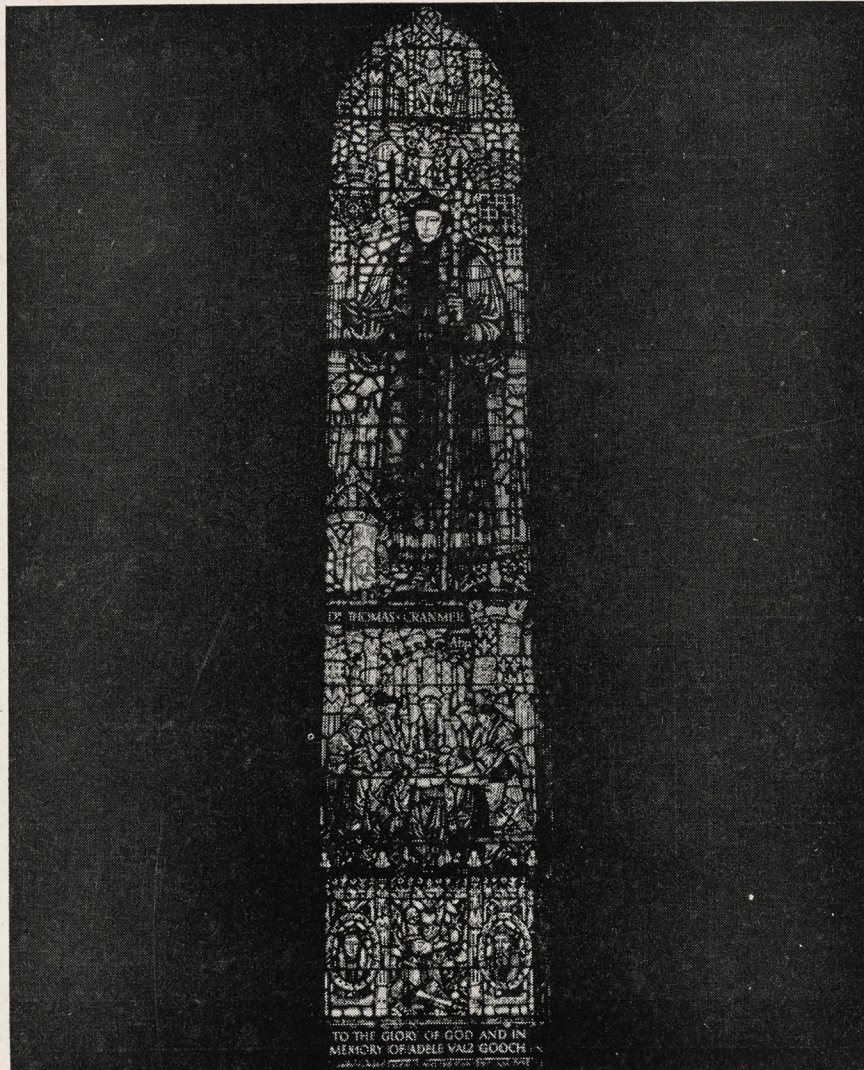


THE

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# Witness

March 29, 1951



PRAYER BOOK WINDOW  
Dedicated at Trinity Church, Staunton, Va.

BLESSED ARE THE PERSECUTED



## 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.

Rev. Louis W. Pitt, D.D., Rector

Sundays: 9 H. Comm.; 11 Sermon.  
4:30 Vesper Service—Music  
Weekdays: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 10 a. m.;  
Morning Service and Sermon, 11 a. m.  
Thursdays and Holy Days: Holy Com-  
munion, 11 a. m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.  
11 a. m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday  
at 8 a. m.  
Thursdays and Saints' Days at 10:30 a. m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH Madison Ave. at 71st St., New York Rev. Arthur L. Kinsolving, D.D., Rector

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.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street Rev. Roeliff H. Brooks, S.T.D., Rector

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

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a. m., Holy Communion; 11  
a. m., Morning Prayer and Sermon; 8 p. m.,  
Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a. m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN 46th Street, East of Times Square NEW YORK CITY The Rev. Grieg Taber

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

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

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

### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE 23, Avenue George V

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

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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  
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Sunday: 8, 9:30, 11 a. m., 4:00 and  
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### ST. JOHN'S CHURCH Colonial Circle—Lafayette Av., Bidwell Pky. BUFFALO, NEW YORK

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

### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

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

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

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

## SERVICES In Leading Churches

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

### CHRIST CHURCH CAMBRIDGE

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

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

ST. PAUL'S CHURCH  
Montecito & Bay Place, OAKLAND, CALIF.  
Sundays: 8 a. m., Holy Communion; 11  
a. m., Church School; 11 a. m., Morning  
Prayer and Sermon.  
Wednesdays: 10 a. m., Holy Communion;  
10:45, Rector's Study Class.

### TRINITY CHURCH Broad & Third Streets COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N  
HC; Evening, Week-day, Lenten Noon-Day,  
Special services as announced.

CHRIST CHURCH  
NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a. m., Holy Communion; 9:30 and  
11 a. m., Church School; 11 a. m., Morning  
Prayer and Sermon; 6 p. m., Young Peo-  
ple's Meetings.  
Thursdays and Saints' Days: Holy Com-  
munion, 10 a. m.

CHURCH OF ST. MICHAEL AND  
ST. GEORGE  
St. Louis, Missouri  
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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  
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Eugene M. Chapman; Rev. E. Laurence  
Baxter.  
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HC: Mon., Tues., Thurs., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH  
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FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11



## —STORY OF THE WEEK—

# The Pilgrimage To Washington To Urge World Peace

**Delegates Call on Department Executives  
Senators and Congressmen**

By KENNETH R. FORBES

Member of Witness Board of Editors

★ THE WITNESS has intimated several times in the recent past that one of the root-causes of the present shocking public hysteria was the enforced ignorance on the part of the people in general about the facts of life—economic, political, international. In other words, if John Doe and Mary Roe were aware of the thoughts and actions of millions of their fellow-Americans and the actual, objective truth about other nations and peoples, they would see to it in short order that the present provocative, stupid, war-breeding words and deeds of America's ruling class were halted and that we began to get ourselves new leaders. The really tragic fact, however, is that John and Mary are not permitted to know the truth about their fellow-Americans nor about the actual state of affairs in other nations. Our commercial press has for years been engaged in a systematic campaign for the suppression and distortion of the news of the day. Its readers are not permitted to know all the facts on which to base their opinions and actions. They are allowed to read only such things as shall insure that they think and act as their political and economic leaders wish them to. Only once in a generation, perhaps, does a public man appear—like Franklin Roosevelt—with the consummate genius and the rare courage to break through the veil of

distortion and suppression and make his voice heard by the whole people.

### Peace Pilgrimage

Such thoughts as these have been occupying my mind since I returned from attending the great Peace Pilgrimage to Washington organized by the "Crusaders For Peace." This was really a notable occasion, profoundly significant of how and what the rank and file of the American people were thinking and feeling. Twenty-five hundred people, delegates from thirty-six different states, gathered in the nation's Capital, on the Ides of March, to insist emphatically that world peace is more important to the peoples of the world than all other things combined. If we are not permitted to live in peace, differences in ideologies, conflicting theories of economic and social life will no longer even be worth arguing about; for modern, total war will inevitably place all antagonists alike—and the theoretical victor and vanquished—under the iron heel of necessary dictatorship, to assure even a minimum of sustenance and shelter to the surviving persons of a wrecked and bankrupt world.

The immediate, crucial need for action on the peace front is the withdrawal of American soldiers and sailors from Korea, where they never should have intervened in a Korean civil war, unsanctioned by Congress and regretted now by probably a

large majority of Americans, and simultaneous negotiation with the Peoples Republic of China for permanent peace on that tortured peninsula. The most recent public opinion polls—including a Gallup poll—point clearly to popular opposition to this undeclared war and popular determination that we shall bring our soldiers home.

A delegation from Chicago to the Peace Pilgrimage polled every person aboard the train on which they came and discovered that 92% were in favor of getting out of Korea now and of immediate negotiation.

### Call On Leaders

Thoughts of which these were the common, agreed-upon basis, were expressed by all the speakers at this extraordinary gathering of plain Americans. Representatives of these thousands visited Senators, Congressmen and each of the principal departments of the government, where they were, for the most part, received coldly and publicly branded as merely the tools of Russian Communism. Nothing new in all this, of course. Any voice raised loudly for peace today is declared at once to be "subversive." Any militant criticism of the Satanic policy of piling up armaments and dragooning other peoples to arm to the teeth is damned as the utterance of a traitor to his country. No, there is nothing new and nothing surprising in any of this. Our present makers of policy and administrators of government are incapable of forgetting anything old or of learning anything new. They are competent only to operate a machine that was set up and geared to its present functioning several generations ago. What that machine is actually producing—for the world's bedevilment—



# EPISCOPAL CHURCH NEWS

they have no comprehension and they are shocked beyond measure when others, less stupid and complacent than themselves, point out simply what this machine is steadily producing day by day—hatred, mass-murder and the satisfaction of human greed. They do not like it at all and they contrive to see to it that the press of the nation shall give no inkling to its millions of readers that such thoughts are being held and expressed by hundreds of thousands of intelligent men and women.

## Church Leaders

Among the official sponsors of this Crusade For Peace are three of the Bishops of the Episcopal Church, as well as several of its other clergy. Numerous ministers of every major sect are also actively sponsoring this movement, as well as scores of leaders in science, the law and other professions. The active, enthusiastic chairman is Professor Philip Morrison, well-known physicist on the faculty of Cornell University. Robert Morse

Lovett is another sponsor and made one of the major addresses in Washington. Thomas Mann—internationally-famous author and refugee from Nazi tyranny—is another sponsor who sent an encouraging and urgent message to the Washington gathering.

At the conclusion of this Peace Pilgrimage I made a careful search of the Washington newspapers for an account of its sessions and found nothing more than a few inconspicuous items which invariably defined the gathering as a Communist-front (and, ipso facto, without intelligence or influence!) which had caused the capital police to be alerted for probable violence! In the New York and Philadelphia papers of the following day I discovered not even a mention of the affair—but I used no magnifying-glass, so it may have been tucked away somewhere in fine print. Several thousand men and women who made the Pilgrimage For Peace will also have looked in vain through their newspapers for adequate or even

decent reporting of the event and they too will draw the same conclusions as I have; and will remember, as I shall, as 1952 approaches and elections are in order, that there is desperate need for radical change in the ranks of our rulers and governors—which includes politicians, economic leaders, owners of newspapers and sundry other folk who are trembling afraid of peace, because the machine they have been taught to operate has never—for more than a quarter-of-a-century—functioned successfully save in the fearful conditions of a war economy.

