

THE

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# Witness

April 19, 1951



## GRACE HILL HOUSE DEDICATION

Architect Dunn, Director Wilson, Bishop Scarlett  
(Story of the Week)

Almost Everyone, Everywhere, Wants Peace



## 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 Communion, 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; Evening 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"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK

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 P. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad

Sunday Services: 8, 9:30 and 11. Daily: Holy Communion at 12:05 noon. Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

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

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m. Weekdays: Wednesday, 8 and 11 a. m. Thursday, 7:30 a. m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a. m.

### CHRIST CHURCH INDIANAPOLIS, IND.

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 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05 Office Hours daily by appointment

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

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

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

Rev. Robert W. Fay, D.D.

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### 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 People's Meetings.

Thursdays and Saints' Days: Holy Communion, 10 a. m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. William M. Baxter

Minister of Education

Sunday: 8:00, 9:25, 11 a. m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

The Rev. E. A. de Bordenave, Rector

The Rev. Robert M. Baur, Assistant

Sunday Services: 9:30 and 11:00. Wednesdays and Holy Days: 12 noon. This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.

PITTSBURGH

Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter.

Sunday: 8, 9:30, 11 & 4:30. HC: Mon., Tues., Thurs., Sat., 7:15. Wed., Fri., 7:15 & 10:30.

### TRINITY CHURCH

Newport, Rhode Island

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

# St. Louis' Grace Hill House Dedicates New Gym

**Charles C. Wilson as Director Carries on  
Extensive Program in Slum Area**

★ They have been coming to town in increasing numbers for fifty years. It isn't a spectacular migration. They don't arrive on trains or ships in great numbers at a time. They don't look much different than other Americans. They speak the same language in a slang-infested short-cut sort of way. They don't wear the colorful clothes of the "foreign born" nor do they have the hopeful glint of people released from tyranny looking forward to the new freedom of America. They wear blue jeans for the most part, leather or canvas jackets, long visored caps and they look like typical American working people.

These folk come from some of the oldest American stock and though they speak the same language and have a long tradition in our democracy and folkways they are far more removed from the main core of our culture than the newest arrivals from a foreign country. They are part of the back lash of American onward cultural drive. They have been isolated from the main stream so long that their habits, mental outlook and emotional reactions are more foreign to modern city life than the newest and strangest minority groups.

### From the Farms

They have come from the farms and cross-roads towns of southeast Missouri, southern Illinois, Arkansas, Mississippi, and Tennessee. King Cotton has evicted them in one way or an-

other, having found the mechanical cotton picker, weed burner and tractor and cheap Mexican labor easier and more economical to handle. Conditioned to dirt farming their job rating for shop and factory is low. Schooling for the average has been minimal and sub-standard to say the least. The average adult in the neighborhood, which is in the shadow of the downtown central business district only a mile from the famous levee and old court house of Missouri Compromise fame, has attended 7.4 grades of school.

This near north-side neighborhood, four blocks west of the Mississippi, was once known as North St. Louis, a separate suburban village populated by comfortable middle and upper middle class residents. It was 105 years ago that Grace Episcopal Church was organized on property set aside by one of the first settlers for a community church and burial grounds. Since the predominant group were Episcopalians the land was deeded to the parish and a prosperous little neighborhood church became the center of the cultural and religious life of the community.

It did not last long for the same thing happened to North St. Louis that happens to every downtown area in America as the giant industrial life of the city grew. Houses which once were mansions and comfortable homes were abandoned and new

owners converted them to multiple dwelling units for habitation by lower income Polish, German and later Italian immigrants. Church membership, never large, fell off drastically and the building, sold for taxes, was saved only by the courage and foresight of the descendant of an original member.

### Welfare Program

In 1900 someone saw the need for a neighborhood welfare program. A clinic was established perhaps because of the fresh memory of the terrible cholera plague which filled the little grave yard with unmarked graves—so rapidly they died.

Later a kindergarten for children of working mothers began. The hill on which the church sat and which gave it its popular name, Grace Hill, was leveled and a playground created. This was the beginning of a settlement house designed to meet the varying needs of a changing neighborhood.

And how it has changed! One of the old mansions collapsed of old age last year. The average house in the area is 75 to 100 years old, 95% have no central heating, 45% have no private flush toilets. Rat infestation in the area was one of the highest until a recent ordinance brought it under some control. The typical dwelling unit is a three room affair with outdoor privy and cold water tap in kitchen. Average occupancy per room is 2.5 which means in families with children, 2 to 3 occupants per bed is common. Rents are low in the units under rent control—\$9-\$15 per month, but the area has been afflicted with the furnished-room racket which means that to escape rent control the landlord, frequently absentee, has put several pieces of broken down furniture in a unit



## EPISCOPAL CHURCH NEWS

and is able to rent it for \$16-\$20 per week. Schools are over crowded, having an average of 45 pupils per valiant teacher and in some cases it rises to 65 per class. School buildings have no recreational facilities to speak of, no auditorium or gymnasium and only small macadam surfaced play yards. The result is that the normal youthful spontaneity and gaiety of children is distorted by tense aggressiveness or worse still, sullen shyness, the most common symptom of emotional rejection.

### Low Incomes

According to income studies made by the agency and recorded in its annual reports, the median per capital income (total family income divided by persons living on it) of 300 families who use its direct services and on whom income records are kept, is \$10 per week. In half of these families there is no father in the home and in practically all cases the mother is forced to work.

It is not an area of serious criminal elements (the racketeers operate in more affluent

neighborhoods) and the rate of juvenile delinquency is not excessively high in comparison to other neighborhoods. But sub-standard houses, sub-standard incomes, inadequate schools lack of recreational facilities and health and welfare services have made a sorry mess of human lives. Social degradation, lack of responsibility, and deep prejudices toward other "foreign" groups are the most apparent markings. The Negroes—segregated in St. Louis—live 8 blocks south of the settlement house and a few are slowly moving in. There is irrational prejudice based on fear and insecurity. The "west end do-gooder" is least understood and generally disliked!

### Church Problem

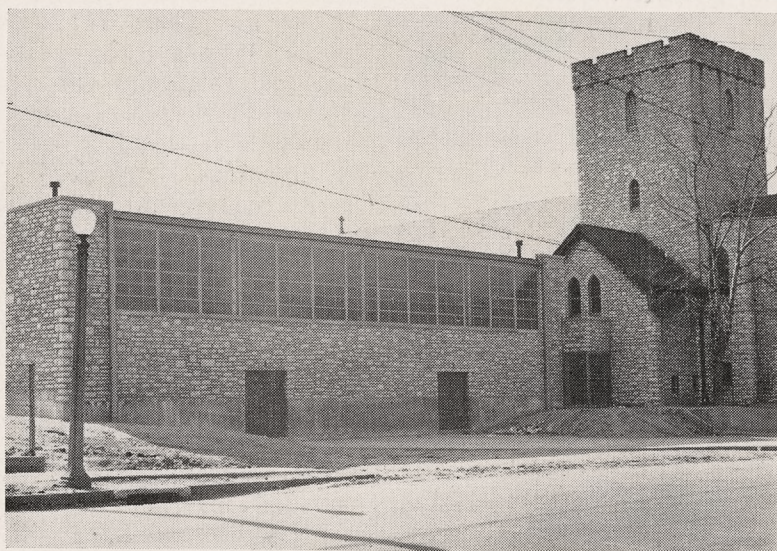
You can see the problem posed for the Episcopal Church! In the first place it looks and acts on the surface like a rich man's club. It does not speak the language of the farm-born resident and its book of Common Prayer, which implies a high degree of cultural sophistication and social responsibility, seems at first

to be irrelevant. You can't pray together until you have lived together and you can't confess your sins and accept the realities of death and resurrection unless you have enough security to believe that you as a person are wanted, known and loved, and that your human destiny has a meaning.

Grace Hill developed as a settlement house with a small mission church as its organic center because it was concerned about the social responsibility Christians have for one another. It does not preach as much as it listens. With its professionally trained staff of 20 persons including two physicians, a trained nurse, clerk, social worker, six group workers trained in graduate social work, three nursery teachers, it operates a number of direct services such as medical, nursery school and day-care for school age children. Its volume of service last year was 90,000 hours plus a clinic serving 1500 individuals for a patient visit load of 7,800. Its work is non-denominational and interracial and its \$67,000 operating budget is underwritten by the St. Louis community chest.

There has been opposition to the interracial policy in the neighborhood but it has been fascinating to watch the change in attitude of children who discover through fellowship in an interracial Bible school, playground and gymnasium that Negroes are people too and "ain't any different than the rest of us."

The agency recently constructed a gymnasium and parish hall as an attractive wing to its church building. The gym, with its ample courts and stage and adjoining craft and club rooms, is the great tool by which its staff develops a creative atmosphere where plain people learn to live together and respect each other.



**GRACE HILL HOUSE** where a fine new gymnasium was recently dedicated by Bishop Scarlett. The architect is Mr. Frederick Dunn and the director of the settlement is the Rev. Charles C. Wilson. They are pictured on the cover



Total cost of the gym was \$48,000 including some equipment and renovation of the church basement which it adjoins. It is 95' long, 44' wide and 20' high, has a capacity of 550 as auditorium and a standard elementary school size basketball court. It is made of Missouri granite to match the church and is a simple functional design which makes it attractive as well as extremely practical. This building is further proof that it isn't necessary to spend large sums of money for church construction unless one insists on copying older forms of architecture. The architect, Mr. Frederick Dunn, goes on the theory that the materials of construction themselves when creatively designed are things of beauty. They do not have to be hidden by expensive arches and expensive plaster and panelling, and how appropriate this simple honesty is in a work which operates on the philosophy that people as such are real and don't need to be crusted over with cultural veneer to be accepted by God and man!

