

THE Witness

10¢ A COPY

April 26, 1951



THE CHICKEN & THE CROSS

A View of Town-Country Institute, Roanridge
(Editorial on Page Six)

The Masculine Ingredient in the Church

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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4:30 Vesper Service—Music

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

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

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Thursdays and Holy Days: Holy Com-
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11 a. m., Morning Service and Sermon.
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Thursdays and Saints' Days at 10:30 a. m.
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Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12
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a. m., Morning Prayer—1st Sunday, Holy
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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

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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
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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

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Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

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Weekday: Thurs. 10. Other services as
announced.

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11 a. m., Church School; 11 a. m., Morning
Prayer and Sermon; 6 p. m., Young Peo-
ple's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

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Sunday: 8:00, 9:25, 11 a. m.—High School,
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"The Nation's Church"

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Rev. E. A. de Bordenave, Rector

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Sunday Services: 9:30 and 11:00.

This church is open daily.

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TRINITY CHURCH

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Sunday: 8 H.C.; 11 M.P.

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STORY OF THE WEEK

Rector Queries Parishioners On Religious Beliefs

*The Answers Range from Strict Orthodoxy
To Various Kinds of Heresy*

★ The Rev. W. Leigh Ribble thinks that the average clergyman has little idea of what his church members really believe. He decided that the best way to find out was to ask, so he sent questionnaires to the 550 communicants of Grace and Holy Trinity Episcopal Church, Richmond, Va. Following each question were multiple answers from which the communicant was asked to choose the one which best expressed his own view. The answers ranged all the way from strict orthodoxy to atheism.

About 150 of the questionnaires have come back. Mr. Ribble is not yet ready to make any of the findings public, though he does say "a few" indicated that the persons who filled them in are atheists. He does not think this is a condition peculiar to the Episcopal church, but that it is "fairly typical of Protestantism." He feels that the Church has been neglecting doctrine while putting great emphasis on "teaching people how to be good church members."

The query as to the belief in Christ's divinity was phrased like this: "I believe that Jesus Christ (a) was a noble man only, a great prophet or teacher to be respected but not worshipped; (b) was a great leader but he did the world more harm than good; (c) is divine, is truly God and was truly human, lives today and helps me through my faith in him; (d) never lived at all but is a symbol of good like

Santa Claus or the Goddess of Liberty."

This was the question on God: "I believe (a) that God is personal. He rules the universe and controls our lives; he is interested in us and can be reached through prayer and worship; (b) that God is force and power; he directs the universe by natural laws, he is not interested in us personally; (c) that because of ignorance I neither believe nor disbelieve in God; (d) that there is no God; belief in a God is a primitive superstition which we have outgrown; we are on our own and must make the best of it."

The communicants also were asked how many times during the year they have attended church services and how many times they have taken communion; if regular family prayers are held in their homes and if grace is said regularly at meal-times.

The final question, which required a "true" or "false" answer, asked whether the communicant believes Christianity is the only true religion or if other religions are "as good as ours," whether he believes social planning, science and inventions are making the world better all the time; and if he thinks he can be morally perfect if he tries hard enough.

Mr. Ribble said he had never heard of any other clergyman sending out a questionnaire like this. The communicants can sign or not sign the question-

naire, as they wish. Of those returned so far, about one-third are signed, according to Mr. Ribble.

CONFERENCE TO DISCUSS POINT FOUR PROGRAMS

★ Bishop Scarlett of Missouri was the chairman of a meeting of Church leaders and state department officials, held at Buck Hill Falls, Pa., April 24-26, to discuss relief programs. Other issues considered were moral and spiritual basis of technical assistance; the effect of government-sponsored programs on missions; the relation of U. S. and UN programs; release of missionary personnel for government service; type of support churches can give to legislative measures connected with the point four program.

Speakers included Nelson Rockefeller, chairman of the international development advisory board to the President; Prof. John C. Bennett of Union Seminary; Arthur Fletcher, information specialist of the UN technical assistance administration; Samuel P. Hayes Jr., state department official.

BISHOP ANGUS DUN BACKS TRUMAN

★ Bishop Angus Dun of Washington was one of the first Church leaders to come out publicly in support of President Truman's ouster of General MacArthur. "The principle of the subordination of military policy to civilian-control political policy is clearly at stake," he said. "I approve entirely of the President's declared policy to do everything possible to restrict the present conflict in Korea. I am opposed to any further commitment to the discredited regime of General Chiang Kai-shek."

EPISCOPAL CHURCH NEWS

ONE-SUNDAY APPEAL IN LOS ANGELES

★ Los Angeles is to have a one-Sunday appeal for its missionary expansion program on Whitsunday, May 13. A film-strip, illustrating the need and purpose of the drive, is now being shown in parishes and missions. The program is going forward, supported by \$175,000 loaned by the National Council, which is to be paid back in yearly installments within ten years.

