### DISCUSS RELIGION IN COLLEGES

Can religion be taught objectively at state colleges? Some 40 educators and religious leaders, meeting at Minneapolis in a three day conference over the holidays, agreed that it can if it involves the giving of information about religion rather than indoctrinating in religious belief. President Homer P. Rainey of Stephens College,

Columbia, Mo., formerly president of the University of Texas, said that religion has a definite part in the educational process. But a new reformation is needed, he said, to find ways of presenting the religious message in terms of modern situations that will attract not only students but others.

### PRESBYTERIANS LAUNCH PRAYER MOVEMENT

A step-by-step prayer program for God's help "in solving the grievous problems of the world" has been launched by the laymen of the Southern Presbyterian Church. They are asking three steps: (1) asking for forgiveness for our sins of commission and omission, (2) asking God to stamp out materialism and replace it with the spirit of Christ in our lives, (3) asking God's help in solving the problems of the world.

### RABBI SILVER ASKS NEW FOREIGN POLICY

Rabbi Abba Hillel Silver of Cleveland has called for a reexamination of America's foreign policy. He told his congregation that "America's foreign policy has been going from bad to worse since the President announced the so-called Truman doctrine and pledged our country to resist Communism all over the world." He declared that it is a commitment which

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"we are simply not able to make good and which our allies are unwilling to back up."

He urged President Truman to get UN approval before rather than after taking military action; urged that our help should be channelled through UN; work with other nations to build defenses but make sure how much others are prepared to do before making commitments; be strong but "let us not bankrupt ourselves by trying to arm one-half the world against the other half"; control inflation through higher taxes and price and wage controls. Finally he said the President should "remember that negotiation is not appeasement" and urged renewed efforts to reach agreements around the table.

### BAPTIST MISSIONARY RECALLED

The Rev. Dryden L. Phelps, Baptist missionary in China since 1921, has been recalled by his mission society because he wrote a letter which appeared in "Soviet Russia Today," monthly published in New York. His letter paid high tribute to the present Chinese Peoples government, calling

the regime "the most comprehensive renaissance the human spirit has ever experienced" and "the most dynamic change in human history." The letter also characterized the "reorganization of Chinese society the most profoundly religious experience I have ever been through" and asserted that "God is working alongside of these Communists."

Discussing the situation in Korea, the missionary declared that the South Korean government "first attacked" North Korea and that "95% of press reports appearing in the U.S. on the Far Eastern crisis are absolutely false."

Whether Phelps will return from China to explain his letter to his missionary board is not known at this writing.

### TEACHING MISSIONS IN TWIN CITIES

The names of more than 50,000 un-churched persons have gone on "responsibility lists" of Minneapolis and

St. Paul Protestant churches as a result of teaching missions. The names were uncovered in religious censuses which were a part of the program. Churches are charged with the responsibility of following-up these persons with calls.

### TWO MILLION CHICAGOANS WITHOUT RELIGION

There are 2,000,000 persons in the Chicago area who have no religious affiliations, according to Neil Hanser, director of the city's Congregational Union. Out of a total of 974,000 children under 14, at least 415,000 are untouched by any church. Out of 391,000 teen-agers between 14 and 19, 166,000 are unaffiliated with any religious organization.

### CHURCH BELLS RING FOR PEACE

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## PEOPLE

### CLERGY CHANGES:

ARNOLD M. LEWIS, head of lay-  
men's work of the National Council,  
becomes dean of St. John's Cathedral,  
Jacksonville, Fla., March 1.

JOHN HENRY HAUSER, formerly  
rector of Christ Church, Springfield,  
Ill., is now rector of St. Paul's, Ches-  
ter, Pa.

BURDETTE LANDSDOWNE, suffer-  
ing for a number of years from a heart  
condition, has resigned as rector of  
St. Mark's, Dorchester, Mass.

JOHN F. KOLB has resigned as rec-  
tor of St. Chrysostom's, Wollaston,  
Mass., because of ill health.

ROBERT W. BEGGS, formerly rector  
of St. Paul's, Waterville, Conn., is  
associate rector of the Redeemer,  
Chestnut Hill, Mass., in charge of  
Protestant work at Hancock Village,  
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### ORDINATIONS:

ROBERT D. PARLOUR was ordained  
priest on Dec. 12 by Bishop Stoney at  
St. Paul's, Marfa, Texas, where he is  
vicar. He is also vicar of St. James',  
Alpine.