The board of directors of Grace Hill House are selected on a rotating basis from social minded leadership in the Episcopal diocese of Missouri and the St. Louis community. The majority are Episcopalian. They see their main function as an interpretive and promotional job and are active in many social and civic affairs in St. Louis. The agency is one of the "social consciences" of the Church and is constantly fighting for better living conditions for the people it serves.

### BISHOP EMRICH AT BEXLEY

★ Bishop Emrich of Michigan delivered four lectures at Bexley Hall, Gambier, O., April 3-4, attended by about fifty clergymen from several dioceses, as well as the students and faculty of Bexley. His subject was the doctrine of the Holy Spirit.

### BISHOP PEABODY PROTESTS

★ Opposition to the use of a building next to his home which has been purchased on option by the Benevolent Order of Pioneers was voiced by Bishop Malcolm Peabody before the Syracuse city planning commission. Bishop Peabody claimed that his bedroom is on the side of his residence which is adjacent to the driveway of the club, and that, if the club were allowed to operate there, his rest would be interrupted by cars using the driveway. He also stated that the club would congest traffic on James street, on which his home is located.

The Bishop's testimony, which attracted five column headlines in Syracuse papers, was disputed by Richard Byrne, former State Senator, who said that traffic problems are common to all sections of the city. He further said that James street, on which the Episcopal mansion is located, is in the process of evolution from a residential street to one of business and related activities.

### RECTOR PROMOTES THE WITNESS

★ The Rev. Carl J. Webb, rector of St. John's, Franklin, Pa., calls attention to the copies of The Witness which are on sale at the church by mentioning it each week in the bulletin of the parish. His April 8th Bulletin

said: "I want to call your attention to The Witness on the literature table today. It is particularly interesting this week. The leading article discusses baptism sponsors or god-parents. Then there is an editorial dealing with the gambling racket and racketeers in general. Gambling across the country, as well as here in Franklin, presents a terrible evil which Christians should fight with courage and without fear or favor. This editorial on gambling is an eye opener. You will want to read it."

### YOUTH CONVENTION IN NEW YORK

★ Bishop Donegan was the preacher and Bishop Boynton the celebrant at a service held at the Cathedral of St. John the Divine which opened the diocesan youth convention on April 14. In the afternoon, following a business meeting, there were two hours of dancing with a fine youth orchestra, the Blue Knights of Pleasantville, providing the music. The Rev. J. Willard Yoder is the director of youth work, as well as education, in the diocese.

### SCHOOLS OF RELIGION AT VANDERBILT

★ The Rev. Otis Rice, director of religion at St. Luke's Hospital, New York, gave three lectures on the pastoral relationship at the school of religion at Vanderbilt University, April 4-5.

Spirit of  
brotherhood  
is  
characteristic  
of all  
activities  
at Grace Hill  
House





## CORPORATE COMMUNION FOR LAYMEN

Over five hundred laymen of the diocese of Washington attended the third annual corporate communion in Calvary Church April 8th. Bishop Angus Dun was the celebrant, assisted by the Rev. James O. West, Jr., rector of Calvary, the Rev. C. Leslie Glenn, rector of St. John's, Canon Richard Williams of the Washington Cathedral staff, the Rev. W. A. Mollegen of Virginia Seminary and the Rev. Quinland Gordon, vicar of the chapel of the Atonement. Laymen in attendance represented parishes and missions throughout the diocese of Washington and Maryland and Virginia. Members of the Canterbury Club at Maryland and Howard Universities, and students from the Virginia Seminary shared in the service.

Joint sponsors of this service were the Brotherhood of St. Andrew, the department of promotion of the diocese and the diocesan committee on laymen's work. Lawrence A. Oxley, a leading layman who is an official in the department of labor, headed the groups sponsoring this corporate gathering.

Similar services of worship are planned for Detroit, Cleveland, Cincinnati, Chicago, Philadelphia, and in the dioceses of North Carolina and West Texas. Through these corporate services laymen are afforded the opportunity to express their "Oneness in Christ" across racial lines and to experience the full meaning of Christian fellowship.

## BISHOP OF EXETER ON CANON LAW

★ Five lectures on "the history and development of canon law" are being given by Bishop Mortimer of Exeter on April 16, 18, 20, 23, 25, at the Church Divinity School of the Pacific. The subjects of the individual lectures are "the growth of the classical tradition," "chaos and reform," "the creation of the Corpus," "canon law in England

after the Reformation," and "characteristics of canon law."

The law school of the University of California is joining the divinity school in sponsoring this lectureship.

## TAYLORS RETURN FROM CHINA

★ Dr. and Mrs. Harry B. Taylor, and their daughter, Helen, arrived in San Francisco April 11th by ship, thus ending their long missionary work in China. He writes: "We are happy in the present situation of the Church and hospital in Anking. The hospital is still under the Church and is being run by a committee with the head Chinese doctor as chairman. A new class of nurses has been taken in. The head of the school has her responsibility lessened as a committee makes many decisions. The chaplain is now social service worker in the hospital."

"The Church goes on as usual but without financial help from America. The staff is planning various means of self-support, while continuing their work for the Church. Congregations hold up wonderfully. A large class was baptized at Christmas."

"The Chinese Church needs our fervent prayers. We think it dangerous for our Chinese friends to receive letters from us, and trying to send funds is even more dangerous."

"We are sad at having to leave the scene of our life work (Dr. Taylor went to Anking in 1905). But we look forward to working in the United States in the years still granted to us."

## CONVENTION OF UTAH

★ Bishop Lewis of Nevada, acting bishop of Utah, told the delegates to the convention meeting in Salt Lake City that there has been marked increases in the life of the Church in the district during the past year. He also read a message of greeting from Dean Richard Watson of Seattle, who will be consecrated bishop of Utah on May 1st. The work of the convention was routine.

## CHINA MISSIONARY ADDRESSES YOUTH

★ Margaret Richey, former medical missionary to China, was a headliner at the conference of youth of the diocese of Delaware, meeting at St. Andrew's School and attended by 220 delegates. Also featured was the Rev. Thomas V. Barrett who spoke on choosing a career or vocation. He explained that the difference is that one chooses a career for what one can get out of it and a vocation for what one can give.

## DEVEAUX HEADMASTER RESIGNS

★ The Rev. William S. Hudson has resigned as headmaster of DeVeaux School, Niagara Falls, N. Y., a position he has held since 1942. He is to return to parish work as associate at Trinity, Buffalo. The new headmaster, as of August 1, will be Morison Brigham of St. Paul, Minnesota.

## GEORGIA ELECTS FIRST NEGRO

★ The convention of the diocese of Georgia, meeting at Albany, elected a Negro, for the first time in its history, to serve on the executive council. He is the Rev. G. H. Caution of Savannah.

## YOUTH COMMISSION IN NEW YORK

★ Each college in the diocese of New York is to have one representative on the Canterbury commission, organization of Episcopal college students. They are to meet the weekend of April 28 to plan a program for the coming college year.

## FOOD FOR INDIA IS URGED

★ Bishop Dun of Washington headed a list of clergy signing a letter addressed to Speaker Sam Rayburn of the House of Representatives, asking for immediate action on the proposed gift of 2,000,000 tons of food grains for India.



## EPISCOPALIANS IN JAPAN

★ Bishop Yashiro of Japan believes that the Episcopal Church there has considerably more members than are reported. He quotes figures from the book, *Japan Begins Again* by W. L. Kerr, who says that the Sei Ko Kwai has 45,909 members. But the bishop writes that he is not enamoured with Japanese statistics, and he relates how one priest said to him, "You want me to send a report? But 'our citizenship is in heaven.' When I baptize a person, I register him in heaven. I'm too busy to put him down in a notebook."

"Even before the war," writes the bishop, "it was difficult to get accurate statistics. Now the larger churches have lost their equipment and registers during the war, and it was impossible for a while to do any office work at all. The majority of Christians evacuated to the country during the war and it was impossible to find out about them for months because of the terrific destruction, and when it became feasible not enough was done to locate Church members."

"However, I discern reason for hope even in these small figures. The reason is that as I visit the churches, I realize that it is a mistake to rely on statistics. We should rather try to have the insight of St. John who, in the book of Revelation, did not sum up the condition of the churches in Asia in figures but with observations of quality made with the eye of a good pastor."

"I feel hopeful for two reasons: One, I am convinced that the number of our Christians exceeds 60,000. When I returned from the Lambeth Conference, I visited the home of a Christian in Tokuyama. This family had rented a hall, put up notices everywhere and arranged for an evangelistic meeting all on their own. About 2,000 attended. After it was over, 11 came forward and said they belonged to the Sei Ko Kwai; they were not

on the register of any particular church. The result of this meeting is that now there is a group of 30 members able to support a woman worker who is with them now, and they are looking forward to the day when a missionary can be sent to them. This sort of thing happens wherever I go on my travels.

"Two, my second reason for hopefulness is this. Whereas before the war the average number of people baptized was 1,100 and confirmed 700, and 400 reported admitted as catechumens, today the number of baptisms in one year is double, as is the number of confirmations, and there are three times as many catechumens as before the war. In the NSKK, too, people are not baptized as quickly as in some other denominations; they receive instruction for from 6 to 12 months. As secure a foundation as possible is laid."

## CHURCHES COOPERATE IN TENNESSEE

★ There is cooperation between churches in Tracy City, Tenn., with the ministers holding monthly meetings, and several of the churches sponsoring joint services. The latest venture in cooperation was a dinner given by the vestry and women of Christ Church, the proceeds going to the local Methodist Church, which is building a new church.