## Grass Roots

This organized Crusade For Peace does not conclude with the Washington pilgrimage. It has just begun and support from the grass-roots is increasing every day. On June 1st, 2nd and 3rd, in the city of Chicago, the second great gathering will be held, with the assurance of an even larger attendance and support. The motive and the general subject will be the same: "Peace, the dominant issue for America and the whole world." Make a note of the date and watch THE WITNESS for further news of the Crusade For Peace. If you are an habitual reader of the daily newspapers or the popular picture magazines, you will see nothing of this subject—unless it be of a belittling or slanderous nature. One reason more, among many, why you should read THE WITNESS carefully week by week, even if you see plenty of things in it that rouse your opposition. And you can get your grouch in print by THE WITNESS itself if you will write a not-too-long vigorous blast to Backfire.

## BISHOP COADJUTOR FOR OKLAHOMA

★ A special convention will be held in June for the election of a bishop coadjutor for the diocese of Oklahoma.



ST. PAUL'S, St. Clair, Michigan, established over a hundred years ago, plays an important part in the life of the little town so filled with the lore of shipbuilding and river boats



# Canterbury Clubs Are Being Established

BY

JOHN MORRIS

Chairman of the National Canterbury Association

★ Even the most secular of universities are witnessing a revival of interest in religion today. The success that newly established departments of religion have met with is indicative of a current thought among students: "Perhaps there's something to this religion business after all." Students are now, more than ever before, being brought face to face with things of an ultimate nature. The destruction which the world recently went through and which it faces again is having its impact on the mind of faculty and student alike. The state of "not being" is a potential reality in the minds of those who have no feeling of the grace of God and the joy of eternal life.

The campus situation is a peculiar one and presents a problem to the Church. Except in the schools owned by the Church it is difficult for Christianity to exert much concerted influence in the environs of present-day colleges. Barriers include the restrictions in some state universities, on teaching religion in the curriculum.

## National Organization

As a partial solution to the problem, and looking toward carrying the life of the Church to the students on their own level, Canterbury Clubs were established. The name was used because of our close relationship to the Church of England and our loyalty to the mother see of Canterbury. These groups grew in number and are distributed over the country. Where they exist the Episcopal student away from his home parish has a chance to continue his relationship with the Church. Through a program of study and worship he may grow spiritually

and increase his knowledge of the fundamentals of his faith.

Until recently there had been no unifying, energizing force to bind together and encourage these separate groups. Students themselves began to agitate for a national body which would increase and develop the work of the Canterbury movement. At the last meeting of General Convention a group of college students met separately and decided that a convention of college students would be called for the Christmas holidays of 1950. Dioceses were notified and asked to send delegates. This convention of 120 delegates, representing more than 70 dioceses and missionary districts, unanimously ratified the constitution which made the National Canterbury Association a reality. The fact that this ratification took place late New Year's Eve and was followed by a midnight celebration of the Holy Communion is evident of the dedication of the delegates.

The constitution of the NCA

calls for the establishment of diocesan (or regional) Canterbury commissions, and finally of provincial commissions. These groups will have at the core of their being the two aspects expressed in the purpose of the constitution: 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.

## Clubs Formed

Reports indicate that the organizational process is moving along smoothly: The students in the three dioceses in North Carolina have already established a regional Canterbury commission. Newark and New Jersey have plans for establishing a commission at a conference the latter part of March, as does the diocese of New York. The fourth province has a provincial Canterbury commission. Reports from the fifth and sixth province say that things are coming along there. So far, the state of California is leading in the number of applications received at national headquarters in New York from local Canterbury Clubs for affiliation with the NCA.



ST. SIMON'S, Fort Walton, Florida, has a day nursery that helps pay for the new church. Mrs. E. B. Gilmore (left) and Mrs. Carvell Kennedy are in charge



## **NORMAN FOOTE IN DELAWARE**

★ The Rev. Norman L. Foote, director of the town and country institute at Roanridge, Mo., was the speaker at a recent meeting of the Auxiliary of Delaware, meeting at Calvary, Hillcrest. He spoke on the work of the institute, illustrating his talk with colored slides. He pointed out that the training given at Roanridge to clergy and other Church workers is eminently practical, with participation in the work of the farmer; the opening of abandoned churches; vacation schools and the use of the most successful techniques as parts of the training.

Questions brought out the fact that the personal life of the pioneer in this, as in any other field, is not easy. When Mr. Foote arrived with his wife and four children they lived for a time in the unfinished basement of a new building, sharing the space with the Rev. and Mrs. W. B. Spofford Jr. and their five sons, the oldest six, and four DPs, none of whom understood English.

## **TIME MAGAZINE LIFTS ONE**

★ Time magazine featured a story March 19 about the Rev. Robert Ray Read of the district of San Joaquin. It picked up the story from the "Story of the Week" in the March 1st number of The Witness. Time gave no credit to The Witness, but Larry Hoover of the editorial services department of Time, wrote us a note suggesting that we comment editorially on the fact that the story ran in that magazine. Time apparently figured that they needed publicity but that The Witness does not.

## **BISHOP'S BALL IN BUFFALO**

★ Young people of the diocese of Western New York are to hold their annual bishop's ball March 30th at the Statler, Buffalo, with Bishop and Mrs. Scaife the guests of honor. Money raised by the event goes

into the bishop's discretionary fund. He has announced that he will use half the sum within the diocese and the rest for the first mission in Okinawa, which is in charge of the Rev. Norman Godfrey, formerly rector of St. James, Batavia, N. Y., and the Rev. W. C. Heffner, formerly of Albany, N. Y.

## **SERVICES IN LENT FOR HIGH SCHOOL**

★ Mid-week services for high school students were held during Lent at Grace Church, Salem, Mass., sponsored by the council of churches. Clergymen of each denomination took part in the program.

## **BREAKFAST MEETINGS ARE POPULAR**

★ The rector of Emmanuel, Webster Groves, Mo., has been meeting with men of the parish for devotions and breakfast three days a week. The idea has proved successful in creating fellowship. Not more than ten are invited by a personal letter from the Rev. James M. Lichliter, with a few newcomers and the rest old-guard members of the parish. The groups are small enough for a real feeling of friendship to develop. No pressure is put on anybody to attend, but the idea has worked so well that men who are not members of the parish are heading about it and asking for invitations.

## **CANTERBURY RALLY AT PRINCETON**

★ The Canterbury Club of Princeton University held a rally March 17th, with delegates present from the dioceses of New Jersey and Newark. Speakers were John Morris, president of the national organization; Phil Robb, a Princeton senior; the Rev. Roger Blanchard, head of the division of college work of the National Council; Kay Duffield, head of college work in the province. Following supper the Rev. Henry B. Cannon, chaplain to Episcopal students at Princeton, gave a meditation.

## **YOUTH MEETING IN MISSOURI**

★ Youth of the diocese of Missouri are to meet this week-end, March 31-April 1, at Grace Church, Kirkwood. The speaker at the dinner Saturday is Harriet Anderson, a freshman at the University of Tulsa, who is a member of the national youth commission. The Rev. G. Ernest Lynch, rector of Trinity, Hannibal, is to preach at the service the next day. The advisers to the group planning the affair are the Rev. A. Malcolm MacMillan, rector of the Ascension, St. Louis, and the Rev. W. Murray Kenny, rector of St. Mark's, St. Louis.

## **COMMITTEE FOR PEACE IN MASSACHUSETTS**

★ The Rev. Robert M. Muir of St. John's, Roxbury, is the chairman of the committee for peace in Massachusetts. Ballots have been widely circulated which ask people to vote yes or no on this question: "Are you for bringing our troops back from Korea and for making peace with China now?" The ballot states that the Gallop poll reports that 66% of the American people voted yes on this question.

## **LUNCHEON CLUB IS POPULAR**

★ Laymen of the diocese of Massachusetts have been meeting for luncheon at St. Paul's Cathedral, Boston, following the noonday service on Wednesdays in Lent. Speakers have been Bishop Nash, Bishop Dickson of Montreal, the Rev. George A. Fallon, Methodist pastor of Worcester, Chaplain James Pike of Columbia University, Bishop Hall of New Hampshire.

## **TRENTON CATHEDRAL SEEKS \$350,000**

★ Dean Frederic M. Adams of Trinity Cathedral, Trenton, N. J., has announced that \$350,000 is being sought to complete the cathedral and to remodel some of the facilities of the church school.



## FLORIDA PLANS CONVENTION

★ The convention of the diocese of Florida will be held April 10-12, at Daytona Beach. A meeting of the American Church Union will be held on the 12th, immediately following the adjourning of the convention, when the national executive secretary, the Rev. Albert J. DuBois, will be present to organize a Florida branch.

## SEMINARIANS MEET WITH BISHOPS

★ Postulants and candidates for the ministry met recently with Bishop Donegan and Bishop Boynton of New York for an all day conference. Also taking part were Archdeacon Bratt, the Rev. Richard E. McEvoy of St. Mark's-in-the-Bouwerie, and the Rev. John A. Bell, rector of the Incarnation. Of the total of 49 men now in seminaries from the diocese, 40 were present.

Bishop Donegan spoke of the importance of preaching in this day of doubt and confusion. The responsibility of preaching has always been a great one and it is especially so today. Archdeacon Bratt spoke on the rural work, stressing its extensiveness, both as to geographical area and as to program. McEvoy and Bell told of the problems and opportunities of city parishes.

## BETHLEHEM PAYS FULL SHARE

★ The diocese of Bethlehem paid its full pledge to the National Council for 1950 amounting to \$50,214, and pledged \$49,939 for this year. The diocesan budget for this year amounts to \$47,989 to cover administration, missions, education, social relations, promotion. Small amounts are also included for the World Council of Churches, the National Council of Churches and the Pennsylvania Council of Churches.

The promotion department reported that pledges from parishes for 1951 were increased

\$2,774 over last year. The largest is the pledge of \$10,945 of St. Stephen's, Wilkes-Barre; with the Cathedral of the Nativity, Bethlehem, second with \$7,200, and Christ Church, Reading, third with \$6,000.

## BISHOPS PREACH AT ST. MARK'S

★ Five bishops have preached this Lent at the noon-day services at St. Mark's, San Antonio, each remaining for three days instead of one as in other years. Those to preach were Bishop Quin, Bishop Hines, both of Texas; Bishop Burrill, suffragan of Dallas; Bishop Hunter of Wyoming, formerly rector of the parish, and Bishop Jones of West Texas. The rector, the Rev. Harold Gosnell, conducted the Good Friday service.