STUDENT WORK AT DELAWARE

★ The Rev. Theodore L. Ludlow, rector of St. Thomas, Newark, Del., and chaplain to Episcopal students at the University of Delaware, states that the recent ruling of university authorities (Witness, April 5), does not greatly affect the work of churches. Vespers, sponsored by the interfaith council, continues as formerly; all religious groups continue to use facilities of the university for dinners and meetings; the Canterbury Club, hav-

ing the free use of the plant of St. Thomas Church, is in no way affected by the recent ruling. He reports further that the college authorities have assured them that college rooms will be assigned delegates who attend the inter-campus conference to be held in May.

GEORGIA HOLDS CONVENTION

★ St. Paul's, Albany, which celebrated its 100th anniversary on April 21, was host to the convention of Georgia, meeting April 2-3. Special speakers were the Rev. A. Ronald Merris of Macon; Mrs. John Marson, Greenville, Miss., who is president of the Auxiliary of the province; Mrs. A. D. Kellog of Dover, Del.

BISHOP LOUITT IN BOSTON

★ Bishop Louttit of South Florida is to address the convention of Massachusetts, meeting at Trinity, Boston, May 1-2, when he will give an up-to-the-

minute story on Episcopal chaplains serving with the armed forces. Bishop Nash and Bishop Heron are to give their addresses at the service the evening of the 1st.

OLD VESTRY ACT MODERNIZED

★ The 153 year old vestry act of Maryland has been changed by eliminating much obsolete material and to bring the powers of vestries in the diocese more in line with those of other dioceses. The new law will affect only parishes holding charters under the vestry act and will alter none of their contracts made prior to June 1 when the new law becomes effective. One of the significant changes is that it makes it possible for women to serve on the vestries of these parishes.

The new law also eliminates the so-called "hiring and firing" clause which for more than a century and a half has empowered vestries to employ or dismiss clergymen at will. The new act brings Maryland in line with the general Church canon whereby a vestry has "full power and authority to call . . . a priest to be the rector of said church, which relation shall continue until dissolved by mutual consent or by the arbitration and decision of the ecclesiastical authority of the diocese."

This change, called for by the Maryland diocesan convention of 1951, made the proposed bill at least temporarily unacceptable to the dioceses of Easton and Washington, and unpopular with some of the vestrymen of parishes in the diocese of Maryland. Originally prepared by the diocese of Maryland's permanent committee on the vestry act after consultation with qualified authorities of the dioceses of Easton and Washington, the bill was designed to affect all of the dioceses in Maryland, but Con-



MRS. PHILIP F. McNAIRY, wife of the Dean of St. Paul's Cathedral, Buffalo, with their children, Philip, Patsy and Judy

vention's request for elimination of Maryland vestries' unique and traditional right to employ and dismiss clergymen led the leaders of the other dioceses to feel that this was a matter their conventions ought also to decide. The change subjected legislators to pressure to kill or table the bill until Easton, Washington, and Maryland might agree on an amendment to the act of 1798.

Problems created by opposition generated chiefly by this provision led Bishop Powell to call two special meetings of the executive council (which is the diocesan convention in recess) to consider the question, and also prompted him to invite members of the standing committee of the diocese, as well as members of the permanent committee on the vestry act, and others, to sit in and give their advice. In both instances, the executive council gave as its decision that the convention of 1951, which called for vestry act amendment in the form later introduced into the General Assembly, constituted a mandate to get the bill through the 1951 session of the legislature, if possible, but that it was the executive council's opinion that application of the bill should be limited to parishes in the diocese of Maryland, if the dioceses of Easton and Washington indicated that they wished to be excluded from its provisions.

SOCIAL WORKERS TO MEET

★ The department of social relations of the National Council will have a one day conference on May 17 in connection with the meeting of the national conference of social work to meet in Atlantic City. Bishop Gardner of New Jersey will celebrate at a corporate communion, followed by a breakfast, and there will be a dinner in the evening at which the speaker will be the Rev. Colin Cuttall, industrial mission of the diocese of Southwark, London.

CHURCH CONTINUES UNIQUE CUSTOM

★ One Sunday each month, a loaf of bread is placed on the table in the entrance to St. John's Church, Portsmouth, N. H. That loaf of bread keeps alive the spirit, if not the letter, of a legacy left nearly two centuries ago to the poor of the parish. In 1779, Theodore Atkinson, one of New Hampshire's most prominent 18th century citizens, died leaving \$1,000 to what was then Queen's Chapel. He stipulated that the income from the \$1,000 should be spent for \$1 worth of bread—the bread to be distributed among the poor of the parish each Sunday.

For more than 100 years, the weekly dole of bread was made. But in later years, the vestrymen took the matter to the courts and asked for a more practical outlet for Theodore Atkinson's charity. The court approved the request to transfer the money to the general funds of the church. But still, one Sunday each month, the sexton places bread on the table and his successor will continue the practice.

PROVINCIAL SYNOD ANNOUNCED

★ Bishop Penick of North Carolina, president of the fourth province, has announced that the synod this year will meet October 23-24 at the Advent, Birmingham, Alabama.

BISHOP HENRY ADDRESSES LAYMEN'S LEAGUE

★ Bishop Henry of Western North Carolina is to be the speaker at the annual meeting of the Laymen's League of the diocese of Southwestern Virginia, to be held April 28 at St. John's, Roanoke.