Fellowship meetings are frequent at Grace Hill House, when boys of nearby Carver House, serving largely a Negro community, have a party together



## GOOD-WILL TOUR TO JAPAN

★ Joseph C. Grew, Episcopalian who was formerly ambassador to Japan, announced awards on April 2 to two Protestant youths who will go to Japan in June to advance the work of the Japan Christian University. They will formally present to Emperor Hirohito a scroll bearing the names of 60,000 young people who have contributed to the building of the new university at Mitaka. The pair, George Lewis, student at the University of Illinois and a Presbyterian, and Miriam Corless, a Methodist of Wilmington, Del., were awarded the all-expenses-paid trips as winners of an essay contest sponsored by the foundation raising funds for the university.

## CHILDREN'S CHAPEL DEDICATED

★ A children's chapel and church school house were dedicated recently for Holy Trinity, Aina Haina, Oahu, Hawaii by Bishop Kennedy. There were 690 persons at the service at which the vicar, the Rev. John J. Morrett, also presented 39 for confirmation.

## NEW HAMPSHIRE CLERGY MEET

★ The annual conference of the clergy of New Hampshire was held at the educational center, Plainfield, April 10-11.



## WOMEN PRESENT PROGRAMS

★ Women of the Episcopal Church are being asked by the Woman's Auxiliary, to write meeting programs on a number of topics of current interest and concern in the Church. The general idea of enlisting non-professional help is termed "The Stewardship of Talent," and the thought is conveyed that "the plan makes it possible for every woman to offer the kind of program she has always wished she could find being used in her group. It means that women with a gift for creative writing may contribute that talent to the work of the Church. It means that programs submitted will be indicative of the kind desired. It means hidden ability; writers, now unknown, may be discovered."

Manuscripts must be received before July 1. They will be read by members of the National Council, and the final judges will be members of the national executive board of the Auxiliary.

Full information may be obtained from Miss Avil E. Harvey, 281 Fourth Avenue, New York 10, New York.

## ENGLAND STRESSES VALUE OF CHOIRS

★ One hundred thousand Anglican choir boys are warbling in Great Britain. According to a report in *Punch*, the "biggest youth movement in the Church of England" is the activity carried on among these boys by the royal school of Church music at Canterbury. In England and abroad, 3,000 Church choirs are affiliated with the school and receive from it practical counsel and help.

The boys are "potentially the keen Churchmen of the future," wrote Eric Keown in *Punch*, "and at a time of unsettled homes and shaky standards membership of a good choir under the right sort of leader is of great value."

The College of St. Nicholas,

also at Canterbury, provides year-long courses for organists and choirmasters, "a small, intimate university of music. There is nothing quite like it in the world." The school was founded in 1927 by the late Sir Sydney Nicholson. He supported and directed it until his death in 1947. "His ambition was not to make church music more elaborate but to teach church choirs to get the best out of themselves."

## RECTOR RECEIVES GOLD CUP

★ Gold loving cups were presented recently to the Rev. Sheldon Davis and Mrs. Charles Shiveley of Forest City, Arkansas, who were declared by the local chamber of commerce the "man of the year" and the "woman of the year." Mr. Davis, rector of the Good Shepherd, was chosen for "his work in building up churches in the area, and because of his help to the needy." He worked with Alcoholics Anonymous, Salvation Army and East Arkansas civic music association. Mrs. Shiveley's award was based on church, civic and welfare leadership.

## EPISCOPALIAN IS NAM PRESIDENT

★ William H. Ruffin, president of a manufacturing concern in Durham, N. C., is the new president of the National Association of Manufacturers. He is senior warden of St. Philip's, and has been active in Church affairs for many years. He has been superintendent of a Sunday school, president of the laymen's league, and has served on the executive council of the diocese of North Carolina.

## LAYMAN PRESENTS CLASS

★ St. Christopher's, Kailua, Oahu, H. I., is without a rector. So Layman Norman Ault undertook the preparation of a class of eighteen and presented them to Bishop Kennedy for confirmation.

## ENGLISH LECTURER AT BERKELEY

★ Bishop William Havard of St. David's, Wales, will be the visiting English lecturer at the Berkeley Divinity School for 1951-1952. He is a graduate of the University of Wales and Llandaff Theological College. He was a chaplain in the first world war and was twice mentioned in dispatches. For some years thereafter he was chaplain and tutor of Jesus College, Oxford, where he took a graduate degree in history. After serving in English and Welsh parishes, he was from 1928-1934 Vicar of the important parish of Swansea and Canon of Brecon. In 1934 he became Bishop of St. Asaph, and in 1950 was translated to St. David's, the oldest see of Great Britain. He has been Select Preacher at Oxford, Cambridge, St. Andrew's, and other English and Scottish universities. His program in the United States will include visits to universities as well as to parishes. His course of lectures at Berkeley will be on the Celtic Church.

## COLLEGE PROFESSORS TO MEET

★ A mid-west institute in religion for college faculty members will be held June 17th to 22nd at the DeKoven Foundation, Racine, Wisconsin. Series of lectures will be given by Dean William H. Nes of Nashotah House and Mrs. Ursula M. Niebuhr, professor of religion at Barnard College.

The institute is under the auspices of the college work division of the National Council, the Church society for college work, and the college work commissions of the fifth and sixth provinces.

Invitations are extended to members of the faculties of universities, colleges, and normal schools in the area from Ohio to Montana and south to Missouri and Kansas.



# EDITORIALS

## All Time Low

THE degradation of the Christian faith has reached a new low level in a document entitled "Credo of Hope—1951" sent out by the National Association of Manufacturers. The document is so revealing that we present it in full:

"We believe that American business can and must save the world.

"We believe that political, social and economic chaos exists because, while we nominally are a Christian nation, we have forsaken Christian philosophy to such an extent that we are now predominately a materialistic nation.

"We believe that in every chaos there is the seed of rebuilding and that in this present chaos one of the seeds of rebuilding is the fear in the heart of we materialists that we will lose our material gains.

"We believe that political leaders have demonstrated that they are unable to mount an offensive in an ideological war.

"We believe that in a materialist nation economic forces are the potent forces. We believe that the American business associations are the only groups that can and will put the money on the line to resell Christian philosophy to America, and thus smother out communism and other false ideologies. We believe that, except for the federal treasury, the economic power joined by the American business associations is the only force equal to the task of waging and winning a national and international ideological war.

"We believe that any idea, even Christian philosophy, can be sold if backed by a proper sales campaign.

"We believe that the American business organizations are the only agencies that can coordinate and thus make effective all of the movements that are now selling partial or watered-down portions of the Sermon on the Mount.

"We believe that business organizations such

as the National Association of Manufacturers, The Committee for Economic Development, The Advertising Council, the United States Chamber of Commerce and the American Bankers Association, can and must spearhead the effort to wage and win an ideological war.

"We believe that the National Association of Manufacturers, can and should call together the heads of the principal business organizations and organize an Ideological War Council.

"We believe that the Council should call in three outstanding ideological leaders, one Catholic, one Protestant and one Jew and commission them to confer and come forth with a statement of simple truths commonly accepted in a Judeo-Christian civilization. Those truths should be given to a staff of five top men in the advertising industry of America and those top men should be commissioned to prepare them for sale.

"We believe that then these truths should be sold by all of the modern means of advertising, through all modern means of communication, on a mass production scale.

"We believe that such an ideological offensive can be launched immediately, that it can spread rapidly throughout the nation and can then be extended throughout the world.

"We believe that Almighty God will bless the effort."

Such a document tempts one to despair of American culture. No European or Asian criticism of American life could possibly be as damaging as this self-revelation. It puts its trust in some kind of Christian philosophy, but its hope is that "in this present chaos one of the seeds of rebuilding is the fear in the heart of we (sic) materialists that we will lose our material gains." Perhaps the most perfect bit of self-revelation is contained in the phrase: "We believe that the American business organizations are the only agencies that can coordinate and thus make effective all of the movements that are now selling partial and watered-down portions of the Sermon on the Mount." Someone might write a

## NOTES

at democracy is not not only economic, out of the mind. It of opportunity to all possible, in the political domain. It involves the individual to grow and to make the best of his capacities and ability. It involves a certain tolerance of others and even of others' opinions when they differ from yours. It involves a certain contemplative tendency and a certain inquisitive search for truth—and for, let us say, the right thing. That is, it is a dynamic, not a static thing, and as it changes it may be that its domain will become wider and wider. Ultimately, it is a mental approach applied to our political and economic problems.

—JAWAHARLAL NEHRU



doctor's dissertation on the role which the Sermon on the Mount plays as a symbol in the vapid idealism which passes for the Christian faith in many parts of America, and which is now to be neatly packaged and "sold" by salesmen and advertisers. What kind of blindness or perversity prompts this vapid idealism to choose, of all symbols, the Sermon on the Mount, with its exacting moral demands, all of them straining at the limits of human possibilities? What will the "Ideological War Council" do with the words "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt?" And how will they, in their great selling campaign, make use of the words "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction."

—Reinhold Niebuhr  
Christianity and Crisis

## American Mikado

IT is cause for cheers that finally pressure from without has had something to do with silencing or removing from his strategic post that over-age destroyer, General of the Army MacArthur. Our own government has been in a difficult position in regard to the American Mikado because of his tremendous popularity, much of it Hearst inspired. Finally our U. N. satellites, still smarting under the lash of American demands for conformity to our war-making policies, have been able to get MacArthur the retirement he so richly deserves. It is high time his well-known love for words be given full play in an autobiography.

In the meantime we are still reaping the whirlwind of his wordy, inflammatory, and irresponsible pronouncements on not only the Far East but the world. He has been egging us and the U. N. on into what would lead to total war with the Communist bloc. He would have us take to our bosoms all of the Francos, big and little, of the earth. He would put us back twenty years and leave us with a world full of reincarnations of Hitler and Mussolini.