## TAKE A HAND IN BUILDING

★ Much of the work of pouring the foundations for the new parish house of St. Stephen's, Jacksonville, Fla., is being done Saturdays by the men of the parish.

## SEMINARY CONFERENCE AT EVANSTON

★ "The priesthood of the laity: living the liturgy" will be the theme of the annual Anglican seminary conference, which will be held March 29-30 at Seabury-Western Theological Seminary, Evanston, Illinois. Nearly 100 students from Anglican seminaries in this country and Canada will meet.

The Rev. John Keene, rector of Grace Church, Madison, Wis., will open the conference with an address on the liturgy of the laity. The second topic, "The layman's relationship to the parish priest," will be discussed by the Rev. James Joseph, rector of St. Peter's, Brentwood, Pa., and Mr. Grant Lewis, a layman from that parish.

The third topic, "The layman goes out as an evangelist," will be discussed by Mr. Hal G. Perrin, director of the Bishop Clarkson Hospital, Omaha, Nebr.

In 1950, the General Seminary

was host to the largest conference. One hundred and sixty-nine students from nine American and four Canadian seminaries met to consider, "The priest brings Christianity to our industrial areas." It was felt by all that the topic was vital for it represented one of the greatest missionary challenges of the Church, and timely for the Church is awakening to this great need. It was at this gathering that the movement got its official name. Because it includes seminaries in Canada it was voted unanimously to call it "The Anglican Seminary Conference."

This year's conference theme is an outgrowth of last year's. Many in seminary have never actually been "laymen" in an active sense. It will be the aim of this conference to deepen appreciation and understanding of laymen. It is the answer of seminarians and future priests to the Presiding Bishop's call to mobilize the laity for evangelism.

## FLORIDA SETS UP LOAN FUND

★ The diocese of Florida has set up a fund of \$50,000 to be used as a loan fund from which mission churches may borrow at a low rate for building purposes.



**GARRISON BRINTON** is the organist at Immanuel, Wilmington, Delaware. He is a graduate of the Curtis Institute



## MEMORIAL WINDOW INSTALLED

★ A beautiful memorial window, known as the Prayer Book window, has been dedicated at Trinity Church in Staunton, Va. It was presented in the memory of the late Adele Valz Gooch, widow of the late Watson P. Gooch of that city, by her family. The window was imported by the Payne Studios of Paterson, N. J. and was designed and made by J. Wippell & Co. Ltd. of London and Exeter, England. The design is based on the period work of the late 13th and early 14th centuries. To conform to this period and at the same time bring to the craft the experience of the present time in design and craftsmanship, special consideration has been given to the mode of draughtsmanship, the appreciation of the black and the hatched line, and in keeping half-tones subordinate to the lead work and rich colored glasses so essential to the mosaic, jewel-like effect produced by the early masters.

The window portrays Archbishop Thomas Cranmer and commemorates the 400th anniversary of the Book of Common Prayer, Bishop Cranmer having been the key figure in making its publication possible, the first issue of which was in 1549.

The main figure in the window is Dr. Cranmer, who holds in his right hand the Prayer Book, and in his left hand a crozier, the staff of his office. In the background is Canterbury Cathedral. On either side are displayed the Tudor badges, the Roses of York and Lancaster, and the portcullis, in allusion of the Tudor descent from the Beaufort family. Above the main figure, Dr. Cranmer is shown instructing Edward VI, the boy king, in the study of the scriptures. Beneath the central figure of the Archbishop is a scene depicting the compilers of the English liturgy in conference with him. The lower part of the window shows the burning of the Archbishop in the

town ditch at Oxford as he first thrusts into the fire his right hand wherewith he had previously subscribed to a denial of his faith in a moment of weakness. On either side of him are shown the figures of his colleagues and workers in the planning of the Prayer Book, Bishops Holbeach and Ridley.

## EASTERN OREGON HAS GROWING WORK

★ Another mission in Eastern Oregon has become a self supporting parish. On March 4th, All Saints, Heppner, was erected into a parish. Four years ago, this mission was paying less than one-third of the salary of its missionary. Under the leadership of the Rev. E. L. Tull the congregation increased in size and strength and by achieving parish status, increased the number of parishes in the District to nine.

On January 21st, 1951, St. John's Mission in Hermiston became a self supporting parish. This mission, organized in February, 1947 has grown rapidly, first under the ministry of the Rev. Raymond Gayle, missionary in charge until July 1st, 1949, and subsequently under the leadership of the Rev. Jackson Gilliam.

On April 25th, 1949 St. Mark's, Hood River, achieved parish status. The Rev. Lloyd Thomas has been in charge of the work in Hood River since 1945.

## INSTITUTE FOR LIVING IN BOSTON

★ An institute for living is being held at the Advent, Boston, on five Monday evenings starting March 26, when Prof. Gordon Allport of Harvard spoke on "What we are up against." He spoke from the point of view of a psychologist, indicating the need of a mature approach to the problems of the world today.

The speaker on April 2nd will be the Rev. Charles W. Lowry Jr., rector of All Saints, Chevy Chase, Md., whose subject is

"Where are we going?" Bishop Nash is the third lecturer on "Making a living: what about security," while the fourth speaker on April 16th will be Ina May Greer, a psychiatrist formerly connected with the Harvard Medical School, who will discuss the Christian doctrine of the Church, its sacraments and grace. The series will close April 23 when Prof. Thomas S. K. Scott-Craig of Dartmouth will present the Christian doctrines of faith and hope as the only alternatives to suffering, pessimism and despair.

Ample time is provided at each session for questions and discussion.

## CHURCH FELLOWS SOCIETY

★ The Society of Church Fellows is the name of a young married-persons group at the Good Shepherd, Lexington, Ky. During Lent they sponsored a study group on the Bible, run on a group basis so that everyone could have a say.

## DELAWARE PARISH TO BUILD

★ Christ Church, Christiana Hundred, Del., is to have a new educational building, to cost \$340,000, to take care of the more than 250 children now attending the church school. There is also to be a children's chapel, a memorial gift, which does not figure in the above cost. The Rev. William Munds is the rector.

## OFFERING SERVICES IN MARYLAND

★ Services in four centers of Maryland are to be held in April for the presentation of the children missionary offering. The first will be at St. Paul's, Baltimore, April 15; the following Sunday it will be at St. Anne's, Annapolis; on the 29th the service will be at Frederick and the final service will be May 6th at Emmanuel, Cumberland. Bishop Powell will preside and preach at them all.



# EDITORIALS

## Episcopal Authority

**T**HE first few weeks after Easter have in the lessons and the propers in the Book of Common Prayer many overtones of power for those who stand in the succession of the apostles. Jesus in the great forty days after his resurrection gives instruction to the "eleven" which is to assist them in carrying forward the work he has begun. He tells them that they are to be "shepherds of the flock" and "feed the sheep." He assures them that the sins which they remit will be remitted, and the sins they retain will be retained.

As the Christian Church developed, the instructions of Jesus were considered as applicable chiefly to the bishops, and to those whom they ordained. It was in a special priesthood that the powers were resident. By the beginning of the 16th century, it was generally accepted that the Bishop of Rome exercised the authority, down through a "chain of command." The Protestant Reformation was in direct opposition to the prevailing view. In the early English Prayer Books there was an intercession in the litany which prayed "From the enormities of the Bishop of Rome, good Lord deliver us."

We believe that this came about because there was resentment of the presumption that any man or small group of men could control either

the guidance of God or the forgiveness of God. We prefer to believe that God gave to the Church—the company of all faithful people—the spirit which would guide into all truth, and the responsibility of forgiving the penitent. We believe that Jesus meant it when he said that the apostles should be servants and not lords. We believe in the priesthood of all believers, and so we reject any pretensions that say loyalty to the "chief shepherd" of the flock is paramount. We believe that authority in the Church resides ultimately in a representative assembly of clergy and laity gathered under the power of the Holy Spirit. We believe that bishops should seek to serve and not

dominate this body in which the power of Jesus operates.

We love and respect our bishops, but we are alarmed by some of those who assume that the last chapters of the gospels apply to them alone, and can be followed without reference to the epistles, the early fathers of the Church, and the major part of Jesus' teaching. We are not a congregational Church, but neither are we an hierarchical Church. We are a pastoral church. That means that we take into consideration both what a congregation desires and what a bishop desires. Then we resolve it within the fellowship.

Let us be done with the flight to civil courts when ecclesiastical prerogatives seem to be neglected. This is not the Church at work, but the world and the flesh and the devil. Such procedures as resort to the courts receive condemnation from both Jesus and St. Paul. The epistle of Peter says "Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God." We believe that we must be a pastoral Church in the sense of humility that proclaims "let us reason together."

In those last days on earth, Jesus also commanded the Church to "preach the gospel to every living creature." We believe that this cannot be done by a Church that is

shackled by a sense of power in high places. It can only be done by a Church which humbly acknowledges the need of God's power both for "all bishops and other clergy," as well as for the "congregations committed to their charge."

## The People, Yes

**T**HE head of the UN commission on Korean relief, J. Donald Kingsley, has just returned from his first extended visit to that land of fire-bombs, freezing rice-paddies and civil and international war. He states that the problem of the Korean war refugees is the biggest one which

### "QUOTES"

**G**RANT, O Lord Christ, the speedy coming of that day when thy word of command will disarm the soldiers of all nations, as thou in the garden of Gethsemane didst disarm Peter. May thy love, O King and Lover of Souls, be powerful today, as in that dark hour of thy betrayal, to heal the wounds which our swords have made. Amen.

That all nations may learn that political peace cannot be founded on industrial war. We beseech thee of hear us, Good Lord.

—A Church Year-Book  
of Social Justice  
by the Society of the  
Companions of the Holy  
Cross. 1919-1920.



this century, possessed of some experience in these matters, has yet faced. Mr. Kingsley, who headed the U N's relief activities in Europe, should have some real standards for comparison.

Eric Sevareid recently said that the real losers in modern war are neither the living nor the dead, but the living dead. Today, after armies, fighting a war of attrition, have swept back and forth over the Korean peninsula several times, Korea is populated by ghouls; men, women and children who are confronted with ruins unsurpassed in human experience and nurtured on hatred of the invaders from the North and the

equally destructive liberators from the South. Present reports indicate that the native Koreans are bitter, hate-filled and benumbed. They represent the raw material from which peace, or at least, a balance of live-and-let-live, must be built.

The French, so it is said, have a saying: "Another invasion we could just possibly stand; another liberation, never." Today, relief is too costly. Christians should know it. It is impossible, in this day and age, to give relief to that which has been destroyed. It is gone, for good, and cannot be brought back. The answer is, perhaps, no war.