YOUTH CONVENTION TO BE HELD

★ The Rev. Robert R. Brown, rector of St. Paul's, Richmond, Va., will be the headliner at the convention of youth of the diocese of South Carolina, to be

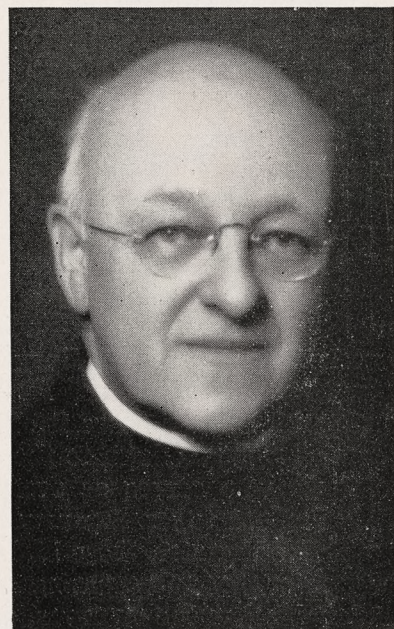
held at Christ Church, Mount Pleasant, April 27-29. Another speaker will be Fred Sosnowski, a college senior and a communicant of St. John's Island. Bishop Carruthers will address the delegates on Sunday.

FACULTY MEMBERS HEAR WEDEL

★ Episcopalians who are faculty members of colleges in the diocese of Southwestern Virginia are to hold a conference April 28-29, at Christ Church, Blacksburg. The leader will be the Rev. Theodore O. Wedel of the College of Preachers, Washington.

RADIO & TELEVISION WORKSHOPS

★ Persons interested in religion and television are invited to attend workshops sponsored by the radio department of the National Council of Churches. Places and dates: San Anselmo, Cal., June 3-8; Portland, Ore., July 23-28; Wooster, O., July 29-Aug. 3; Indianapolis, Aug. 26-31; some city in Iowa, Oct. 21-26; Syracuse, N. Y., Nov. 11-16. One will also be held in a Texas city later in November.



CHESTER B. EMERSON has resigned as Dean of Trinity Cathedral, Cleveland, which he has served since 1933

EDITORIALS

The Chicken and the Cross

IN many respects, the chicken, for rural people, is the basic commodity. Some farmers raise corn; some raise wheat; some raise sheep, while others raise cattle—and some raise little but scrub weeds and loose top-soil which will wash away with the spring floods.

But, regardless of the primary crop, seldom is there a rural home without a chicken-wire enclosure penning in a community of fowl. From this portion of the farm comes such basic food as eggs and golden-brown, fried chicken. Without this bird, the diet of the farmer would be less adequate and healthful than it is.

The chicken seems to be the most ignorant and exasperating of God's creatures. To take the time, like Thoreau, to watch chickens follow their daily routine of life, is to behold a pattern of confusion, selfishness, bullying, purposelessness and self-exaltation.

Hen Addie finds a succulent grub and, squawking unmercifully, runs hither-and-yon, with all the rest in full pursuit, until she manages to swallow it. Hen Biddie lays an egg and, automatically, clucks her individual prowess and greatness to the world. Hens Carrie and Diddie jostle and push each other in order to get to the dish of feed.

Analysis has shown, also, that hens are involved in a social hierarchy based on the individual's ability to peck its neighbors. Addie pecks Biddie but the latter does not retaliate. Instead Biddie pecks Carrie while Carrie takes it out on Diddie. This is carried right on down to the poor little runt of the flock, who serves as everybody's scapegoat and is inclined to develop neurotic tendencies.

To sit and watch these birds can be amusing. It can, also, be embarrassing since one tends to wonder whether the observer, or the observed, is really behind the wire cage. The hens are acting out their God-given nature and, despite selfishness, bullying, et al, are healthy.

When man does the same things, however, he

is expressing the sick, unredeemed side of his nature. It is a real side of himself. It is a natural side of himself. But it is not the real self, as witnessed to by the Incarnate Lord. It is a side which needs help; a side which needs to be lifted up onto a new level of existence.

Historic Christianity says that this process of lifting-up is redemption; the reintegration into a whole of that which is split up into many, relatively uncoordinated, pieces. It is a process of straightening out means, ends and motivations. It is a process of putting first things first. It means putting God in the primary position and subordinating man and his desires to God's will.

Contemporary society, in all of its manifestations, of course, has been dedicated to the thesis that religious redemption is balderdash. It has, true, paid lip-service to the idea but events show that, on the everyday level of operations, man, not God, has been the measure of all reality and, as a result, we have developed a way of life that is very similar to that of the chickens. A way of life which, as battle reports and crime inquiries and the collapse of warm community relationships and responsibilities make evident, is producing, with growing intensity, confusion, bullying, purposelessness and self-exaltation.