Supposing that our terrifying war-making efficiency and our use of A, H, or Q bombs could bring the Communists down to manageable size then would the next act be a return engagement against our fascist "friends?" The futility of following the MacArthur line is all too apparent. The danger of permitting West Pointers to try their hands at diplomacy has been proved. Those who cannot tell the difference between a dove of peace and a dead pigeon are very few today. Let us have men who understand the rising tide of anti-American feeling, who sympathize with the

yearnings of the awakening Orientals, and who distrust policies rooted in threats of reprisal to represent the peace-loving Americans who have not forgotten that they once were revolutionary.

## The Living Liturgy ---

## Concept of Holy Order

BY

MASSEY H. SHEPHERD JR.

ONE of the most fruitful ideas of the liturgical renaissance of our time is its recovery of the concept of holy order. This is a result of a renewal of emphasis upon the Pauline doctrine of the Church as one Body under one Head who is Christ, a Body composed of many members interdependent one with another. These members, with their diverse spiritual gifts and differences of ministry, have their own specific functions to perform for the benefit and enhancement of the whole. If

one member does not function properly within his own order the whole Body suffers.

These ministries may be variously classified, depending upon whether the perspective required be the government of the Church, or its education, its worship, or its work of charity. The earliest differentiation would seem to be that of apostles, prophets and teachers. But equally ancient are the distinctions of bishops, presbyters (or elders), and deacons. There were also the orders or ministries of healers, exorcists, widows, deaconesses, readers, etc. With respect to the central act of the Church's worship, the orders were threefold. First, there was the celebrant or presiding order. This was normally the bishop, but the presbyters shared the honor of presidency, and in the bishop's absence acted as his deputies. It was their specific charge to receive the offerings of the people and solemnly consecrate them by a prayer of thanksgiving—the Eucharist properly speaking—to be the Body and Blood of the Lord. The deacons, sometimes assisted by a lesser order of sub-deacons, were their assistants. They presented the offerings of the people to the celebrant, assisted in the preparation of the holy table, and also in the administration of the consecrated gifts to the faithful, both those who were present and those who were absent.

The third order was the laity, whose obliga-



tion and privilege were to present and offer, each one for himself, the gifts of bread and wine. This duty and honor were theirs by virtue of their own ordination into the priesthood of all believers, namely, their initiation by Baptism and Confirmation into the royal, high-priestly Body of Christ. Sometimes there were further differentiations within the order of laity; i. e., some of them might be appointed readers for the Scriptural lessons, others assigned to be doorkeepers, to watch the doors lest any illicit intruders steal in to spy upon the sacred mysteries. But no Eucharist could be properly celebrated unless all these orders were assembled together to do, each for the other, their own appointed tasks within the corporate whole. And no bishop or deacon could usurp the layman's right to make his offering, any more than a layman could usurp the bishop's or the deacon's ordained right to perform their specific functions. That irascible Church father Tertullian used to complain, not perhaps without some exaggeration, that in the conventicles of the heretics this discipline of holy order was not observed. For, said he of them, "it comes to pass that today one man is their bishop, tomorrow another; today he is a deacon who tomorrow is a reader; today he is a presbyter who tomorrow is a layman; for even on laymen do they impose the functions of priesthood."

This ancient conception of holy order may seem to be overly rigid; but it did preserve the corporate character of the Eucharist and the sense of obligation resting upon each member of the faithful to take his active share in its observance. In the course of time the Western Church has obscured this very necessary and vital teaching, first by its depreciation of the order of deacons, and secondly by its allowing the offering of the gifts of bread and wine by the laity to drop

out of use. In many parishes the order of celebrant took unto itself every function. It not only consecrates, it also subsumes the duties of the diaconate, and does all the actions of the offertory. In fact the order of deacon has become an anomaly, for his liturgical functions can just as well be performed by a priest, or (in large measure) by a layman-acolyte. And we all know how the laity have been reduced to passive spectators, auditors and receivers. Very often they do not even realize that an acolyte is their representative, bringing their offerings from credence to altar. He seems much more to be the priest's assistant. So great has the confusion of orders become that in recent General Conventions it has been seriously proposed that laymen be allowed to administer the consecrated wine from the chalice. What would Tertullian have said to that!

There are two things we could do to eliminate this confusion and restore, if we like, the concept of holy order. One of them we have treated of frequently in this column, namely, the revival of the offering of the gifts by representatives of the people—the Offertory Procession. The other necessity is a reexamination of our practice with respect to the order of deacons. At present deacons are patient men who wait six months or a year for promotion from their "inferior office." The trouble is that we think they must be professional, full-time clergy. Actually it would make more sense if we took our present canonical arrangements for lay-readers, gave them a modicum of theological instructions, ordained them perpetual deacons, and let them stick to their secular jobs and vocations. Then every congregation would have one or more deacons to assist at the holy Eucharist, and they would once again serve, as they did in the early Church, as true mediaries between the order of priesthood and the order of the laity.

## Almost Everyone, Everywhere, Wants Peace

BY  
WILLIAM CARY

**P**ROBABLY many of us have a feeling, in these days, that we are being pushed into a full-scale world war—which means, to the brink of disaster. Dr. Albert Einstein, among other scientists, has given us a solemn warning:

"The idea of achieving security through national armament," he says, "is, at the present state of military technique, a disastrous illusion

... The armament race between the U. S. A. and the U. S. S. R, originally supposed to be a preventive measure, assumes a hysterical character ... The H-bomb appears on the public horizon as a probably attainable goal. Its accelerated development has been solemnly proclaimed by the President.

"If successful, radioactive poisoning of the



atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibilities. The ghostlike character of this development lies in its apparently compulsory trend. Every step appears as the unavoidable consequence of the preceding one. In the end, there beckons more and more clearly general annihilation."

What has brought the American people to accept such a program of mass murder and mass suicide?

Do we really know what our supposed enemies are doing and thinking?

#### What the Poles Think

**A**FTER the second world war, I spent a year and a half in refugee relief work, mainly in France, spent some time also in England, Czechoslovakia, and Poland. I should like to speak particularly about Poland, because it is a country that is not well known to many Americans, and because it has a common frontier with Russia, and because it suffered so terribly in the war, and because in the summer and fall of 1947 I traveled in many parts of it and talked with a lot of people there.

My particular interest was in visiting hospitals, children's homes, and other welfare and health organizations. But I also went through some Polish factories, went down into a coal mine in Silesia, visited people in their offices and homes. You can get along pretty well there with French and a little German; some of the people speak English; and I generally found someone in any group to act as translator if necessary.

During the war, nearly one person in every five in Poland was killed by the Germans—6,000,000 perished in all. Half the doctors, for instance, half the trained nurses, a large proportion of school and college teachers were killed, in concentration camps or elsewhere. Towns, villages, factories, hospitals were smashed.

The tuberculosis rate when I was there was ten times as high as in the United States. One and a half million Polish children had lost either their father or mother; 440,000 of them had lost both parents.

The Poles know the meaning of war. They want no more of it.

Time and again they spoke to me of two subjects uppermost in their minds: their need for protection against Germany, and—reconstruction. The word "reconstruction" was on everyone's lips, and was continually top news in the press. Their decision to rebuild Warsaw—a city formerly of 1,300,000 inhabitants. 80 per cent of it destroyed by the Germans—was in itself evidence of their faith that another world war need not

come. What people would have the courage and energy to rebuild a city from its ruins if they expected it to be blown to pieces again?

And for protection against Germany, where were the Poles looking for help? To England? Not after Munich, and after the German invasion of Poland in 1939. To the United States? No. To Germany? Certainly not. The first plank in their foreign-relations platform, therefore, to which practically everyone I talked with, of all economic and cultural levels, agreed, was—friendship with Russia.

One might expect this from most of the government leaders. It was less to be expected, however, from Christopher Radziwill, descendant of generations of wealthy and powerful landowners. He had been a member of the senate in pre-war Poland, and after the war was elected to the new national parliament. His large estates had recently been divided up among peasants who had been unable to get any land. He said to me: "I support the government's policy of friendship with Russia, because any other policy would leave us open to aggression from Germany."

Several Poles told me they thought that the propaganda of reactionary leaders in the United States would prove to be more harmful to the people of the United States than to the people of Europe. They said they knew from bitter experience what happens when people become poisoned by war propaganda: the road leads straight to regimentation and to concentration camps.

Since the Poles had been used to thinking of the United States as a land of freedom and a champion of freedom, those I talked with were worried that we were putting ex-Nazis back into positions of power in German industry and government.

#### People Basically Decent

**I**N Poland, and elsewhere both in eastern and western Europe, I rediscovered several truths:

One, that almost all people are basically decent, and respond in a friendly, and even surprisingly outgoing and generous way, if decently treated. Two, that the Poles, together with the French, the Czechs, the English, and others are potentially the friends of the American people. Three, that people who have suffered most from war are the ones who therefore most deeply and earnestly desire peace.

Secretary-General Trygve Lie, upon his return from Europe just a month before the start of the Korean war, reported: "In the minds of

NOTE: Mr. Cary is a former assistant dean of Harvard College, and has taught at Bowdoin and Harvard. He conducted personnel training for the federal government in New England during the war, and after the war did refugee relief work in Europe.



the mothers and in the minds of the veterans was the thought: no more war in this world. I had more sympathy from the ordinary men and women, those who are bearing the burden of carrying on their work every day, those who are building the world, during my five weeks' trip in Europe, than at any time before. Europe wants peace: both those in the eastern European countries and those in the western European countries."

As for Russia, Mr. Harrison Salisbury, New York Times correspondent in Moscow, reported in the Times as follows: "Moscow observers have little doubt that the Soviet Union would welcome some form of discussions with the United States with a view of discovering at least a shred of possibility exists for settling any of the ever-broadening range of problems that divide the two nations . . . A tremendous amount of space and attention in the Soviet press is devoted to the problem of maintaining peace."