## The Beatitudes— Blessed Are the Persecuted

BY

ANDREW M. VAN DYKE

Rector of Christ Church, Middletown, N. J.  
and a Witness Editor

**I**N the middle nineteen thirties it was said that the most harsh penalty any Christian prophet could expect to suffer was to be laughed at. It was not long before the temper changed. Again persons began to lose jobs because they acted in the world on the basis of their Christian conviction. The hysteria which accompanies the cold war has made for a growing number of persecutions. A secretary of state has undergone vociferous abuse because he endeavored to show that the teaching of Jesus should guide our attitudes towards even unpopular persons. A clergyman has gone to jail for contempt of Congress because he is protecting his co-workers from villification. Conscientious objectors to military service have received sentences up to ten years for refusing to register in the draft. All varieties of name calling and loss of livelihood are for those who, in speaking and acting for peace, suggest that specific governmental policies in civil defense and international relations, in the mad race for armaments, lead to war rather than into the path with the Prince of Peace. The incidents of persecution could be multiplied. Thus in these days this beatitude has a deep relevance.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." These words of our Lord ring out at the top of the octave which is made up of different notes for an harmonious Christian character. The previous ones have been concerned with those

things which a person may with the help of God develop within himself. Persecution, however, is something that comes from the outside. It has been the lot of those down through the centuries who have tried to reveal the high moral demands of God for the life of the world. Jesus said as he continued the sermon, "for so persecuted they the prophets which were before you." He received the treatment himself, and so likewise have the magnificent Christian martyrs numbering "ten thousand times ten thousand" ever since.

### Early Martyrs

**I**T is striking to contemplate that in the early Church, though the number of believers was small, a large percentage of them suffered death for their faith. Today there are millions who affirm "I believe in God," and it is few who are persecuted for it. Can one conclude from this that the world has largely accepted God's way, and that there remains no major area of conflict between what God desires and man does? Is the relatively small group of persecuted Christians a sign that the day is near when God's will is perfectly "done on earth?" We know that persecution is only aroused when the light of God's truth is thrown on the wickedness of man's life and those angered by the glaring ray strike out to destroy the agent from which it emanated. So it was that the head of John Baptist was brought to Salome because John contrasted the evil of Herod and his wife with the righteousness of



God's law. Polycarp, a bishop of the second century, was a martyr because he was loyal to the one true God, and refused to have any part in the idolatrous worship of the state. Martin Luther's life was in constant danger, and he endured hardships because he insisted that God's grace came freely to all those who sought it penitently and it threw him into opposition to a corrupt, mechanistic, priest-ridden religion.

Martyrdom was the fate of many early Christians who would not serve in the armed forces of the empire because they were certain that love and not military might was the way to the pax dei. These and all the others have suffered because they confronted a wicked world with the holiness and righteousness of God. We can, perhaps, be logically led to state that the sacrifices of the prophets and saints has been successful. The world has progressed, and the reason for only a seeming handful of those persecuted today is that there are few spots left where the pureness of God has not reached.

### The Harsh Realities

**U**NFORTUNATELY there are persons who act as if the foregoing were true. They seek to escape the harsh realities of the human situation. The Christian doctrine of man asserts that man is created in the image of God but also he is a sinner who constantly needs the grace of God if he is to attain his destiny. The poets and philosophers have joined the theologians in appraising man's paradoxical nature. Pope wrote that man was

"Created half to rise and half to fall  
Great lord of all things yet a prey to all,  
Sole judge of truth, in endless error hurled,  
The glory, jest and riddle of the world."

Pascal in the same vein described man as "what a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! Judge of all things and imbecile earthworm, glory and scum of the universe."

Man is of this dual nature. We must realize that this is true of individuals in all the world. We are, each of us, capable of good and evil. When we collectively set out on some enterprise, or establish some institution, it is to be expected that such enterprise or institution will be infected with the qualities of the designers. Christian man as an individual overcomes sin in certain areas of his life as he grows in grace, but even those accounted closest to perfection, such as St. Paul or St. Francis, did not think themselves sinless—far from it. Christianity has definitely affected the social order for good in many sectors through the centuries. There has been progress,

but we cannot deny that all our corporate endeavors, since they are man-ordained have varying degrees of good and evil.

If Christian martyrdom is rare today it is because too few Christians recognize the wickedness that there is in every segment of our society, and hence think there is nothing against which they must witness. It is difficult to understand how persons, who believe that there is but one Father and Creator of all men, are not convinced that mankind should be a family, even if all people do not consciously acknowledge their common God. Callousness about what happens to others who chance to be outside our particular circle or national group too often characterizes the attitude of many who profess Christ as king.

It is forgotten that wherever impediments to real growth towards godliness exist, this is a concern. War always brings every evil with it, for it is an admittedly evil instrument in itself. But sparse are the voices that protest the utter devastation, in modern warfare, of all that means life for civilians. Some ought to be moved by what a marine in South Korea is reported to have said, "I'd a damn sight rather fight 'em here than in the States. I'd sure hate to see my home town torn apart like these here people. I want something to go home to." Is it possible that this is the only way that God calls us to act in the present situation? "When one member suffers, all the members suffer" ought to come into consideration.

### Witness to Truth

**I**T may be that there are great numbers of those who call themselves Christian who do realize that our world has many spots that are in revolt against the will of God. They are quiet about it only because they fear the consequences of speaking out. This beatitude is certainly addressed to such. Back in the sixteenth century, Archbishop Cranmer defied the royal and ecclesiastical authority in England. They offered to spare his life if he would disavow what he believed. He decided that it was better to live and fight another day, and so he recanted. The forces against him did not release him, and he had to face a fiery death. He did not come to the stake in a cowardly fashion, as could have been expected because of his previous strategic withdrawal. He died manifesting triumphant courage, sure that his witness would have a continuing influence.

A characteristic of his martyrdom can also be seen in the disciples of Jesus. It is recorded that after the arrest of the Master "they all forsook him and fled." Peter followed afar off, and it was left to him to make a public denial that he had ever known Jesus. The others had known



him too, but no more than that. Afterwards they witnessed his suffering, death and resurrection. It was this experience that made them men unafraid of "what man can do."

An intellectual acceptance of the teaching of Jesus and what it showed them of the character of the teacher was not enough. Much more was needed. And that came to them as they comprehended the meaning of the great events at the close of his life on earth. They learned how deeply God loves man. They learned that they could trust such a loving God to support them through pain, death and continuing resurrected life if they were seeking to do his will. It was this element of trust that made the difference in Peter and the others between Maundy Thursday and the day of Pentecost. On the latter day they preached Jesus Christ, and him risen from the dead. They were convinced not only that he was the way for life, but that he was the sure and certain hope that God eternally cared for and protected his own.

The servants' trust in God's everlasting love is the ingredient of the faith that makes undeviating witnesses. A simple belief in God does not make martyrs. It is when men venture on the conviction that God will take care of them, no matter what, that the word of the Lord is spoken against the sin in society.

#### Persecuted for Justice

**L**ET it be noted that the blessedness, the happiness is reserved for those not just persecuted, but those persecuted for righteousness sake. At one time in the early Church, many of its members went out of their way to suffer martyrdom because they were sure that such an act would guarantee for them the kingdom of heaven. This practice had to be halted by the leaders of the Church. It was a misinterpretation of the promise that Jesus had given.

This beatitude has certain similarities with the word of God spoken to Israel in the 51st chapter of Isaiah—"Ye that know righteousness, the people in whose heart is my law, fear not the reproach of men, neither be dismayed at their revilings." The prophet goes on to pronounce God's utter destruction on the persecutors, and everlasting joy for the righteous. This assurance is given to Israel.

From St. Luke's version of the beatitudes it is perfectly evident that they were spoken to the New Israel. They are definitely an ordination sermon for the twelve apostles, the new twelve sons of Israel. It follows that the kingdom of heaven is for those who are persecuted because they are witnessing in the historic work of Israel. They are those who are of that family which God has separated and chosen to be the nation through

which he seeks to have his will done on earth. An understanding of this concept can save us on the one hand from perpetuating the error of some who have undergone martyrdom in order to achieve the salvation of one's own soul, and on the other hand can prevent a "persecution complex."

In the first instance, one realizes that persecution is accepted in order that the purpose of God for the world may be advanced and not for any individual gain, even though such may accrue from the act.

In the second, we are delivered from the morbid enjoyment of imagining that every man's hand is against us. When one rejoices in the fellowship of the great cause of the redeeming society for the whole life of the world, suspicion and fear of all other forces vanishes. One knows that he, and they who be for us, are more than be against us, for "we are the chosen of God." In other words, persecution is not what the new Israel seeks, nor any of its members. Each one desires to be a part of the group that has as its role the proclamation of God's will and purpose for the world, and to do what he is able in this great mission.

#### God's Judgment

**W**HENEVER the eternal purpose of God for human life is proclaimed it is certain to provoke active and sometimes cruel opposition. The root cause for the passion and death of Jesus was the challenge he threw at the old Israel. He demanded that it repent and cleanse its life so that it might be able to set itself to the furtherance of the neglected cause for which it had been created by God. Those in power in Israel in religion (and so also in politics and economics) saw his message for what it was. They understood him perhaps more clearly than even his disciples did, or the "common people who heard him gladly." They recognized that he was declaring God's judgment on their way of life. If they listened to and followed him it meant the end of their palaces, their prestige and their prosperity. It is most lamentable but not surprising that their cry should be "Away with him! Let him be crucified!" Thus has it ever been when a voice disturbs the status quo, and this was even sharper, "for he spoke as one having authority." Yet it was the persecutors and their entire system that God destroyed. The persecuted was raised up, and "ever lives."

A willingness to endure persecution, and the act of being persecuted, is a sign that one is already in the kingdom of heaven. By very definition, that kingdom is in being when the whole



man—body, heart, will and strength—is under God's rulership. When one delivers all that he is in perfect obedience to God's will, then he will be forced to show God to the world. Persecution will inevitably follow. It matters not, one is of the kingdom of heaven. This is the loving trust in God's mercy and care which makes persons unthinking of man's contempt or punishment. His complete adherence to the will of God makes him a part of the divine fellowship now and forever.

Jesus said "Rejoice in that day, for so persecuted they the prophets which were before you." Happy—blessed indeed—are those persecuted for righteousness' sake, for theirs is the kingdom.

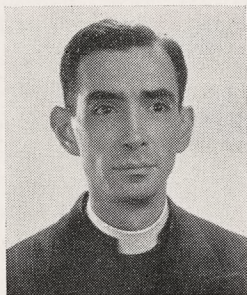
## The Living Liturgy ---

### "I Am Baptized"

BY

MASSEY H. SHEPHERD JR.