In rural America, the effects of this way of life are, perhaps, most starkly self-evident. Closed and run-down churches, inadequate educational facilities; deplorable conditions of health; the disorganization of neighborhood and community life which once formed the solid framework of rural culture—all are symptoms of a weakness in human purpose. Without purpose, human beings lose meaning in their lives and those lives become atomized and disintegrated. This purposelessness represents a 'dead hand of blight' which, for several decades, has been settling over America's rural heart-land.

Historically, the cross has been the symbol of both redemption and purpose in life. It stands for

"QUOTES"

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

—Epistle for Rogation Sunday
St. James 1:22.

the true relationship between the three basic realities, nature, man and God. It symbolizes a true hierarchy of values which says that man exists for the glorification of God and is a steward of the natural resources and a brother to his neighbors for this purpose.

Today, the Church is making a definite attempt to carry the message of redemption, of reintegration, into contemporary rural life. Often, the process of rot has gained such momentum that the most consecrated energy in the world can bring little results. Such a state represents a previous sin of omission on the part of the Christian community. In other situations, however, the leaven is at work: building, reorganizing, tying families and neighborhoods into communities which truly worship and add worth-ship to human life.

In a sense, the way of the chicken and the way of the cross are diametrically opposed. The one is individualistic to an extreme; the other is dedicated to true individualism expressed through true fellowship. Rogation-tide prayers should be offered to God that he will spread the shadow of the cross over more and more human chicken-yards and lift all men up to a redeemed level of existence.

Peace in Our Time

“WE, the people of the United Nations, determined:—To save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind—”

Thus begins the preamble to the Charter of the United Nations. When these tremendous words were first spoken, they trumpeted around the world. People everywhere heard them, and new hope sprang up in their hearts:

Now at last there would be peace!

The United Nations was founded on April 25th, 1945. Now, only six years later, there are those who say that war is inevitable. Such men betray the trust and the deepest hopes of all the peoples of the world. For war is not inevitable, and we know it. How precious life is to all men. And if there are some things worse than war, then war is the breeding-ground of every one of them. We may save our lives only when we honor and respect the right of all others to live, as well as ourselves.

Those who believe in the United Nations and the aims upon which it was founded know that peace must be sought along every avenue of negotiation that is still open, or that can be opened.

Let us not fear to speak and work for peace

because of those who cry for peace but seek for war. Peace is the deepest desire of all men everywhere. Let all men of good will join together in all actions for peace, making their will known in a mighty voice that will not be silenced. We will be heard, and the world will learn its most important lesson for our day: that it is never too late to negotiate on differences, but that it is always too soon to fight a war of mutual annihilation.

On this anniversary, let us rededicate ourselves to the great objectives of the United Nations. Let us strive together to seek peaceful alternatives to war, and not falter until these alternatives have been achieved.

Let there be Peace!

NOTES AND COMMENTS

WE are not worried about General MacArthur. After he gets through his various welcomes and speech-making, he can settle down to living on his full-time general's salary, his pay from the Remington Rand Company, which we think was most suddenly arranged, to say nothing of his income from his holdings in the Philippines.

THE Sunday after Easter is well named. We would suggest that the Sundays that immediately follow should be called “New Low Sundays” as something that the Episcopal Church has hit this year with typical post-festival reaction.

ANGLO-CATHOLICS in this country seem overly-preoccupied with episcopacy. In England, where the movement really accomplished something, their chief concern was in fighting evil; socially by slum clearance and corporate action; personally by the practice of sacramental confession. In the American movement these two arms are conspicuously absent, generally in proportion to the higher you go.

But He Lead a Good Life

BY

PHILIP F. McNAIRY

Dean of St. Paul's Cathedral, Buffalo

THIS is the common observation made of some individuals. It is generally prefaced in this manner. “He isn't a Churchman in the formal sense of the word, but . . .” Frequently this charitable observer concludes, “but he is a good Christian.” It is perfectly true that in a Christian community, in a country where one is free to worship God; and where the Church still bears its strong humanitarian and doctrinal influence,

one may find many persons outside the Church who are ethically and morally Christian in their human relationships.

But suppose the Church and Christian teaching were to be banished, as they have been in much of the world. Suppose as a result, honesty became undesirable, kindness and charity were regarded as signs of weakness. What then would be the standard to measure the "good life?" How many, other than theological Christians, would have any incentive to "live a godly, righteous and sober life . . .?" "The branch will not bear fruit except it abide in the vine."

What the general confession says to us is this. The only assurance for "good Christian living" is the assurance of faith—that God created us in perfect freedom—that it is the fault of man that he has used his freedom to rebel against God—that with God's help, through Christ, man is able to turn from his self-will, to the doing of God's will—that the only hope for life worth living or worth perpetuating is this "God-centered life."

The reasons for being a Christian are social

and theological today. If there are to be permanent reasons, they must be and remain theological. We recall at what price and with what difficulty the Church has been able to keep this fact before the Christian world. So-called "progressive" Churches have regarded the words of the general confession a slur to the "dignity and inherent worth of man." See what this error has done to our time. This very "dignity" has been claimed by a few in order to enslave the rest of the world. To feed the human ego with complimentary fallacies is to jeopardize the future of the whole human race. The hope of the world lies in the acknowledgment of the fact that all men, high, low, rich, poor, stand in need of God's redeeming grace.