### American Hysteria

**B**UT to go back a bit. When I returned to the United States, the headlines—and people's attitudes—hit me in the face. A-bombs, H-bombs, hate-the-Russians, scorn the Chinese; suspect everybody; war is inevitable; "satellites," "puppets"; "How soon will Stalin swallow western Europe," etc. It was terrific—and it has gotten much worse since then. But I couldn't help feeling that much of it must have originated in well-financed headquarters: there was something synthetic about it. And it simply didn't check with what I had experienced among people in Europe during the previous two years.

And so it is today. Here is the President of this nation, as reported in the New York Times in a statement to a meeting of Jewish War Veterans: "The free peoples of the world have given their answer through the United Nations . . . Our country has accepted the role of leadership. To be successful we must increase our economic and our military strength. This will require some sacrifices by everyone. The farmer, the wage-earner and the business man must each be satisfied to work more for the good of all and to take a little less for himself."

Note the implicit self-righteousness in these words from an editorial in the Times on the same date: "The Russians love to draw imaginary lines and turn them into embattled frontiers. They love to create artificial divisions and exploit the trouble they cause. Above all, they love to repeat themselves. The failure of a thrust in one place never deters them from trying it in another."

And here is our Secretary of State, in his peace-through-armaments speech: "The small

group of men who hold the Russian people in an iron grip is not content to entrench the power of its regime. These men seek to expand their control over other peoples. Wherever there is prospect of success, they have reached out for more territory, more people . . . But as the strength and durability of the free nations bite into the consciousness of the Soviet leaders, some modification of their determination to achieve world domination could follow."

The most appalling thing to me is the rapid paralysis of the American mind. The normal and mature mind should recognize that people responsible for statements such as those which I have quoted are out of touch with world realities and world needs.

### Losing Our Friends

**T**HE plain fact is that those in control of American policy use the words "peace" and "democracy," but talk and act war. And the war in Korea is being used as an excuse to stay any protest for decency and sanity. First, we are dragged into a war whose growth and ending no one can foresee. Then we are told, in effect, "We are in it, and must see it through." I say, "We are in it, and must see through it."

The fact is, Americans have a bad case of the jitters, and apparently assume that everyone else in the world must feel the same way. Europeans mistrust American policy, but there is no such general hysteria in Europe as exists here.

We have lost friends all over the world; we are hated and feared. Millions of ordinary Europeans have come to believe that the U. S. government is moving rapidly toward dominating peoples abroad and regimenting the American people at home.

Do they have any reason for this feeling? Look at our headlines and editorials on any day. Look at the growing intimidation of people and the scorning of civil rights. And now we are proposing to rearm western Germany—under Nazi officers!

What has happened to our good neighbor policy? Is it not still true that the way to have a friend is to be one?

I remember how the villages of Korea looked, during a trip there many years ago. The houses were generally huddled together, as if for protection, with their straw-thatched roofs practically touching one another. Last week one of the newspaper correspondents in Korea commented that "the American air force devastated villages as the only means of bringing the enemy into the open." There have been some apologies, too, for having to kill civilians—old men, and women and even children—because the Americans couldn't tell



whether some of them might be North Koreans. Perhaps you read of an American G.I. who was brought to a hospital in Japan as a serious mental case because he couldn't stomach the mopping up of civilians, which, in his case, included the killing of a small Korean girl.

How long are we going to continue bringing civilization to backward peoples by dropping jellied-gasoline bombs on them?

#### Who Gains from All This?

**T**O a few Americans strategically placed, wars—cold or hot—are very profitable. It is not so much that they want war, I think, as that they want the profits and the power which war brings them. We are obliged to pay billions of dollars, in ever higher taxes, to blow to pieces foreign people and their towns, villages, bridges, railroads—all that they have lived by. A large slice of the money paid for this mass murder goes to war profiteers. Then, billions of dollars more are required (and here again are tremendous profits for some people) to reconstruct and rehabilitate what is left. Must this become the economic basis of American prosperity?

When I was in India, China, and Korea, long ago, two things struck me, as they would probably strike most Americans traveling in the Far East. One was the grinding poverty of most of the people. The other was the attitude of the white man. It was clear that, with a few exceptions, the white man was interested, not in the needs and viewpoint of the people, but in doing very handsomely for himself. Consciously or unconsciously he kept the native "in his place." And that was a low place. It was inevitable that some day the peoples of Asia would try to throw off this load of poverty and foreign domination.

Today, colonial empires everywhere are crumbling; this is a vast historical process which, as Prime Minister Nehru of India has pointed out, is only incidentally related to the issue of Communism.

The people of Europe and Asia believe that they are working for a new freedom which has long been denied them. And many of them have come to believe that our government is fighting for the status quo—or rather, for the status quo of 50 years ago.

#### Peace Is Attainable

**I**T has been said that millions of Americans would be thrown out of jobs if peace should suddenly break out. But if they could make and distribute only things to protect and enhance life, not to destroy it, they would remain employed—and would in fact have a higher standard of living; we need houses, schools, hospitals, hydro-electric plants, control of soil erosion and of floods,

reforestation, the use of atomic energy for peaceful purposes.

The American talents for organizing and producing could be put to use in greatly expanded world-wide trade. Countries in Europe and Asia need just about everything from tractors to penicillin. From a hard-headed business point of view, there are tremendous markets in eastern Europe, Russia, and China. Why should Americans let this trade with hundreds of millions of people go, by defaults, to Great Britain and other industrial nations?

There are also, of course, higher reasons for peace. Personally, I favor the Quaker peace proposals, made some time ago; I agree with their stand that a basis of common interest in peace does exist and could be developed.

It seems to me that the only realistic, the only sane, course to follow—as fellow-inhabitants of the only planet available to us—is to build on what we have in common, and not try to destroy each other on account of differences.

The Fellowship of Reconciliation has put the matter squarely: "War, even atomic and biological war, may conceivably be an instrument to serve the purposes of a totalitarian regime, though it is more likely to destroy every nation that uses it. But war, certainly in its modern form, can only poison and destroy democracy. Christians or humanitarians who take up atom bombs belie their own professions, cause a rent in their own souls, and inflict an abysmal spiritual defeat upon themselves."

## The Christian Standard

BY

GEORGE I. HILLER

Rector of Trinity, Miami

**A** STANDARD is absolute, it must be to be a standard. I remember a question of Bishop Woodcock's, "Would you accept an almost fresh egg?"

One may acknowledge a failure, but one may not lower the standard to the level of failure and still have anything worth while at which to aim. Endeavor, and not achievement, is the measure of our faith. "A man's reach should exceed his grasp, or what's a heaven for?"



One of the greatest failures of our society is its willingness to let the norm of accomplishment be the standard for the majority. How often does



the adult offer as an excuse for his conduct, the reasoning of the child, "Well, he does it?"

The failure of others is no excuse for my failure, and the accomplishments of others may spur me on to renewed effort, but not for long unless my ideal is greater. We need the ideal, we need the "counsel of perfection."

If we are to accept as our highest ideal the average of society around us, we can hope for nothing better than mediocrity. Perhaps that is the best I shall attain, but even so, I am not willing to make it my objective. I shall lose trying—it is "goal to go."

If one is to have some such philosophy of life, he needs that which worship brings into life. He needs an idea of God, and he must needs develop that idea and make it live, it must in turn be an experience.

That is what Christianity has to offer, not simply a moral code, not a hope of reward, nor an escape from hell, rather a way of life—Jesus' way. Only that man or woman is a Christian who, despite failure, honestly wants, not his own, but Jesus' way.

## High Fidelity

BY

**PHILIP H. STEINMETZ**

Rector of the Ashfield Parishes

**W**HEN a radio or record player comes near reproducing the original sounds of orchestra or voice, we say that it has "high fidelity."

When a man and a woman each give themselves utterly in love to the other so that the glory of utter trust and faithfulness is revealed, they have achieved "high fidelity"—a reproduction of the original love which is the source of all life.

That such a union is possible has been proven again and again. That in it and only in it can the full glory and beauty of sexual intercourse be found is the testimony of innumerable couples and the official declaration of all Christian Churches. That every marriage does not lead to such union and that some bear no resemblance to it, is one of the sad facts of life in our society.

Obviously we face here, as in many situations, the necessity for showing more clearly to more people the glory of what is possible under God and the opportunity for tempering justice with mercy in judging the ones who fail.

Sadness over what they are missing rather than condemnation of what they have done is our proper attitude. Thanksgiving and wonder at what God makes possible for us when we are faithful and joy that his will has been revealed

to us in this Seventh Commandment is in our hearts as we turn to him daily in prayer. Confidence that even greater things are in store for us in the next life where we are told there is no marriage but we are as the angels is our attitude as we face the future.

## Dying and Living

BY

**W. A. LAWRENCE**

Bishop of Western Massachusetts

**H**AVE you ever thought what a terrible thing it would be if there was no such thing as death? Just think of being sentenced to live on and on in this world for unending years. It is awful even to contemplate.

As a matter of fact, life is made up of a continuous procession of small deaths and new living. Every particle in our body is renewed at least every seven years, so the scientists tell us.

As Christians, we are called to "die daily unto sin and to live unto righteousness." This matter of living is actually a matter of continuous dying. In order to pick up something new, we have to lay down what we already clutch in our hand.

The important thing is that we should do as Jesus tells us, take up our cross daily and follow him. We need to develop the faculty of crossing out the "I", by self-denials (small deaths) every day. We need to be "systematically heroic in little unnecessary things," as William James suggests, in order to be heroic in the face of death itself. We must die daily to sin, if we would live, live abundantly, as Christ would have us. In so far as we are able to do this, we come to see death in the natural course of events, not as something to be dreaded, but to be welcomed as a new opportunity of life.

Because, as Christians, we know that the resurrection follows the cross of Good Friday, the sting of death has been taken away. It is no longer an ending. It is a new beginning.

"Is that a death-bed, where a Christian lies?"

Yes, but not his! 'Tis Death itself that dies!"