IT is told of Martin Luther that often when assailed by Satan's wiles he would ward off the tempter by the proud boast: "I am baptized! I am baptized!" Surely there could be no greater sup-



port and comfort to a Christian in times of testing than this simple reminder of what must ever remain the most significant event of his life—the day he renounced the devil and all his works and was made a child of God and an inheritor of Christ's eternal kingdom. For most of us

this great blessing came to us when we were little infants and we cannot recall anything that happened on that signal day. Hence we seldom think of it—to our loss. Yet as we grow in years, and we trust in grace, we can do nothing better than to remind ourselves continually of the accomplished fact. God has reached out to receive each one of us as his own child and has given us all things belonging to the Spirit in which to grow and live.

There are many occasions for the reminder of our baptism. The English Prayer Book preserves in a rubric before the Baptism rite itself a note which we have unfortunately lost from our American Book. In its insistence that Holy Baptism should be administered publicly on Sundays and other holy days it lists, among other reasons, the fact that "in the Baptism of infants every man

present may be put in remembrance of his own profession made to God in his Baptism." Our clergy who persistently avoid scheduling baptisms at the time of the regular parish services—as our Prayer Book still directs them to do—are cheating their people of reminders they need to have. The excuse is always that it unduly prolongs the service. There are cuts of lesser consequence, however, that can be made. It is very doubtful if our people really object to five or ten extra minutes of their time being given to the witnessing of Holy Baptism. If they do, something is very basically wrong with them, not only as Christians, but as plain, normal human beings.

Another reminder of our baptism is the Creed. It is the Faith to which we or our sponsors in baptism expressed our assent when we came to the holy font. And we specifically stated it to be our desire to be baptized in this Faith. Day after day, in our offices of Morning and Evening Prayer, we renew that Faith and recall that profession when we recite the Creed at what is virtually the climax of the Daily Offices. If we are accustomed to sign ourselves with the cross at the close of the Creed, that also should remind us of the sign made upon our forehead at our baptism "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner . . . unto our life's end." Credo, I believe, can always mean for us, I am baptized!

There is a more intimate reminder still. Whenever we mention or write or even think of our name, we recall our profession made in baptism. In baptism we received our name. And our name was linked with the Name of the whole blessed Trinity, Who took us for His own possession and named His Name upon ours. That has given to our name a dignity and a worth which no human pedigree, no human achievement, no amount of material possession can ever bestow upon it. It is interesting that our Church's Catechism begins its instruction at this very place: What is your Name? Who gave you this Name? My own individuality, which my name given in baptism represents, is my constant reminder that I am a child of God, and that He cares for me and loves me for myself and shields me with His almighty protection. For I belong to Him; He has placed His Name upon mine.

Finally at life's end we remember that we were baptized into Christ's death that we might be also partakers of His resurrection. It was in the font that we first faced death, that its sting and terror should never hold us fast again. With Christ we went into the grave and gate of death and were buried with Him, that we might pass



with Him (as our Easter Even Collect reminds us) "to our joyful resurrection." Our true Easter-tide does not begin with our physical departure from this earthly life, but with our translation (as St. Paul calls it in Col. 1:13) from "the power of darkness . . . into the kingdom of his dear Son,"—and this translation was made at our baptism. "The gate of death" is behind us; we passed through it safely in the font. What then is the end of our mortality? The Prayer Book calls it "the gates of larger life."

## A Service of Thanksgiving

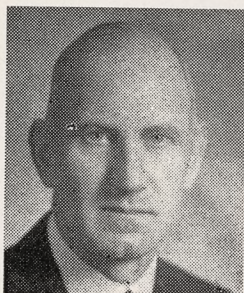
BY

JOSEPH H. TITUS

Rector of Grace Church, Jamaica, N. Y.

and a Witness Editor

**R**ECENTLY I read an article by a clergyman entitled "My Funeral." Much of it was excellent—an attempt to get away from some pagan practices prevalent today. But there was also



much that I could not, for myself, subscribe to. It being now the Easter season, and thus appropriate, I am minded to write very personally about my own funeral. Many will not agree with what I have to say either, but that is their right and I respect it. Certainly I

set this down in no morbid mood, for death seems to me the most natural thing in the world. And so, like everyone who reads this, I think about it fairly frequently. I find myself incapable of expressing my deepest thoughts as I would wish to; I leave it to the poets to do it for me.

"And has the truth brought no new hope at all—

Heart, that you're weeping yet for paradise?

Do they still whisper the old weary cries?

Proud then, clear-eyed and laughing, go to greet Death  
as a Friend."

Thus I feel and—

"This is the death of death, to breathe away a breath

And know the end of strife, and taste the deathless life,

And joy without fear, and smile without a tear;

And work, nor care to rest, and find the last the best."

When I "die" (inadequate word!) I do not wish anyone to gaze on my mortal frame, except those whose function it is to attend to the final disposal of the body. I have long since willed the lenses of my eyes to the eye bank for sight restoration. I am hoping that this last slight gesture on my part will bring sight to someone who could not

otherwise see the beauties of the world as I have been privileged to see them. The knowledge of that will bring me great happiness in the life beyond.

And then, as there is no essential difference between burial and cremation since both are merely the reuniting of one's chemical exterior with God's blessed earth, I have arranged for cremation, which is merely a speeding up of the process. Others may think otherwise, and their wishes are to be respected.

### Service of Thanksgiving

**S**O there will be no coffin, no grave. But I certainly do want a memorial divine service, said in the church. Where else? For that of all places is most dear to me and has held the best of me. There is a great deal in our Prayer Book service that is glorious, but I sincerely wish that it were not called, "An Order for the Burial of the Dead." That is an unfortunate misnomer, for such a title stresses only the negative side. It is so much more! I wish it could be called, "A service of thanksgiving for those who have begun to live." Only such it can be from the Christian point of view, for St. Paul reminds us, "To die is gain."

No grave; others may with reason feel differently, but I somehow do not want anyone to think of "me" in a place I was not wont, in earthly life, to frequent. Perhaps I was too elusive!

To return to the service, which I look forward to. I want my friends there; all who can come. I want them there to raise their spirits in exultation with me, freed as I shall be from the limitations of the flesh. The real "I" shall be there with them, and I know they will be conscious of my presence. For the service I want joyous, not sad, music and no hushed awe. Together we shall raise our voices in the triumphant Easter hymns of assurance, praise and thanksgiving. I would like, "Jesus Christ is ris'n today"; "He is risen! Tell it out with joyful voice"; "Come ye faithful, raise the strain of triumphant gladness." I would want, too, a hymn of the Church militant, such as "Fight the good fight with all thy might." For when I depart this world I expect (with angels and archangels, if they will let me—and I know they will) to go on fighting. Oh! so much better than I have fought here. And I would like in this service, as a sort of final apology to those whom I have left behind for awhile, the hymn "Dear Lord and Father of mankind, forgive our foolish ways." Yes, as an apology for the myriad of things I have left undone, and the things I have done stupidly.

Music and more music—to lift the heart in happiness with me. Perhaps (even), for that small part of me which was found worthwhile to



those who will be present. Still in the spirit of joyous thanksgiving, the organ prelude could be Widor's "Toccata" with its rousing and enheartening melodies and, as a postlude, Hayden's "Halleluia chorus" with its firm reiteration of deathless confidence.

### No Flowers

**S**UCH, I hope, will be my funeral. Flowers? On the altar, yes, to be taken to the sick and the shut-in afterwards. But I know that all people, like myself, have a quite natural and healthy desire to do something; to give at such times. I would prefer that they gave to some cause that will help ameliorate the sufferings of mankind and so be with the Holy Spirit in its never-ending work of mercy. The Church suggests itself for this as the radiating center of the Spirit's work in the world.

I know no one will grieve for me; that would make me unhappy. I, too, have grieved—but not for my departed, ever. I have known that it was for myself, for parting is never easy to bear.

"A mourner weeps for himself,

The dead know nought of sorrow."

Such, I trust, will be my funeral. It may not be so for others; this is simply the way I would have it for myself. Yes, I look forward to it even now, in sure and certain hope of resurrection unto eternal life. I'm more confident of that than of aught else. I know—far better than I know anything—that neither life nor death nor things present nor things to come shall separate me from the love of God which is in Christ Jesus. I know, too, that those who have loved some bit of my greatly obscured eternal qualities will understand what I have written so inadequately. I want them to have the opportunity to rejoice and be exceeding glad with me when the greatest moment comes—as I am now and will be glad for them; inexpressibly thankful for all that they have given to me.

## The Lord's Supper

BY

**WILLIAM ROBERTS**

Formerly Bishop of Shanghai

**O**UR dear Lord, knowing that his enemies were plotting his arrest and that the hour for his departure out of this world unto his Father was near, longed for a last meal of fellowship with his human friends. He made arrangements for the use of a large upper room in the home of an acquaintance, and there, in the evening, he came with his twelve disciples—men who had remained with him throughout his earthly ministry and to

whom he was soon to entrust the fulfillment of the work which his Father had sent him to accomplish upon earth. It was at his invitation that they had come to this last supper together. They were his guests. He was their host, and presided over the meal.

Before them, on the table, lay some unleavened bread, a dish of bitter herbs, and a cup or more of wine—all customary Jewish foods for use at the Passover festival. During the meal he took the unrisen bread into his hands, gave thanks to its Author, broke it into smaller pieces and gave them to his disciples with the words, "Take, eat, this is my body which is given for you. Do this in remembrance of me." Similarly after supper he took the cup of wine, gave thanks once more, and asked them to drink of it, saying, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of me."

During the meal, one of the twelve left the room on his inhuman mission. It is not clear from our records whether he received the bread and wine from our Lord's hands or not. If he did, his action was all the more despicable and is a solemn warning to all those of us who partake of the Lord's Supper in an outward and perfunctory way, and at the same time nourish hatred and evil intention in our hearts.

In order that our observance of this sacramental meal may be a worthy one and in accord with the original nature of the Supper as our Lord intended it, let us give heed to a few basic facts about it.

### Continuous Fellowship

**F**IRST we note that it was the Lord himself who was the divine host at the meal, and that he was present in person before the breaking of the bread and after it, and throughout all the proceedings. The disciples came with him, conversed with him, received the bread and wine at his hands, and when it was over and they had sung a hymn, went out with him to face the future. The whole meal was a continuous fellowship with him.

Second, we note that in using the bread and wine, he did not say, "This is I, partake of this and I shall dwell within you." Rather did he say, "This is my body—my blood—do this in remembrance of me." In other words, the sharing of the bread and wine was part of the fellowship of the disciples with their Lord, but its special purpose was for a remembrance of him, and in particular for a vivid remembrance of his loving sacrifice for them.