No greater service could be rendered to humankind than to reinstate Christianity and be done with Christianity. Thank God for the Church and her general confession! Why smell the lost fragrance of faded cut flowers when we may feast on the harvest of the Tree of Eternal Life.

The Masculine Ingredient

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

I HAVE just come from a Church meeting. There were eight or ten business men. These men stood high in their community which is not a large one. Nearly all of them were confirmed members of the Church. They were all men scrupulously honest, unusually intelligent, good fathers and good husbands.

These men, as is usually the case with members of this Church, were upstanding men in the community where they lived.

They stood for public improvements, were generous contributors to any movement for the uplift of the young. They were absolutely without cant. They abhorred any mechanical conception of religion in which they would be mere puppets. They were leaders in business, efficient in public works, standing for the very best in American politics. But one thing was lacking as one studied and admired them.

They lacked definite religious convictions. They had no spiritual enthusiasms. They made no personal sacrifices in exerting a spiritual influence.

And the one thing, which transforms a man

into a spiritual force for righteousness, and which that particular community sorely needed they could not or did not supply.

My mind travels to another scene in which a judge is reported to have said in a juvenile court: "There seems to be a wave of juvenile crime passing over America today, and the culprits seem to lack any appreciation of the seriousness of their offenses." Expressed in another way, there is scarcely a community in America today, where, when the time comes for young boys to form their associates, parents are not seriously concerned as to the influences which shall surround these boys.

Boys Imitate Men

AND this apprehension is felt equally in small towns or large cities. Those who can afford it, look for a private school in which their boys can escape the temptations of the gang. It is a mooted question whether it is safer to bring boys up in the rough atmosphere of the streets or in the artificial atmosphere of the ordinary private school. Shall I run the risk of having my boy grow up tough or snobbish? And yet the communities in which these boys grow up are places

where boys ape men, and try to be like the men whom they know.

And who are the men that they imitate? Those who appeal to the boys' weakness. The man who is democratic, coarse and hearty exerts an influence over youth that good clothes, good manners, and good habits do not exert unless they make a distinct effort to do so. It requires a considerable effort for the man to learn good manners, good habits and good morals.

But when he has learned these marks of the Christian gentleman, it requires far more effort for him to carry his influence into the realm of boyhood. He can do it as no other man can, but he cannot do it unless he makes a distinct effort to do it, for the boy has not yet arrived at the point where these things appeal to him.

In other words, we have a condition in Christian America which is rather appalling.

The American man is not a force in stimulating young boys to imitate him, because his spiritual convictions are passive rather than active; he is not thinking in terms of spiritual influence; he esteems the message of the gospel but he is not a force in making it felt among the young. He will work hard to leave money for his children to spend, but he will not press hard to give a spiritual inheritance to the young.

Evil A Force

ON the other hand evil men are always a force—just as diphtheria is an epidemic which spreads easily; while anti-toxin is the result of much labor and great effort.

We need an anti-toxin to the moral and spiritual epidemics that are raging in America today among the young. And what should that anti-toxin be? I know of no other successful resistant than an aggressive spiritual force which may be exerted by Christian men.

We rather expect that the clergy and mothers should look after the morals of the young, and they do so as far as they can. But no man has an alibi from doing his share to raise American boys in high ideals.

Man can raise cattle and hogs; they can erect buildings and railways; they can form lodges and clubs; but they are not exerting the moral and spiritual force upon youth that is so urgently needed.

The problem begins when the boy is about twelve years of age.

He is under women at school and in Sunday school; he is under his mother at home and he is under the gang influence on the street. Where does the man come in at that time when a man is needed to mould the growing boy?

Is the father vitally interested in his son's

spiritual development? Is the good man as concerned with the growing boys in his community as he is in the shade trees or the paving?

Is the rector aided by strong men, who being strong themselves are capable of imparting just the tone to education which the adolescent youth requires?

It is all right to be a success in your business or profession, but that very success should establish a sense of gratitude to God so you will be anxious to pass on what has been received as a contributing force in the spiritual development of the rising youth.

It is all right to enjoy the perquisites of one's own success, but there is one thing lacking when we feel no gratitude for what we have received and no responsibility to pass on our influence.

The Right Mixture

THE Church is a mixture and it is only when the mixture is right that the influence is effective.

We need the scholarly, cultivated rector who is the prophet, priest and pastor.

We need the conscientious, consecrated devotion of holy women. We need the bright enthusiasm of children.

We need also the strong practical influence of successful men. If the mixture fails to move the car, it is because the last ingredient is lacking or is not present in sufficient quantity.

The religious man is too apt to be an unbalanced character, who functions in the ecclesiastical field because it is unoccupied. And then when someone whom red-blooded men do not particularly respect, takes hold to contribute whatever there is of the masculine ingredient, your strong man turns petulantly away and says, "If that is masculine religion, I want none of it."