## Why So Formal!

BY

**WILLIAM P. BARNDIS**

Rector of St. Matthew's, Lincoln

**F**REQUENTLY people who have only a slight knowledge of the Episcopal Church or who have attended only a few services will say, "But the Episcopal Church is so formal!" They are referring to the fact that our worship follows a definite pattern, and that we do things in a cer-



tain way. Their comment is usually intended as derogatory to the Church as though formality were a bad thing. Assuming that these critics are sincere, and not using their criticism as an excuse for not committing themselves to any active Christian responsibility, perhaps a few explanatory remarks might help such people to understand why the Episcopal Church has the type of worship it does have.

First, some kind of order of form is inescapable when people are doing things together, whether they be marching, or playing a game, or worshipping God publicly. Churches that have a very short and simple service use form in having it. If the service consists of only a hymn, a sermon, and a prayer, these three elements take place not all at once but in some order. One has to be first, another second, and the other last. Furthermore, people who worship have to be in some bodily posture, whether sitting, lying down, or standing on one's head, or in any other position! In the Episcopal Church it is customary to kneel for prayer, stand for praise, and sit for instruction. These postures are suitable for the various acts of worship involved. Changing posture from time to time in the service is more restful than just staying in one position all the time.

Secondly, the services of the Episcopal Church are very democratic in that everybody has a part in them. The clergyman does not do all the praying and talking. There are many places where the congregation has its definite part. Everyone participates, and can thus actively worship instead of just sitting and having religion poured-in so to speak.

Third, the forms followed in the Episcopal Church are really quite simple if one will take just a little time and effort to learn them. A person ought not to expect to learn to roller skate perfectly with just one or two efforts. The services of the church are much simpler than roller skating but they do require a little effort to learn. Surely it is not unreasonable to expect people to put forth a slight effort to learn a simple technique for worship.

Fourth, formality in many areas of life is not a bad thing, nor is it in church. A motorist driving a car is very formal. If he is not, the car won't do what he wants it to do. The gear in one position always means reverse. We are glad we can count on that being the case, else we would never know whether we would back out of the garage, or go through the front of it! A pianist playing a musical composition is very formal, taking care to strike the appropriate note on the piano, and thus do justice to what the composer has written.

The following of a definite time-tested pattern simply helps us to be more efficient in what we are doing. Think of a surgeon performing an operation, or a mechanic fixing a car, or a poet writing a poem. There are certain techniques which are used appropriate to what is being done. They are not hindrances to the task to be done, but rather aids in it. The services of the church follow an order which has been tested out in experience and has proven to be efficient in helping us to worship God.

## Loyalty Oath

BY

GEORGE H. BALL

Chaplain of Denver University

IT seems to me that the requiring of a test oath is not illustrative of the American tradition, but a denial of that tradition. The uniqueness and center of the American political philosophy is that ours is a government which does not coerce the loyalty of its citizens. Any government which compels the loyalty of its citizens is not democratic.

The part of the oath that gives me trouble at the point of religion, is the part which requires that I promise to give my "undivided allegiance" to the government, one country, the United States of America. It is only too apparent that this demand would conflict with the central part of the command of Jesus which I earnestly desire to be my religion: "Thou shalt love thy neighbor as thyself," a command about which Jesus said there is none greater.

In accordance with my religion, I will therefore be loyal to the United States government as long as the United States government is loyal to the needs and personalities of all men everywhere.

No doubt, the oath we are asked to sign refers only to one's political loyalty and does not presume to control one's religious loyalty. But it is at this point that the real difficulty lies, for if one permits his political loyalty to contradict his religious principles, then his religious principles have no real meaning or importance.

I have chosen to stand on this issue at this time because in my opinion we have reached the point in the world's development where we can no longer survive as independent nations, the point where the punishment will be immediate for not expressing in the world's political structure our loyalty to Christ's truth that all men are neighbors.

The author is a Methodist minister and one of the most popular members of the Denver faculty. The statement is from a letter of resignation addressed to the president of the university who had required loyalty oaths from all faculty members.



# Plan Offered to Cover Auto Costs of Clergymen

By ALBERT C. MULLER

★ Interesting facts and figures gathered by Clifford C. Cowin, its secretary, will be considered when the joint commission to study pension plans and clergy salaries holds its next meeting at St. Paul's Church, Cleveland Heights, Ohio. The last meeting preceded the meeting of the House of Bishops at El Paso, Texas, in January.

Other facts and reports of sub-committees such as the one now in consultation with the Church Pension Fund officials will also be considered by the group.

Having studied the Runzheimer plan of automobile standard allowance, Mr. Cowin wrote Bishop Frederick D. Goodwin, of Virginia, the chairman:

"If the figures startled me, possibly they would startle other laymen serving on vestries."

He also said: "You have several times mentioned the subject of automobile expense, and I wonder if this is not a major factor in inflating the apparent salaries (of our clergymen)."

R. E. Runzheimer, of Runzheimer and Company, is quoted from "The Ohio Motorist" of February 1951: "What does it cost to operate a car today?" The subhead reads: "An expert auto cost accountant answers this question in terms of 24 United States 'cost areas,' and in terms of one standard car: the 1950 Chevrolet. His figures will help you to look critically at your own automobile costs."

Mr. Cowin says that the Runzheimer plan is being used by 140

companies in controlling business mileage allowance for approximately 10,000 drivers. "From tables by Mr. Runzheimer designed for salesmen in industry, I have drawn the costs shown below for areas roughly corresponding to those of the provinces of the Church."

He continues: "Costs are computed for a 1950 Chevrolet sedan traded in after 2½ years' service or 45,000 miles, whichever comes first. The depreciation allowance for driving in excess of 18,000 miles per annum should be increased by \$10 per thousand miles, e. g., for 25,000 miles add \$70 depreciation in addition to mileage operation costs. Costs include comprehensive insurance, \$5,000 property damage insurance, \$15-30,000 public liability insurance, state license, driver's license, depreciation."

Mr. Cowin feels that such facts commended to General Convention by the commission might result in a more favorable reception from vestrymen to add to their budgets adequate provision for auto expense exclusive of salaries, rather than a general recommendation to raise salaries. Also there would be avoidance of any apparent conflict with national wage-freeze policies, avoidance of pension premium increases and income tax, but with a greater net income for the personal needs of all clergymen.

This should bring, too, maximum benefits, proportionately, to the clergy in the lowest salary brackets.

Collateral information in the hands of the commission includes federal government figures showing "modest but adequate" minimums of living costs for urban workers with families of four persons, as of last October.

The family budget thus shown ranges from \$3,453 in New Orleans and \$3,507 in Mobile—to \$3,926 in Washington, D. C., and \$3,933 in Milwaukee.

The commission is composed of: Bishop Goodwin of Virginia, chairman; Clifford C. Cowin of Ohio, secretary; Bishop Mallett of Northern Indiana; Bishop Hunter of Wyoming; the Rev. Theodore Bell of California; the Rev. William G. Wright of El Paso, Texas; William H. Dammour of Quincy, Ill.; Ernest W. Greene of Washington; B. Allston Moore of South Carolina; Frank E. Punderson of Western Massachusetts; and Jule M. Hannaford Jr. of Minneapolis.

## ISLAND OF JERSEY SENDS ALTAR

An altar stone which may establish the altar in Trinity, Trenton, N. J., as the oldest in the country is soon to arrive. It is the gift of the Island of Jersey, Channel Isles, which was visited by Bishop Gardner when he attended the Lambeth Conference. The stone dates back to the 11th century or earlier.

## FOUR-WHEELERS IN BRITAIN

★ There are too many four-wheelers in the Church of England, according to the Rev. W. T. Armstrong, vicar at Whaplode. "They come in a pram to be christened, in a taxi to be married, and in a hearse to be buried." He thinks the same conditions prevail in churches throughout the world.

## WOMAN CONFIRMED AT NINETY

★ Mrs. Effie Gray, resident of Amarillo, Texas, was confirmed at the age of ninety by Bishop Quarterman of North Texas.

Cost Basis		Annual Costs		
		5,000 miles	10,000 miles	18,000 miles
Province I	\$489 plus 2.9c per mile	\$634	\$779	\$1,012
Province II	\$516 plus 2.7c per mile	\$651	\$786	\$ 984
Province III	\$458 plus 3.0c per mile	\$608	\$758	\$ 998
Province IV	\$453 plus 3.2c per mile	\$613	\$773	\$1,029
Province V	\$471 plus 3.0c per mile	\$621	\$771	\$1,011
Province VI	\$464 plus 3.6c per mile	\$644	\$824	\$1,114
Province VII	\$465 plus 3.2c per mile	\$625	\$785	\$1,041
Province VIII	\$498 plus 3.4c per mile	\$668	\$838	\$1,110



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**The New Testament.** By Walter Russell Bowie. The Bible Story for Boys and Girls. Abingdon-Cokesbury. \$2.50.

One expects much from any book by Dr. Bowie, and in this latest work of his we are not disappointed. In it he has retold the stories of the New Testament in a dignified way, yet in language that will be understood and loved by children. The treatment of the material is faithful to modern Biblical scholarship. Children who become acquainted with their Bible through this book will not have to unlearn anything as they continue their studies. The selection of material is excellent. While most of the book is drawn from the Gospels and from Acts, there is an admirable chapter on the Revelation of St. John. All of this is done with the characteristic Bowie touch which brings the Bible to life and makes it interesting to his readers.—Robert Hill.

**The Christian in Philosophy.** By J. V. Langmead Casserley. Scribner. \$2.75.

This is an extraordinarily interesting and discriminating study of the general question of the relation of theology and philosophy. Dr. Casserley, who teaches in England, has given a careful historical analysis of the relation of the two disciplines, and in a second section has stated his own constructive position. The Christian must use philosophical idiom and must seek to express the faith in terms appropriate to the philosophical milieu of a given time and place; but he must never forget that Christian faith is not itself a philosophy and that any expression of it in philosophical terms is in danger of perverting the major emphases of the faith. Especially worthwhile are his remarks on Christianity and the philosophy of history.—W. Norman Pittenger.