Therefore, in trying to make our observance



of the Lord's Supper conform to this divine original meal, let us first place ourselves in the position of the disciples, and think of ourselves as a group of his believers and friends who gather in his presence at his request. It is he who invites us to come to this Supper for a holy communion with him and for a needed remembrance of his self-offering for us. He presides in his own spiritual person (for he is no longer in the flesh) and is the divine head of the group. He is present with us as we come to the church building, he is present in the church, yes, he is in the upper-room of the chancel, waiting to bless the bread and wine and to place it into the hands of every one of us, one by one. The human minister, who is acting for Christ, is almost as if he were not. It is the Lord himself who is doing it all. As the bread is lifted up and blessed and broken, and as the wine is raised in the cup and blessed, it is Christ, who is thus repeating his former action before the twelve, and who calls us from our seats to draw near and take these holy things for the deepening of our fellowship with him and for the forgiveness of our own sins through his death.

#### His Presence

**W**E then come, one by one, and kneel in his presence, and receive from his holy hands the little bit of unleavened bread and the sip of wine, hearing him say to us, "This is my body—my blood—given and shed for you. Do this in remembrance of me." As we kneel we lift our eyes to the cross on the altar and gratefully recall his wonderful earthly life, his fearless love in suffering and death, his resurrection and ascension and his presence with us now and forever. We remember him, the same saving Son of God, as he was yesterday, is now and forever will be. Our hearts leap to him as we receive the bread and wine. Our spirits are joined with his in holy communion, by an act of vivid remembrance of his life and death for us. He has drawn us to himself in marvelous fellowship and intimacy. We would like to remain kneeling at the altar rail but there are others who must receive. We return to our

places in the church and when all have received, we join in humble thanksgiving and then receive his blessing through the minister. And then he goes out and home with each one of us, to help us face our future as triumphantly as he did his.

## What Do You Say?

BY

**PHILIP H. STEINMETZ**

Rector of the Ashfield Parishes

**I**NNUMERABLE times the question has been asked, "What do you make of Jesus?"

Some answer that they think him a menace to society. Both radicals who think him visionary and reactionaries who think him revolutionary agree in hating him.

Others see in him a great prophet or teacher from whom they try to learn as they learn from other great men. Jews, Mohammedans, Unitarians, Christian Scientists and followers of many other living religions share this point of view.

Peter answered the question by saying, "Thou art the Christ, the son of the living God." Upon that confession is built the Church of Christ.

For, as Jesus pointed out, no one can make such a statement in full sincerity unless the truth of it has been revealed to him by God. There is no conclusive historic or rational proof of its truth. In fact, most of the educated and civilized people of the world have rejected it.

But through those happy ones to whom the truth has been revealed the work of God in creating a living and life-giving body has been and is being done.

No one can tell another what he should or must say in answer to the question. But the judgments and decisions we daily make in our lives continually ask, "What do you think of Jesus?"

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The Claim of Jesus Christ.** By Dom Gregory Dix. Chicago: Wilcox & Follett Co., 1951, pp. 86. \$1.25.

The author of *The Shape of the Liturgy* needs no new introduction. The content, moreover, of this more recent and smaller book is not exactly new; it was originally presented, in another form, over the BBC during Holy Week of 1948. What provides its interest and relevance is the fact, known to many who have heard Dom Dix speak recently, that the author is interested in a phenomenon which has come to draw more and more attention from students of the New Testament and of Church history: the transmission of a certain "tough" and independent core of Christian faith from one geographical and cultural world to another—from Jew to Greek, from Greek to Roman, and so on. This tough core is here presented as the claim of Jesus Christ ("Christ died for our sins and rose again for our justification"); it is examined from different sides in seven chapters, first as the "original point" of the Gospel which made the story worth telling (p. 13), and lastly as the claim which calls for realization in each member of the Church today (p. 85). This claim is no abstract one but moves from the "real life" of the incarnate Son by an inner necessity to the "real life" of modern man—to whom the book is addressed.—Paul W. Meyer

**The Meaning of the Sermon on the Mount.** By Hans Windisch. Westminster Press. \$4.00.

This is a beautiful English translation by Professor MacLean Gilmour, Queen's University, of one of the most important theological and exegetical works to appear in this century. It will do a great deal to offset the thorough-going Barthian interpretation of the Sermon on the Mount, according to which it is practically useless even to attempt to put in practice the precepts of the Sermon!

**Psychotherapy and a Christian View of Man.** By David E. Roberts. Scribner. \$3.00.

This book is an outstanding contribution to the efforts which are being made to bring together theology and the conclusions of modern psychotherapy. Dr. Roberts describes religion and the healing techniques developed by psychiatry as the only expedients which can directly transform man's internal character-structure. Both attempt to create and

have succeeded in developing in the individual "internal harmony and a capacity for personal growth and responsibility." Trained in both disciplines, the author tells first how and why therapy works, and then how religious belief grows. He indicates the agreement which often exists between Christian theory and psychotherapy, but the sharp divergence which may be experienced between psychotherapeutic standards and much actual Church practice. Of particular value is the scholarly analysis, always from the viewpoint of one trained in modern psychiatry, of certain traditional Christian doctrines concerning the nature of man. Original sin, free will, views of salvation are discussed as these have been presented not only by St. Paul and St. Augustine but by Kierkegaard, Karl Barth and Emil Brunner.

Dr. Roberts concludes with the controversial statement that ultimately psychiatry cannot understand its own task aright except within the framework of a Christian view of man and God. "But the full confirmation of such a standpoint will be reached, if it ever is, only as psychiatrists, and especially Christian psychiatrists, pay more attention than they have thus far to the full range of religious living and faith on the part of strong, healthy people; and it will be reached only as doctrinal theologians take a more direct part in revitalizing the healing ministry of the Church."—Eleanor T. M. Harvey

**The Kingdom of God, by S. H. Hooke; The Early Traditions of Genesis, by E. B. Redlich; The Resurrection Pattern, by Geoffrey Hoyland.** Macmillan. \$1.25 each.

Three new volumes in the Colet Library—a library appropriately named for John Colet, Dean of St. Paul's, the friend of Erasmus, an orthodox scholar and reformer. The series is edited by Dean Matthews, also of St. Paul's Cathedral in London, and is designed to present Christian teaching in such a way that modern readers and serious students will be able to appreciate it. The faith is still relevant in a "scientific" age.

**A Book of Pastoral Prayers.** By Ernest Fremont Tittle. Abingdon-Cokesbury. \$1.50.

The late Ernest Tittle of Evanston, was one of the spiritual giants of the modern world. This beautiful collection of pastoral prayers will be useful to many outside his own denomination.

**Jerusalem.** By Trude Weiss-Rosmarin. Philosophical Library. \$2.75.

A very attractive historical sketch of Jerusalem from prehistoric times to the present, with photographs and a map, leading up to an argument against the internationalization of the city. The emotions and motives of Jewish patriots are clearly and persuasively set forth, and Arab atrocities are catalogued with some detail. There is another side to the argument—not the question of the holy places, which is relatively unimportant, but the miseries of the city's inhabitants, suffered alike by Jews, Christians and Moslems, whether innocent or guilty.—S. E. Johnson

**The Pendle Hill Reader.** Ed. by Herry-mon Maurer. Int. by Elton Trueblood. Harper. \$2.75.

A collection of papers, in which the authors are not arguing, but describing what they know from experience of the presence of God and his power in the world today. They are pointing out the way to rapport with God and joy in his service. It is startling today to read such testimony, simple, humble and convincing. To quote Thomas R. Kelly: "When we are gazing into the sun, we need no proof that the sun is shining."—Philip H. Steinmetz

**Novi Testamenti Biblia Graeca et Latina.** Ed. by Joseph M. Bover, S.J. Newman Bookshop, Westminster, Maryland.

It is a good old-fashioned Anglican custom to read a chapter in the Greek New Testament every day. I hope there are many clergy among us who still observe the ancient scholarly practice, and I would like to call attention to this beautifully printed edition of the Greek text, with the Clementine Vulgate on the opposite page. The book was first published in Madrid in 1943, but a new edition has just made its appearance. It is one of the finest products of Roman Catholic biblical scholarship that the world has seen.

**The Book of Common Prayer and the Worship of the Non-Anglican Churches.** By William D. Maxwell. Oxford Univ. Press. 85c.

An excellent historical lecture. Despite its brevity, it contains invaluable information, especially in the notes, about the influence of the Book of Common Prayer upon Dissenters' liturgies. Two points are sharply made: that non-Anglican churches have been regrettably influenced by Matins as a pattern for Sunday worship; and that up to the nineteenth century the liturgical tradition among Dissenters was fostered primarily by Unitarians.—C. C. R.



# NEWS OF CHURCHES OVERSEAS

## BRITISH EDITOR HITS WORLD COUNCIL

A statement on the international situation issued recently by the executive committee of the World Council of Churches was sharply criticized in London by the Rev. Shaun Herron, editor of *The British Weekly*, independent religious journal.

The World Council statement, drafted at a meeting in Bievres, near Paris, at the end of January, warned the agency's 158 member Churches in 43 countries against excessive concern over rearmament and called upon Christians everywhere to join in promoting social justice.

In a signed front-page editorial, Mr. Herron declared that the World Council's "bare outline" of the international situation is "proof indeed that either the executive has nothing to say, or is prevented by its divisions from saying it. The latter is probably the case, though it is rash to rule out the former."

Mr. Herron asserted that the World Council "is, in fact, against its will, split asunder." Speculating upon difficulties within the executive committee, he said that "between Pastor Martin Niemöller and the Americans there can have been little common ground." He was referring to the presence of the German pastor and leading United States churchmen at the Bievres meeting.

Drawing a parallel between the World Council and the British Council of Churches, Mr. Herron declared that when the British group was trying to stimulate the interest of local churches

in international affairs, consultations were split repeatedly by the pacifist versus non-pacifist issue, pacifist clergy being charged with "Communist zeal and a serpentine flair for disruptive propaganda."

"The price of compromise is sometimes lost leadership," he said, going on to ask: "Of what use is the unity of Christendom if it is a unity of impotence?"

He had a punch-line to wind up his

editorial: "The trumpet did not sound at all. All we heard was a toot on the flute."