He is too self-centered to see that his very attitude is fatal to the growing boy, and that his excuse does not relieve him from responsibility, but rather increases it. What business has he to turn away from just that responsibility? Who has excused him from the draft?

Who has countersigned his alibi? The Church is a volunteer army except as the Lord drafts men through their own consciences.

No Alibi

IS it a sufficient sop to one's conscience to reply to God, "This weakling is serving thee in the Church. I am therefore exempt and will leave the future of American boys to a diluted masculine influence?" There is no alibi for any Christian man by which he has any right to enjoy the blessings of God's bounty and then exempt himself from the responsibility of doing that which God lays at his gate.

I believe Christian influence is suffering more

today from holding back of the masculine ingredient as a spiritual force than from any other cause.

The Church has men. She has a right to look to them as spiritual forces.

Nor is it an adequate excuse to say that you are doing this through a lodge or club. The lodge and the club have their use, but the Lord God established the Church to be the instrument through which moral and spiritual forces should be exerted.

Who are you that substitutes something which you declare to be just as good when God has bidden you to do this one thing? Would you really dare to make this excuse, face to face with your Judge, that you had no confidence in the instrument which he had established and had substituted something else; especially when the chief trouble with God's instrument is the withdrawal of your own force from its energy?

Quiet Heroes

BY

WILLIAM P. BARNDS

Rector of St. Matthew's, Lincoln

FREQUENTLY in the late afternoon I go for a walk to a drug store some blocks from the rectory. In this store works a pharmacist who has an illness which causes him considerable pain, and which requires that he rest a great deal. Consequently he stays in bed until late in the morning and in the afternoon is at his post filling prescriptions. As others have, so have I been impressed with his consistent cheerfulness and equanimity. He told me that he would not be alive had he not learned to remain calm and self-possessed.

Do doubt most of us can think of some person like that who is carrying on with good courage and without complaining against odds which would make most people feel very sorry for themselves. There are many people in the world who in a quiet and unostentatious way are leading lives of everyday heroism. They ought to be an inspiration to us all.

So often those of us who have only the usual problems and difficulties of life to face indulge in self-pity when the going gets a little rough. That is the time we need to think about those like Mr. Wood and others who under great difficulties yet do their work well, and with the doing of it give inspiration and courage to those they meet. All hail to these quiet heroes!

Next time you are tempted to pity yourself and complain of your lot in life turn your thoughts

to some one whose burden is really heavy, and who still faces life with courage and quiet confidence. If your burden is really heavy too, what others have found the strength for, so can you. St. Paul wrote, "I can do all things through Christ who strengthens me."

Christianity is Voted Down

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

NO matter how you figure it, Christianity is not popular.

In our town only a quarter of the people care enough about it to give time, money and prayer every day and every week for its maintainance.

In the U. S., baseball, drinking, gambling, television and many other features have far more popular support.

In the world Christianity is outnumbered two to one by believers in other religions like Hinduism, Judaism, Shinto, Taoism, Buddhism and Confucianism and Mohammedanism, not to mention the multitudes who make no religious profession at all.

Even among Christians the serious application of the gospel to personal, business, social and political life is not viewed with favor. For instance, how generally are conscientious objectors respected or Negroes treated without discrimination? Even among Christians self-sacrifice is mistaken for weakness and honesty is viewed as a policy to be followed only as long as it pays.

I believe most of us don't know enough of what Christianity is to realize when we are voting against it. Can you give a description of Christianity which others would recognize as being substantially correct and which would make sense to some non-Christian interested in hearing the gospel? Try it around the dinner table today. I think you'll find you can stand some help, as I do each time I'm on the spot.

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THE WITNESS

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VERMONT PARISH CELEBRATES

★ St. Mary's, Northfield, Vt., celebrated its 100th anniversary on April 8 with a service at which Bishop Vedder Van Dyke preached and confirmed. The service was attended by pastors of local churches and by Episcopal clergy in the vicinity. The Rev. Francis N. Nitchie, rector of the parish since 1929, preached at the evening service. The church, a beautiful New England colonial structure, was formerly a Congregational Church.

WILLARD SUPPORTS BIRTH CONTROL

★ A bill to permit physicians to give prescriptions to women whose lives they believe would be endangered by pregnancy was supported by a group of Protestant clergymen, headed by the Rev. Lawson Willard of New Haven, at a hearing before the Connecticut assembly. It was opposed by Roman Catholic leaders who contended that the prevention of pregnancy is a violation of moral and natural law.

BISHOP CLINGMAN HITS CORRUPTION

★ Bishop Clingman told the convention of Kentucky, meeting at Bowling Green, April 10-11, that "the Church should speak with no uncertain voice against evil in high places." He referred to investigations of the Reconstruction Finance Corporation and to other recent investigations. He also said that the Church should "have no part or lot in any effort which has to do or even suggests gambling."