**St. Paul's Gospel.** By Ronald Knox. Sheed & Ward. \$1.75.

This short book contains the six sermons preached by Monsignor Knox in Westminster Cathedral on the Sunday evenings in Lent, 1950. It is an admirable discussion of the Pauline theology in so short a compass. As might be expected, Knox writes with a Roman accent, but it is this feature of the book which, combined with the author's lucid style and undoubted scholarship, provide it with a peculiar interest to readers not of that communion. And Knox is not wooden in his adherence to the canons of criticism held by his Church—for ex-

ample, he practically dismisses Acts and Hebrews as sources for his study of Paulinism, and uses the Pastorals but rarely.—Robert Hill.

**A Theological Word Book of the Bible.**

Edited by Alan Richardson. Macmillan. \$3.50.

This long expected volume is one which is simply indispensable and should be in every clerical library, every church school library, and in every public library. A very competent staff of contributors have produced a book which is thoroughly up to date critically, and at the same time brings out the religious and theological meaning of the great words in scripture.

**The Imitation of Christ.** By Thomas A. Kempis. Morehouse-Gorham. \$2.25.

This is a reprint of the famous rendering of the Imitation of Canon Liddon, first published in 1889. For years I have wished that this translation were available, and I have repeatedly recommended it to my students. Its chief feature is this: the translation is set forth in rhythmic sentences, according to the original intention of the author. In fact, the original title was "Musica Ecclesiastica." This translation brings out the biblical style of the book better than any other.

**The Philosophy of Religion.** By William S. Morgan. Philosophical Library. \$6.00.

Neither the dust jacket nor the preface tell us anything about the author of this book, except that he holds the degrees of Ph.D. and S.T.D. The kindest thing that can be said about the volume is that it reads, from beginning to end, like an examination paper written by a conscientious but unimaginative doctoral candidate who knows something about Plato and Aristotle, a great deal about philosophy from Descartes to 1900, a bit about Christianity and "comparative religion," and nothing else. The aim of the treatise is to show that reality is a unity because human consciousness can unify scientific knowledge, ethics, aesthetics and religious experience, and human nature is the clue to the nature of God. This is not, in itself, an unworthy aim; and the chapters in which the author pursues it contain careful, though utterly wooden, discussions of Descartes, Spinoza, Kant, T. H. Green, Hobbes, and many others. But the reader should be warned in advance that the book

pays no attention to issues which have arisen in the philosophy of religion later than Royce, Howison, Balfour, and Pringle-Pattison. In other words, it would have been pretty much out of date thirty years ago.—David E. Roberts.

**Our Jerusalem: An American Family in the Holy City, 1881-1949.** By Bertha Spafford Vester. Doubleday. \$4.00.

There can be but few American visitors to Jerusalem who have not directly or indirectly had contact with the "American Colony," and many will have enjoyed there the gracious hospitality of the authoress of *Our Jerusalem*.

Bertha Vesta was only three years old when she and a baby sister accompanied their parents to settle in Palestine, and there she continued to live for sixty-five years. Those years saw the country involved in two major wars, several local revolutions, the growth of Zionism, and the upheaval of drastic social changes. Through all this the authoress has been an active leader in relief and welfare work—without regard to political or religious issues, and her book gives the story of Jerusalem through those years as seen through the eyes of one whose life was lived to fulfill the dream of her parents when they founded the American Colony seventy years ago.—Elsie Jeffery.

## BOOKS RECEIVED—

*Little Book of Contemplation.* Edited and Revised into Modern English by Joseph Wittkofski. Morehouse-Gorham. \$1.25.

*Strengthening the Spiritual Life.* By Nels F. S. Ferre. Harper. \$1.00.

*The Epistle of Paul the Apostle to the Galatians.* By John A. Allan. (Torch Bible Series). Macmillan. \$1.50.

*Science and the Unseen World.* By Arthur Stanley Eddington. Macmillan. \$.75.

*Religious Perspectives of College Teachings in Philosophy.* By Theodore M. Greene; *In History*, By E. Harris Harbison; *In The Classics*, By Alfred R. Bellinger. Hazen Foundation.

*The Way to Security.* By Henry C. Link. Doubleday. \$2.50.

*From the Life of a Researcher.* By William Weber Coblentz. Philosophical Library. \$4.75.

*These Harvest Years.* Edited by Janet Baird. Doubleday. \$3.49.

*The Future is Now.* By Homer W. Carpenter. Bethany Press. \$2.50.

*Fellowship Evangelism Through Church Groups.* By Harry C. Munro. Bethany Press. \$2.00.

*Lily of the Marshes.* By Alfred MacConastair C. P. Macmillan. \$2.75.

*With Singleness of Heart.* By Gerald Kennedy. Harper. \$2.00.

*God Makes the Difference.* By Edwin McNeill Poteat. Harper. \$3.00.



## NEWS OF OTHER CHURCHES

### INTERFAITH VISITATION IN MICHIGAN

A unique interfaith visitation program was launched at Saginaw, Mich., when a Protestant minister called on a new Jewish family that had just moved to the city. The family is that of Mr. and Mrs. Milton Schneiderman and the minister, the Rev. Howard Spaan, Christian Reformed, who made the call because the family lives in his zone. He then contacted the rabbi who promptly got in touch with the family. A member of the sisterhood of the temple also called to invite Mrs. Schneiderman to join.

"It certainly makes you feel much more at home in a strange city," said Mr. Schneiderman. "It is wonderful that the church leaders have joined in such an interfaith program."

Under the plan, sponsored by the ministerial association, the city is divided into eleven zones, with a pastor in each responsible for calling on new families to help them get in touch with the church of their choice. Churches of 20 denominations and two synagogues are participating in the program, believed to be the first of its kind in the country.

### ADVENTISTS INCREASE WELFARE SERVICES

Seventh-day Adventists rendered \$5,777,000 worth of welfare services in the United States during 1950, it was reported by Theodore L. Oswald, welfare director of the denomination. This was an increase of nearly \$2,000,000 over 1949.

The number of church welfare centers maintained by Adventists in this country increased from 1,708 to 1,756, and they served 1,049,839 needy persons during the year. Services included medical care, distribution of food and clothing, and shelter in case of emergencies.

Members of the denomination gave nearly 3,000,000 hours of volunteer help to the welfare program, the report added.

### ALCOHOL-BROKEN HOMES TAKE TIME OF CLERGY

Clergymen are spending an increasing amount of time in efforts to rehabilitate alcohol-broken homes, it was agreed by pastors of the Evangelical Lutheran Church at a meeting in Minneapolis.

The pastors, representing 350 congregations in the southern part of the state, passed a resolution urging the "enlargement of dry territory" in Minnesota.

"The use of beverage alcohol continues to be a deteriorating influence

in every avenue of life," the ministers declared, and suggested that educational programs be undertaken in congregations "to bring the Christian solution to the individual member."

The resolution also urged church members to "become more articulate at the polls" and to support legislation which would control the liquor traffic.

### METHODISTS ASK TERMINAL DATE ON UMT

Methodist leaders from Minnesota, North Dakota and South Dakota have asked for a definite terminal date on the universal military training bill now before Congress.

In an area cabinet meeting, 13 district superintendents joined Bishop Ralph S. Cushman, St. Paul, in sending telegrams to area congressmen recommending that "such a fundamental change in proven American

policy should be reviewed by Congress periodically."

"The universal military training aspect of the bill during peacetime is a threat to our American democratic principles," Bishop Cushman said. "This type of peacetime conscription is the thing we detested in Nazi Germany, Fascist Italy and Communist Russia."

Methodists in the three states were asked to telegraph their congressmen about the bill.

Plans for a united evangelistic advance also were made at the meeting. The evangelism meetings are scheduled to be held in all 600 Methodist churches in the three states during October and November. A house-to-house visitation program will be part of the campaign.

### THE WORK OF A BISHOP

By W. APPLETON LAWRENCE

Bishop of Western Massachusetts

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## NEWS OF CHURCHES OVERSEAS

### NIEMOELLER PROMISES TO STAY OUT OF POLITICS

Pastor Martin Niemoeller said at Hamburg that from now on he will keep out of politics. He made the announcement at the annual meeting of the synod of the Evangelical Church in Germany after heated debate over his recent utterances on German rearmament and other political issues. The question of Niemoeller's political activities was raised by Bishop Otto Dibelius of Berlin, chairman of the Council. He told the synod that "there is a certain limit as to the Church's participation in political discussions." He informed the assembly of 120 Protestant clerical and lay leaders: "I have no intentions henceforth of continuing on the political platform."

He stressed, however, that he had never wanted to interfere in politics, but "just followed my Christian conscience and acted accordingly."

Pastor Niemoeller rejected the charge that his recent open letter to Chancellor Kurt Adenauer of the West German government opposing German remilitarization was intended to start political action aimed at overthrowing the West German regime. Asserting that his letter was only a Christian cry of distress, he said its purpose was to prevent the German people from becoming entangled in a matter which it could not properly judge.

Since his cry had been "heard and understood" by the German people, Pastor Niemoeller said, there was no longer any need for him to "move on political ice."

During the debate over Pastor Niemoeller's activities, the synod, unanimously agreed that the Church has a duty to advocate peace, "but a peace in the terms of heaven's message and not as a message from Washington or Moscow."

### PRIESTS ASKED TO SUPPORT PEACE CAMPAIGN

A resolution urging all priests to support a national peace campaign launched in Hungary on April 8 was adopted at a meeting sponsored by the national peace committee of Roman Catholic priests. The group is made up of priests who have pledged loyalty to the Budapest regime.