## CHINESE CHRISTIANS REJECT SUBSIDIES

Five Christian organizations of China have signified their intention to break from foreign subsidies and strive to be on a self-supporting basis. They are the National Christian Council, the YMCA, YWCA, the Christian Publication Society and the Tien Feng Publication Society. They have also stated that they will "wipe out the poisonous elements of imperialism and build up new missions in New China

## CHURCH SERVICES

### NEW YORK CITY — CHAPEL OF THE INTERCESSION

Broadway & 155th Street

*The Rev. Joseph S. Minnis, D.D., Vicar*

Sunday: H.C. 8 and 11; M.P. 10:30

School: 9:30 and 11; E.P. 8

Weekday: H.C. 7 and 10; E.P. 5:30

Wed. in Lent: Vicar's Evening, 8

### COLUMBIA UNIVERSITY ST. PAUL'S CHAPEL

*The Rev. James A. Pike, J.S.D., Chaplain*

Daily (except Sat.): 12 noon

Sunday: H.C. 9 and 12:30; M.P. & Ser., 11

H.C.: Tues. 10, Wed. 8

### WASHINGTON, D. C. — CHURCH OF THE EPIPHANY

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*The Rev. Leland Stark, Rector*

*The Rev. Warren Mace, Assoc. Rector*

Sunday: 8 and 11 a.m.; 8 p.m.

Mon. through Fri., 12-12:30 p.m. Noonday preaching services

Wed., 5:30 p.m., Preaching service

Thurs., H.C. 10:30 a.m. and 12:30 p.m.

### SOUTH ORANGE, N. J. — ST. ANDREW'S CHURCH

*The Rev. H. Ross Greer, Rector*

Sunday: H.C., 8; Service, 11

Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

### SAN ANTONIO, TEXAS — ST. PAUL'S MEMORIAL

*Rev. H. Paul Osborne, Rector*

Sunday: 8, 9:30, 11

Weekdays, Wed. 10; Fri. 7

### LOS ANGELES, CALIF. — ST. PAUL'S CATHEDRAL

615 S. Figueroa St.

*Very Rev. John M. Krumm, Ph.D., Rector*

Sunday: H.C. 8 and 9; 11 Morning Prayer

and Sermon; 7:15 Evening Prayer

Tues., H.C. 10; Thur. 10:30

Daily service, 12:05

### ST. JOHN'S CHURCH

*Rev. George Davidson, D.D., Rector*

Sunday: H.C. 7:30, 9, 10, 1st & 3rd S.

Choral at 11. Baptism 12:30. Vespers 7:30

Weekdays: Daily, 9; also Thurs. 10

Litany, Fri. 12

Office Hours: Daily at 9

### AUSTIN, TEXAS — ALL SAINTS' CHAPEL

*The Rev. Joseph Harte, Rector*

*The Rev. Gray Blandy, the Rev. Keith Bardin*

Sundays: 8, 9:30, 11 & 6

Daily: 7 & 5:30; Wed. 10

### INDIANAPOLIS, IND. CHRIST CHURCH

Monument Circle Downtown

*Rev. John P. Craine, Rector*

*Rev. F. P. Williams*

*Rev. W. E. Weldon*

Sun.: H.C. 8, 12:15; 11, 1st S. Family,

9:30; M.P. and Ser. 11

Weekdays: H.C. daily ex Wed. & Fri. 7;

H.D. 12:05. Noonday Prayers 12:05

Office Hours daily by appointment

### POUGHKEEPSIE, N. Y. — CHRIST CHURCH

*Rev. Robert Terwilliger, Ph.D.,*

*Rev. Carleton Sweetser, S.T.B.*

Sun.: H.C. 8, 9:15, 11 (1 & 3), M.P. 11

(2 & 4), Cho. Ev. 5

Weekdays: M.P. 9, E.P. 5:30; H.C. Wed &

Fri. 8, Thurs. 10; H.D. 8 & 10; College

supper-discussion Fri. 6; Lenten address,

Rev. Prof. P. M. Dawley, Ph.D., Fri. 7:30

### ATLANTA, GA. — THE CATHEDRAL

*Rt. Rev. John Moore Walker D.D.; Very Rev. John B. Walthour; Rev. Canon Alfred Hardman; Rev. Canon F. E. Eckel*

Sunday: H.C. 8, 9:30, 11, 1st S.: M.P.

9:30, 11. Litany 5th S.

Weekdays Wed., Fri. & H.D. 10:30

Intercessions at noon as announced

Office Hours 10-12

### OKLAHOMA CITY, OKLA. — ST. PAUL'S CATHEDRAL

*Very Rev. John S. Willey, Dean*

Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11

Weekday: Thurs. 10. Other services as

announced.

Office Hours, Mon. thru Fri. 9-5

### PROVIDENCE, R. I. — GRACE CHURCH

Mathewson and Westminster Sts.

*The Rev. Clarence H. Horner, D.D., Rector*

Sunday: H.C. 8 and 9 a.m.; Church School

9:30 and 11; Morning Prayer and Sermon

(H.C.) first Sunday 11; Y.P.F., 5 p.m.;

Evening Prayer and Sermon, 7:30 p.m.

Thursday: H.C., 11 a.m.—Lenten noonday

services, Mon. thru Fri., 12:10 p.m.

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catering to the interests of the people."

Also recently the ministry of education in Peking called a conference of 21 Christian colleges and universities which receive subsidies from the U.S. The week-long conference decided that some institutions that relied heavily on U.S. money, will be operated as national institutions. Included are Yen-ching University and the Peking Union Medical College. Others which can obtain self-support without too much difficulty, such as St. John's University and the University of Shanghai, will continue to run as private institutions.

#### VATICAN WARNS CZECHS OF RENEGADE PRIESTS

The Vatican, in a Slovak-language broadcast, warned the faithful of Czechoslovakia to keep aloof from "renegade priests" who seek to sway them from allegiance to the Holy See and their bishops. Meanwhile the Prague radio reported that several meetings of clergy, including several bishops, have been held to pass resolutions endorsing the statements of the recent Warsaw Peace Congress.

#### FULL PARTICIPATION IN WORLD COUNCIL

The holy synod of the Orthodox Church in Greece has officially approved full participation in the World Council of Churches. It revokes a previous decision which permitted only laymen to hold executive or committee posts in the Council.

#### ANGLICAN DEAN REPORTS

When Dean Charles W. Chandler of the Anglican cathedral in Hamilton, New Zealand, went to Europe to attend the meeting of the World Peace Committee he said that on his return he would give "a completely frank estimate of the committee's worth." (Witness, Feb. 15). He arrived in Hamilton March 19 and said:

"I am convinced that the Council is a company of honest men of widely varied opinions, but united in one cause—for peace of the world. It is utterly untrue to say it is Stalin's outfit. Forty per cent of the members are Communists representing various degrees of Communism, but the rest are of all other shades of opinion."

"The whole 190 present at the East Berlin meeting," Dean Chandler added, "were obviously in search of peace."

"I think we in the West are under a misapprehension about the Russian bogey," he said. "I am completely convinced that we have less to fear from Russia and the East than we think. They are keen to have years of peace. There are features of both ideologies that are commendable, and it is quite possible for the two to exist in the one world."

#### GOVERNMENT TAKES OVER HOSPITALS

Fourteen hospitals formerly operated to R. C. religious orders in Czechoslovakia and one run by Protestants, have been taken over by state authorities. It brings the total of hospitals, sanatoria and clinics to have been nationalized since Jan. 1, 1949 to 273.

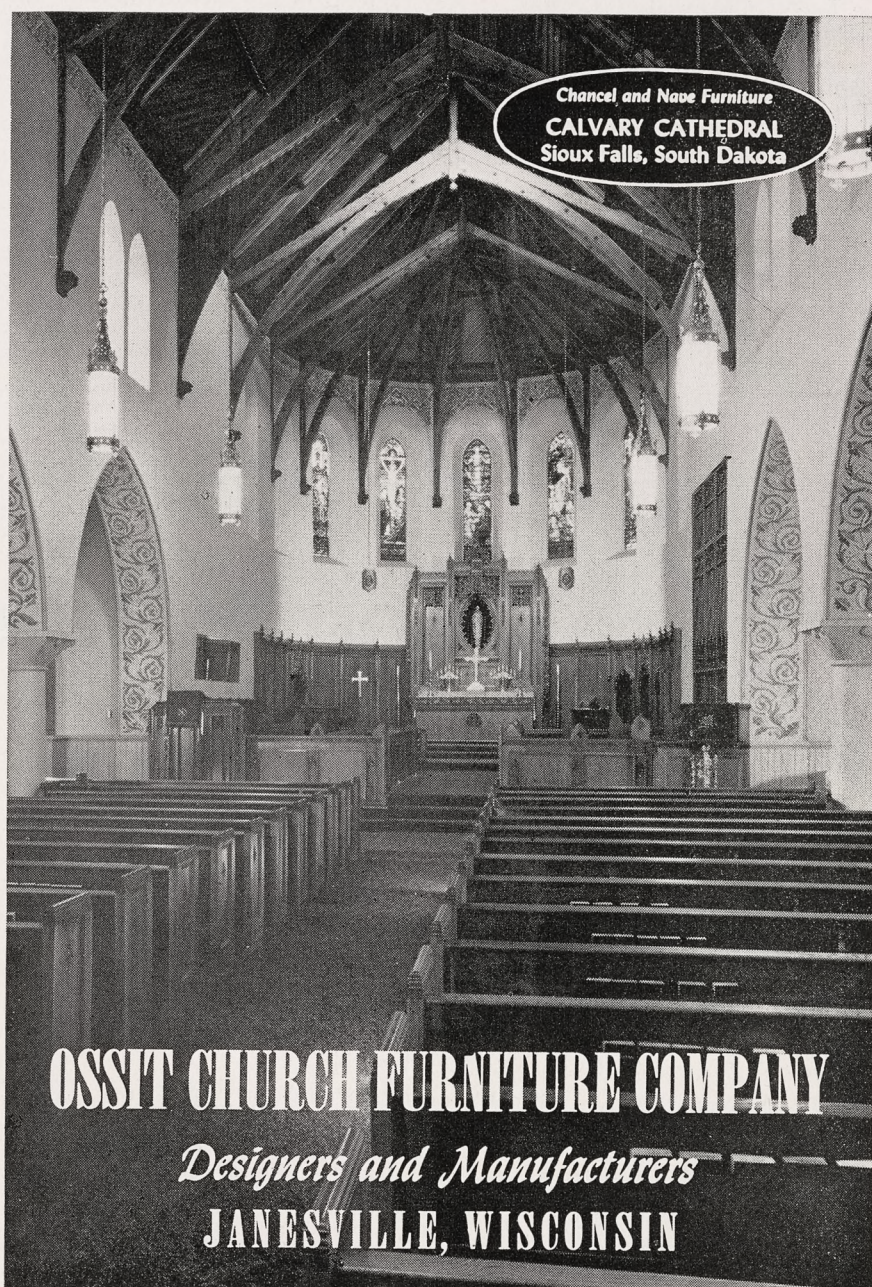
#### WORLD COUNCIL SPEAKS ON DISARMAMENT

Collective security and international regulation are requisites for effective armament reduction, according to the World Council of Churches. A statement was released March 20 from headquarters in Geneva in answer to a letter to the World Peace Council, headed by Frederic Joliot-Curie,

French atomic scientist. He has appealed to the World Council "to support proposals (of the Peace Council) for a gradual and controlled reduction of armaments which are, in truth, an answer to the aspirations and needs of all the peoples whose opinions the World Peace Council seeks to voice."