A. ERVINE SWIFT CONSECRATION

★ The Rev. A. Ervine Swift will be consecrated bishop of Puerto Rico at Grace Church Cathedral, Topeka, Kansas, May 3. The Presiding Bishop will be consecrator with Bishop Bentley, director of the overseas department and Bishop Boynton

of New York as co-consecrators. Bishop Ludlow of Newark and Bishop Welles of West Missouri will be presentors. The sermon will be by Bishop Fenner of Kansas, with Bishop Mallett of Northern Indiana the litanist. The Rev. Robert G. Swift of Lawrence, Kansas, and Dean Villafane of Santurce, P. R., will be the attending presbyters.

YOUTH CONVENTION IN PENNSYLVANIA

★ The youth convention of the diocese of Pennsylvania is to be held May 5 in Philadelphia with the Rev. Samuel S. Johnston, chairman of youth work in the province as the headliner.

NO ACTION TAKEN ON W. H. MELISH

★ No action was taken on the 119-11 recommendation of the congregation that the Rev. W. H. Melish be nominated as rector when the vestry of Holy Trinity, Brooklyn, met on April 16. The absence of several vestrymen delayed the action which will presumably come before the meeting on May 21.

The Rev. John Howard Melish was named rector emeritus at the meeting April 16.

CLERGY SALARIES CREATE PROBLEM

★ Bottle-necked in his desire to get clergy for the many unmanned missions in the district of Salina by his desire for fairness in not calling new men at salaries above those of his present clergy, Bishop Nichols informed convocation that he had been liberated by voluntary action of the clergy themselves. "In going out to secure new clergy, I go into a competitive market," he said. "My own clergy have come to me, both as individuals and in a group, and have said that they will not raise any questions if better salary scales are offered new men." The Bishop, in return, recommended the creating of a fund to increase the salaries of his present clergy.

Much of the Convocation,

meeting at Christ Cathedral in Salina April 8-9, was directed toward the achieving of ultimate diocesan status. The Episcopate endowment fund was announced as having reached \$10,538. The acceptance of the North Texas plan with the aim of missions achieving self-support within a ten-year period was also announced. The North Texas plan provides a systematic and mandatory approach in salary matters. It was decided, further, that missions without clergy continue to put aside clergy salary month by month with the intention of augmenting what the bishop can give to incoming clergy with a three-year supplement from the missions' own accumulated funds.

Governor Arn and the Kansas legislative council were pledged the district's support of their proposal for a children's center to be operated by the state for the purpose of assisting children with deep emotional disturbance. The resolution pointed out that it is costing the state many millions of dollars to operate custodial institutions for persons who in many cases could have been saved early in life for useful citizenship by adequate preventative therapy. The St. Francis Boys' Home of Salina and Ellsworth, themselves dealing with delinquents, have voiced the need for such a central state-wide therapeutic center.

The increasing importance of work amongst colored people was recognized in a resolution recommending that diverse races and minority groups be incorporated within the established congregations. Mr. William H. Dawley, a colored member of the Department of Christian Social Relations was quoted in the Department's report as saying, "We can aim either to build friendship or to squelch discrimination, and the best method is to build friendship." St. Cornelius' Church at Dodge City and the Cathedral at Salina were reported as having sponsored inter-racial programs.

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PEOPLE

CLERGY CHANGES:

CHESTER B. EMERSON, dean of Trinity Cathedral, Cleveland, since January, 1933, has resigned, effective June 1.

PAUL WESSINGER, associate rector of St. Mark's, Portland, Ore., has been elected rector to succeed the Rev. R. A'Court Simmonds who retired Easter Sunday and is now rector emeritus.

ELVIN W. SMITH, vicar of St. Simon's, San Fernando, Cal., becomes rector of St. Peter's, Santa Maria, July 1.

MORTON T. KELSEY was instituted rector of St. Luke's, Monrovia, Cal., April 1.

BARTOLOME ALORDA was instituted rector of St. Paul's, El Centro, Cal., April 6.

GILBERT M. WATT, in charge of St. Thomas, Barnesboro, Pa. and Trinity, Patton, becomes priest-in-charge of St. David's, Bethel Borough, Pa., June 1st.

ROY M. ATWOOD, in charge of Trinity, Monessen, Pa., and associated missions, becomes rector of St. Andrew's, Thompsonville, Conn., and in charge of St. Mary's, Hazardville, May 1.

ALAN W. STANSFELD, formerly curate at Our Saviour, Elmhurst, Ill., is now on the staff of St. Francis Boys' Home, Salina, Kan.

ROYDEN K. YERKES is now resident chaplain at the Bishop McLaren Foundation of the diocese of Chicago.

ORDINATIONS:

DONALD DUNCAN was ordained deacon on April 7 by Bishop Pardue of Pittsburgh. He is to be in charge of St. Thomas, Barnesboro, Pa. and Trinity, Patton. Also ordained deacons at the same service were **DONALD R. PRIESTLEY**, to be in charge of the Good Shepherd, Pittsburgh; **JOHN F. SLEE**, to be in charge of St. Mary's, Braddock, Pa. and St. Alban's, Duquesne; **WALTER C. RIGHER**, to be in charge of All Saints, Aliquippa, Pa.; **RUSSELL W. TURNER**, now assistant at the Redeemer, Pittsburgh, and in charge of student work at Canterbury House; **MARION J. HAMMOND**, to be in charge of St. Barnabas', Cortez, Colo. The service was at St. Stephen's, Sewickley, where the Rev. Benedict Williams is rector. The preacher was a former rector, Dean Louis M. Hirshson of Christ Church Cathedral, Hartford, Conn.