Purpose of the campaign, it was announced, will be to obtain signatures for the peace resolution adopted by the World Council for Peace at a meeting in the Soviet sector of Berlin last February.

The priests' resolution declared that "in the best interest of our people, the Church and ourselves, we have but

one task: an open and conscientious support of peace."

The meeting was presided over by Canon Miklos Beresztoczy of the Esztergom archdiocese. Speakers included Father Richard Horvath, a Cistercian monk, and Father Istvan Balogh, a suspended priest.

Read at the meeting were reports from provincial delegates who declared that the great majority of the Catholic clergy in Hungary "now follow the road of reality, and have become convinced supporters of the movement which seeks to preserve the peace of the world."

### OBJECT TO RECOGNITION OF METHODISTS

Soviet occupation officials objected in Vienna to a new Austrian law giving legal recognition to the Methodist Church in the country. The issue came up at a meeting of the executive committee of the four-power allied control council which passes on all enactments of the Austrian parliament.

American, British and French members maintained that recognition of the Methodist Church was in line with the principle of religious freedom. Soviet officials objected, however, that the new measure was an attempt to "force the predominantly Catholic Austrian people into the Methodist faith."

On being overruled, the Soviet officials announced they would take "formal notice" of the committee's majority decision in favor of the new measure, which will become effective after 31 days.

### ITALIAN DEPUTY CONVICTED FOR INSULTING POPE

Laura Diaz, 31-year-old Communist member of the Italian Chamber of Deputies, was given a suspended sentence of eight months in jail by a court in Chieti for insulting Pope Pius XII. It is a penal offense in Italy to insult, or show open disrespect to, the Pope.

The woman deputy was convicted of having denounced the pontiff at an open-air meeting at Ortuna-a-Mare, a

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few miles from Chieti, in June, 1948. She assailed Pope Pius for not having intervened to prevent the second world war or the conflicts in Greece and Palestine.

### ANGLICANS & LUTHERANS PROMOTE TIES

Formation of a special committee to promote closer relations between the Church of England and the Scandinavian Lutheran Churches was announced at Oslo. The committee was formed at a conference attended by representatives of the Anglican Church and the Lutheran Churches of Denmark, Norway, and Iceland. Five of the 12 delegates belonged to the Anglican Church, three each to the Norwegian and Danish Churches, and one to the Finnish Church.

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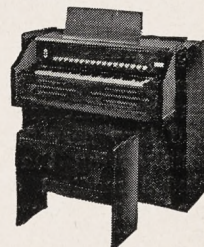
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# THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

**JESUS WAS A RADICAL:**—Words frequently, have an emotional meaning. In this day of tension many of the words we use are charged with emotional meanings and arouse in untrained minds suspicions of hate and distrust. James Myers for many years industrial secretary of the Federal Council of Churches and now serving as membership secretary of the National Child Labor Committee, defines without emotionalism what a radical really is. Mr. Myers was writing in "The Presbyterian Tribune."

A radical may be described as a person who has a vision of an ideal society and is determined to work toward its realization against all odds.

A radical—literally one who goes to the roots of things—is a person who does not hesitate to criticize and oppose the most accepted and sacred institutions of his day including the church, the current economic system and the government at those points where these institutions do not conform to the principles of a righteous social order.

A radical holds to his ideals in spite of public opposition, condemnation by

church and state and the misunderstanding, disapproval of desertion of his family, friends and followers.

It is obvious that a radical may find himself enrolled under different names, aligned with different forces and parties and in opposition to different institutions and systems according to the age and civilization in which he lives. Yet the basic principles of radicalism—vision of the ideal and opposition to the unethical aspects of the established order, whatever it may be—remain the same.

## OF COURSE IT WILL HURT:

Gardner Day, rector of Christ Church, Cambridge, Mass., has some suggestions as to how the church and individual Christians should meet the challenge of Communism. Originally it was a sermon preached in his parish and "The Churchman" reprinted it.

Mr. Day makes four points. Communism is a religion in the broad sense of the word and it is an axiom of history that a religion cannot be eradicated by force; Communism itself is a judgment of God on the

Church in that the spread of Communism is due to the fact that the Church has failed to practice what it preaches: that Communists are children of God, and Christians must remind themselves that the shepherd left the ninety-nine sheep to find and succor the one that was lost.

Mr. Day's suggestions are clear and challenging: The only effective answer to Communism is not in calling it derogatory names or in preaching against it from pulpit or platform, nor in the use of military power, but in the more effective application of our Christian ideals.

This means striving harder than we have ever done before as Christians and as a church to make Christian brotherhood a reality, not in theory, but in our social and economic life. Yes, that will hurt. It will mean sacrifice. But we must continually remind ourselves that as Christians we give our allegiance to a religion at the center of which is the cross—the symbol of sacrifice—and this is diametrically opposed to the great symbol of our age, the dollar sign.

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## PEOPLE

### CLERGY CHANGES:

PERRY G. M. AUSTIN has resigned as rector of St. Luke's, Long Beach, Cal., which he has served for 28 years, effective June 30.

RICHARD P. McCLINTOCK, rector of the Messiah, West Newton, Mass., becomes rector of Trinity, Watertown, N. Y., May 3.

CLARENCE R. HADEN JR., formerly rector of St. Philip's, Durham, N. C., has been appointed executive director of the committee on laymen's work of the National Council, effective May 1.

MELVILLE HARCOURT, rector of St. Ann's, Brooklyn, was installed as bishop's vicar on April 8, the church having been made the diocesan church. The title will automatically pass to all future rectors of the parish.

DANIEL H. FOX, formerly rector of St. Paul's, White River Junction, Vt., is now a curate at All Saints, St. Thomas, Virgin Islands.

JOHN C. R. PETERSON, formerly assistant at the Good Shepherd, Rosemont, Pa., is now rector of Zion Church, Hudson Falls, N. Y.

H. KILWORTH MAYBURY, formerly curate at the Church of St. Mary the Virgin, New York City, is now vicar of St. Barnabas, Troy, N. Y.

JOHN T. KNIGHT, formerly rector of St. Mark's, Waterville, Me., is now on duty with the U. S. air force.

NEIL I. GRAY, vicar of St. James, Lake City, Fla., will report at Fort Benning, Ga., May 9 as a chaplain.

### DEATHS:

BENJAMIN J. DARNEILLE, 81, retired clergyman of Los Angeles, formerly assistant rector of St. John's, died recently. Most of his ministry was in the diocese of Los Angeles where he was particularly active in social welfare work.

SIDNEY W. CREASEY, 75, died April 3 in Gainesville, Fla. He served in South Dakota, Penn., Mass., Oregon, Eastern Oregon and Idaho before retiring in 1945.

WILLIAM AULT, 80, retired dean of St. Andrew's Cathedral, Honolulu, died March 24. He had lived in Hawaii for 54 years where he served several missions before going to the cathedral as canon in 1910 and dean in 1928.

### ORDINATIONS:

WILLIAM F. LICHT was ordained priest by Bishop Bloy on March 9 at St. Paul's, San Diego, Cal. He has been vicar of St. Elizabeth's, Linda Vista since last June.

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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.

WILLIAM H. BORCHERT

Layman of Moorhead, Minn.

Allow me to express my appreciation of the article "The Pilgrimage to Washington to Urge World Peace" by Kenneth R. Forbes, appearing in The Witness of March 29, 1951.

The whole article is good and to the point and expresses the truth of the situation as it exists today.

I was especially interested in one paragraph which reads: "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."

Our press and the powers that be would have us believe otherwise.

Can we force our way of life upon the rest of the world by destruction with bullets and bombs? More and more people are beginning to think that we cannot. Will our nation wake up to the fact before it is too late?

CHAD WALSH

Prof. at Beloit College

I have just read Mr. James F. Lincoln's letter in the April 5 Witness. In this letter I learned for the first time that the American forces in Korea (and presumably the Turks, British, and other U.N. troops) are invaders and aggressors.

Now there can be very legitimate differences of opinion about America's Korean policy. I am not arguing now whether our intervention was wise or not. But at least, let's get the facts straight. The basic fact is that when tanks began pouring across the 38th parallel in June of last year, they were headed in a southerly direction. And they were manned by North Koreans. The South Koreans, Americans, and other UN forces did not start shooting until the North Koreans had invaded South Korea.

Faith, hope, and charity are the three theological virtues. But it seems to me that a Christian is also obliged to look at brute force and acknowledge them for what they are. If America is guilty of aggression in Korea, then the policeman who re-

sponds to a burglar alarm is guilty of "breaking and entering."

PHILIP STEINMETZ

Minister of the Ashfield Parishes

I can't let the March 22nd issue of The Witness pass without expressing my admiration for its contents. The article "Soliloquy on Calvary" stands out. I used it with our high school group on Good Friday and in both churches on Easter, though I didn't read the whole of it every time. Many people have spoken about it. It certainly brings the gospel into this world in understandable terms.

The whole issue was outstanding. Roscoe Foust's article on peacemakers is an excellent presentation of the Christian message on war in a form which I should think would stir people without raising their prejudices and antagonisms.

Often I offer a shaft of thanks to God for some item in The Witness, but seldom is there an issue which seems so entirely full of just the right material for the moment.

I do wish more people would subscribe to and read it. I've been doing some talking about it, but people are almost immune to magazines except those with sex appeal or crime. I hope that I may get one or two new readers as a result of the bundle this Lent. In any case, each copy of each issue has been read.

ALICE M. NORTH

Churchwoman of Castine, Maine

It seems that some of the clergy are confused by the word "convalescent" home which the Rev. John Kolb used in his story (Witness, March 15). Many have asked, "How sick do I have to be to go to Castine?" Would you mind stating that clergy are welcome here who are merely tired and in need of rest and relaxation, as well as those who have been ill. I would appreciate this important correction very much.

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