JOHN B. HANNA was ordained dea-  
con on Dec. 23 by Bishop Scaife at St.  
Mary's, Gowanda, N. Y., where he is  
in charge. A former Congregational  
minister, he is also in charge of Grace  
Church, Randolph.

HENRY W. SHERRILL was ordained  
priest on Dec. 17 by Presiding Bishop  
Henry K. Sherrill at Christ Church,  
Grosse Pointe, Mich., where he is  
assistant.

MALCOLM E. McCLENAGHAN was  
ordained deacon by Bishop Bur-  
roughs on Dec. 6 at St. Paul's, Toledo,  
O., where he is in charge.

EDWARD A. SICKLER was ordained  
priest by Bishop Tucker on Dec. 14 at  
Christ Church, Shaker Heights, O.,  
where he is assistant.

THOMAS F. FRISBY was ordained  
priest by Bishop Burroughs on Dec.  
16 at Grace Church, Defiance, O.,  
where he is in charge.

### DEATHS:

WILLIAM CHURCH OSBORN, 88,  
senior warden of St. Philip's, Garrison,  
N. Y., died Jan. 3 in New York City.  
He achieved an international reputa-  
tion as the guiding genius of the  
Children's Aid Society which he  
served from 1890 until his death, being  
president from 1901 to 1949 when he  
became chairman of the board of  
trustees.

HARRY O. NASH, 69, of the diocese  
of Los Angeles, died Dec. 20 in El  
Paso, Texas, while returning from a  
visit to his daughter in Jacksonville,  
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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.

HOWARD R. BRINKER  
Bishop of Nebraska

In reading the report on Brownell Hall in *The Witness*—December 14th, the importance of the action taken by the trustees of Brownell Hall and the chapter, which is the holding corporation of the diocese, was the fact that the board of trustees of Brownell Hall turned over to the chapter their entire property and endowments, amounting to a total of approximately \$360,000. It was this action on the part of the board of trustees of Brownell that has secured the future of this institution as a Church School. The thing that caused the organic relationship was the conveying of the property and endowments over to the holding corporation of the diocese to be held in trust.

HUGH THOMPSON  
Layman of Lakeview, N. Y.

Mr. A. Gilman adds to the gait but not to the accuracy of your issue of Nov. 16. "We are Protestant because we have been excommunicated by the Church of Rome," he says. Perhaps he will now explain why, although the Eastern Orthodox Churches have been so excommunicated by Rome, they are still called "Catholic," as in the tract of the (Roman) Catholic Truth Society, and are never known as "Protestant."

Plainly Mr. Gilman is unaware that Rome considers any Church not in union with the Pope a schismatic, but they are not called "Protestant" unless they have also been heretical in doctrine. Incidentally when and by what Bull was our Church (as distinct from that of England) formally excommunicated? How in fact could this be since the American Episcopal Church never was in union with Rome. Come again, Mr. Gilman.

L. FRANCIS ELLSBREE  
Layman of Brighton, Mass.

Alexander Gilman's letter about an imaginary "holy Catholic Church" gives one pause. Does he mean by it that there never yet has been, and is not now, any such thing as the holy Catholic Church? Apparently he does mean just that, for he asserts that "the holy Catholic Church is an ideal to which all Christians hope one day to attain."

If he is right, what became of the Church which our Lord set up to carry on his work in the world? There are some people who think the Church is invisible. Mr. Gilman goes them one step more; his Church is not only in-

visible—it doesn't even exist. Of course, deacons, priests, and bishops are ministers "in the Church of God," and according to the Prayer Book, "there have always been these orders of ministers in Christ's Church," but Mr. Gilman's non-existent "Church" seems to be something different (in imagination, anyway) from Christ's Church. Since we should be satisfied and happy to be in Christ's Church now, why should we hope "one day to attain" to any other kind of Church?

Mr. Gilman also gives Rome quite a bit of power. Regardless of our own historians' claims and the official declarations of our documents and of Lambeth (that we "exist to promulgate the Catholic faith"), he thinks Rome made us Protestant just by excommunicating us. True, as he notes, Rome is "commonly called Catholic," but if he is a Churchman, he goes to church and Sunday after Sunday confesses belief in a "commonly called" Catholic Church which is not exactly Roman.

W. E. C. VOLLOCK  
Clergyman of Canada

I have found the news coverage in *The Witness* enlightening and the various articles stimulating, even though I reserve the right to disagree with some of them here and there.

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