#### SUSPENDED PRIEST IS REINSTATED

The Rev. Joseph Plojhar, minister of health in the government of Czechoslovakia, has been reinstated by R. C. authorities in Prague. He was forbidden to exercise his priestly functions in 1948 by Archbishop Beran for engaging in political activities. The Archbishop was himself banished from the country earlier this month.



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## NEWS OF OTHER CHURCHES

### PROTESTANT EDITORS HOLD MEETING

Editors of Protestant papers in the U.S. and Canada, organized as the Associated Church Press, are meeting March 28-30 in Washington. A full day is being devoted to consideration of foreign policy through conferences with officials of the state department. A meeting is also scheduled with President Truman at Blair House.

Problems of editing, circulation promotion and the proposed increase in postal rates were discussed by the editors at their business meeting.

### COUNCIL SPONSORS TOUR OF KOREAN CHRISTIANS

Two leading Christians of Korea are currently on a six weeks "good will" tour of the U.S.A. and Canada under the auspices of the National Council of Churches. They are Methodist Bishop Hyungki J. Lew and the Rev. Kyung-Chik, a Presbyterian. They issued a public statement at the start of their tour, March 22, in which they spoke of the "deep sense of appreciation" Koreans feel for American military and relief assistance and asserted that all Koreans hope for a unification of their country and are

united in their hatred of Communism. The message said that the two men had been sent to this country by the National Council of Churches in Korea to convey thanks to the American people for the "immensity of what you have done and are doing. Our eyes fill with tears and we can find no words adequate to express our gratitude to you."

### SOUTHERN SEMINARIES TO ADMIT NEGROES

Three seminaries of the Southern Baptist Church will admit Negro students for the first time this fall. They are located in Louisville, Fort Worth and New Orleans.

### TOWN TAKES A DAY OFF TO PRAY

The whole town of Zeeland, Mich., shut down on March 15—business places, schools and all—to go to church to thank God "for what we have". The town was founded a century ago by members of the Dutch Reformed Church. The early settlers lived by hard work and prospered. The town grew to a population of 3,500, and now has several small in-

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# What Do Our Seminaries Need?

There is only one all inclusive answer: Your Support!

You are the Church, and the Seminaries which belong to the Church are your responsibility.

Interest yourselves in your Seminaries. Pray for the students and teachers. Give through your parish to supply the money your Seminaries need.

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.



dustries. No one is rich; neither is anyone poor. Taking stock of their present situation, they decided they better thank God for it.

#### MIXING RELIGION WITH OIL

Oil wells located on their property have brought prosperity to a Baptist and a Methodist Church located at Union, Texas. Prior to the oil, they struggled along with small congregations and meager support. Today the Baptist church has a new \$46,000 church, free of debt, and is about to build a new parsonage. The Methodist church has a new parsonage and is looking forward to a new sanctuary.

#### BRITISH EXCHANGE PASTOR DENIED A VISA

The U.S. embassy in London last week denied a visa to the Rev. G. W. Parkinson, Unitarian minister of Doncaster, England, who was to exchange for a six month period with the pastor at Hingham, Mass. The British preacher said that he assumed the reason he was denied a visa was because he was one of a small delegation to welcome Paul Robeson to Doncaster when the American singer was there for a recital in 1949. "I really met him for only ten minutes", he added.

#### WARN AGAINST USING FOOD AS WEAPON

The American Friends Service Committee has protested against the use of food as a political weapon. The protest, in the form of a telegram to President Truman, expressed particular concern over the government's threat not to aid India, now suffering one of the worst famines in history, unless they line up on our side in the UN.

#### CHURCH-LABOR PROJECT FOR MINNESOTA

A church-labor project has been launched by the council of Churches of Minnesota in an effort to "encourage more adequate understanding between labor and the Church and to explore areas of common interest." A series of informal conferences are now being held between Church and labor leaders.

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#### PRESBYTERIANS CONCERNED OVER FOOD DELAY

Concern over the delay by Congress in acting on the proposal that 2,000,000 tons of grain be sent to the starving people of India was voiced last week by the board of foreign missions of the Presbyterian Church. "The traditional position of America refuses to permit technicalities to stand in the way of feeding starving people when it is within their capacity to save their lives." The board sent letters to committees of the House and Senate.

#### FIREBELLS CALL PEOPLE TO PRAY

Firebells are rung in Charleston, S. C. for one minute each day to call people to pray for peace. The program, to continue for an undetermined period, was proposed to the mayor by the United Council of Church Women. The local ministers union also is sponsoring a prayer program over local stations to coincide with the bell ringing.

#### BISHOP OXNAM HITS AMA DRIVE

Methodist Bishop Oxnam took a crack at the American Medical Association in addressing hospital executives in Chicago. The assessment on every doctor in America by the organization to raise a propaganda fund "to misinform a nation" about the extension of insurance plans for the payment of medical and hospital fees, he branded as "a national disgrace."

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## PEOPLE

### CLERGY CHANGES:

H. R. BARKER, formerly rector of  
Zion Church, Hudson Falls, N. Y., if  
now rector of St. Simon's, Buffalo,  
N. Y.

WILLIAM E. BOWKER, rector of the  
Holy Communion, Buffalo, N. Y., is  
now an army chaplain, stationed at  
Camp Stewart, Ga.

RICHARD O. PETERSEN, formerly  
assistant at St. Paul's, Lansing, Mich.,  
is now rector of St. Peter's, Tecumseh,  
Mich.

CLIFFORD A. SELBY has resigned  
as rector of Christ Church, Flint,  
Mich.

JAMES DAWE of Kingston, Canada,  
has been elected rector of Calvary,  
Homer, N. Y.

EDWIN W. M. JOHNSON, formerly  
rector of St. Mary's, Denton, Md., is  
now in charge of Trinity, Bellaire,  
Ohio.

HENRY M. P. DAVISON, chaplain  
of St. George's School, Newport, R. I.,  
will become assistant at Trinity,  
Princeton, N. J. in June.

L. I. GREENE, formerly rector of St.  
Paul's, Bound Brook, N. J., is now  
rector of St. Luke's, Gladstone, N. J.  
SAMUEL STEINMETZ JR., formerly  
rector of Trinity, Vineland, N. J., is  
now rector of the Ascension, Gloucester,  
N. J.

F. ALBERT FROST, formerly on the  
staff of St. Stephen's, Providence,  
R. I., is now rector of St. John's,  
Camden, N. J.

EDMUND L. GETTIER JR., formerly  
rector of St. John's, Huntingdon, Md.,  
is now the director of the new Claggett  
diocesan center of Maryland.

LUMAN J. MORGAN, formerly rector  
of Our Merciful Saviour, Penns Grove,  
N. J., is now rector of St. Peter's,  
Smyrna, Del.

JOHN A. FRAMPTON, formerly rector  
of Grace, Union City, N. J., is now  
assistant at Trinity, Wilmington, Del.

### ORDINATIONS:

CHARLES H. GRISWOLD was or-  
dained priest by Bishop Powell on  
March 15th at Holy Trinity, Essex,  
Md., where he is in charge.

R. W. HARMON was ordained deacon  
on Jan. 21 at Cuttington College, Liberia,  
by Bishop Harris.

### LAY WORKERS:

ELIZABETH RILEY is now director  
of Christian education and college student  
worker at the Good Shepherd,  
Athens, Ohio.

HELEN SCHNURBUSH has been ap-  
pointed for work in the leadership  
training division of the department  
of Christian education of the National  
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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.

MRS. A. N. WARNER

Churchwoman of Titusville, Pa.

It really hurts to read the Rev. Mr. Fenn's letter (Witness, Feb. 22) and to feel that some of the finest leaders of the Episcopal Church are criticized for their Christian hospitality and courtesy to clergy of other denominations.

Now, when unity in this sorry, divided world, is so sorely needed, must we put man-made rubrics above such Christian brotherhood? Was our Lord an Episcopalian when he instituted the Last Supper?

Surely our Presiding Bishop is setting the pattern for us in his labor with leaders of other denominations. Let us rejoice that the Protestant Episcopal Church is so finely and graciously represented.

H. J. MAINWARING

Layman of Wallston, Mass.

In your March 15 issue, John S. Lord, layman of Springfield, Mass., says, "In every country the Catholic Church is seeking temporal power. . . ."

On January 29, 1951, the Archbishop of Canterbury said to a large audience on his return from Australia: "We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic creeds, and those creeds we hold without addition or diminution. We stand firm on that rock."

If Mr. Lord agrees with the Archbishop of Canterbury, chief bishop of the Anglican Communion, then why does Mr. Lord hand over to the Roman Church exclusively the title "Catholic Church"?

Churchmen who profess to believe, (every Sunday in the services of our church) in "the holy Catholic Church," ought not to reserve that august name for the papal Church. They should at least prefix "Roman" to it, and not swallow Rome's claim to be the whole Catholic Church. That's what Rome wants us to do, but it is what we ought not to do. We should agree with Canterbury and not with Rome.

HERBERT H. MORSE

Layman of Hartford, Conn.

There never was a time when our traditional democracy was so in danger as today. The forces of reaction are constantly at work to take from us the liberties which we have always felt were guaranteed by the Constitution. Freedom of speech, press and assembly are important to us not only

as citizens but as churchmen. The rector in the pulpit should enjoy this freedom as well as the man in the street. For this reason we should jealously guard these rights against all attempts, legislative and otherwise, to deprive us of them.

It hardly need be said that such laws as the McCarren-Mundt act are a danger to all Americans by depriving us of our inalienable rights. While our brave soldiers are fighting in Korea for freedom for that country, we are slowly being deprived of it here. Isn't it time that our leaders, religious as well as political, came forward and took a stand for real, basic and liberal Americanism?

J. M. MacLEAN

Layman of West Orange, N. J.

The letter of the Rev. Richard P. McClintock, the press notices on Spiritual Hitchhikers; Hilarity; the article on Funeral Floral Etiquette (Witness, Feb. 15) are all very good. I am passing them on.

JAMES F. BURKE

Layman of New York City

May I congratulate you on the Easter number, just received. It is most excellent in every way.



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