ANNIVERSARY:

GEORGE DAVIDSON observed the 38th anniversary of his rectorship of St. John's, Los Angeles, Cal., April 1. He has been a leader in diocesan and civic affairs during his ministry.

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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.

CLEMENT HOFFMAN
Layman of Boston, N. Y.

Coming after the excellent articles by Chad Walsh and the A. C. U. numbers, the diatribe against the Bishop of Long Island in the current issue is as amazing as it is revolting. The only people to whom the blessing of the Holy Oils is a matter for ridicule are those to whom the preaching of the cross is foolishness—people so blinded by the brilliance of their own intellect that they cannot see anything else. No doubt their ancestors scoffed at Noah when he built the ark!

Any instructed child knows that the blessing of the Holy Oils is not Roman, but Catholic, common to the whole Church, and antedating all divisions. Similarly exorcism is "clearly found in the teaching of the Apostles and in the practice of our Lord himself" (Dix). Very many of our bishops bless the oils on Maundy Thursday (thank God) so why single out one? Can it be a Melish retaliation? The Bible also teaches that "the whole creation groaneth and travaileth" because of the activities of the spirit of evil, and anyone who looks at the world today cannot doubt it. What makes the scoffers so sure that theirs are the only intellectual minds? And who dares talk of "loyalty" while rejecting the accepted teaching and practice of historic Christendom?

Really, Sir, perhaps we ought to invite the Bishop of Long Island to banish the "erroneous and strange doctrines" reflected in your publication.

Our hospital chaplains and our missionaries tell us of wonderful cures wrought by prayer and the anointing with the blessed oils—plus the exorcisms . . . and you have the nerve to label this "Voodoo." How low can Christian journalism sink? Shame on you, Sir. Yours disgustedly.

MARY T. SUMNER

Churchwoman of Washington, D. C.

I was particularly interested in the article "On Preaching to Men," by the Rev. Richard R. Beasley, (Witness, Apr. 5). Women also want the type of sermon mentioned in this article, especially those who have to meet the public each day. They, too, want "something to live by, something they can use." Most too often congregations have to sit and listen to newspaper headline sermons or sermons on social problems which have little or no spiritual value. I hope that The Witness will continue to

publish articles on preaching the sermon.

ARTHUR B. KINSOLVING
Bishop of Arizona

John Lee Descheeni, 24 years old, Navajo, census number 70476 (Navajo tribal census) is currently duping clergy with the story that he is a member of the congregation of Good Shepherd Mission, Fort Defiance, Ariz., and therefore worthy of financial assistance. John Descheeni is not known at the mission and has been carrying on this practice for the past two or three years.

RUDY L. RANIERI JR.
Student at Bexley Hall

Whatever else we Catholics may or may not think about your publication, we know that it is laugh-provoking! Let there resound a great "hooray" for Bishop DeWolfe, for evidently he believes just like our divine Lord did—that there are such things as devils and that they need to be exorcised.

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A frank and revealing portrait of the artist and poet, by one whose own artistry is akin to that of the poet, and whose fidelity to the lights and shadows of his subject makes of his biography not so much a likeness as the dramatic setting forth of a soul's deep conflict with itself and with the powers of darkness. The story, written as if it were an interlude between the moments of Gibran's own death, moves from the twilight of the early years of struggle and poverty, through the night of a kind of Nietzschean disillusion, toward the dawn of final peace—the Promised Land seen from afar, but never really entered or lived in. Throughout there is a wealth of quotation, much of it brilliant, all of it thought-provoking, "poems and ponderings" of the mystic Prophet of Lebanon, himself alternately proud and abased, bitter and repentant, ruthless and tender. Of the episodes which mark his way through the wilderness, drawn out as they are in detail from the very stuff of that strange, divided, rebellious, and turbulent spirit, one might best say perhaps that if Art is life and Love is God, here was an apt disciple indeed! —Paul Scherer.

Roman Collar. By Monsignor E. Roberts Moore. Macmillan. \$3.00.

The pastor of St. Peter's Roman Catholic Church in downtown New York, tells with winsome clarity of the twenty-four hour duty of a devoted priest of the Church. It reveals a life that calls for concentration, tirelessness, courage, heroism, patience, and determination. Statesmanship and humility, sympathy and wit, love of God and love of man are all indispensable ingredients for one who would serve God and his Church in the heart of a big city. While he would not claim them all for himself, Fr. Moore's fascinating story of his busy and varied ministry demonstrates the fact that he has all these things in abundant measure. The book is good reading and an excellent antidote for the romantic nonsense of The Cardinal.—R. T. F.

The Meaning of Human Existence. By Leslie Paul. Lippincott. \$3.00.

Leslie Paul, a poet, newspaper writer and organizer of youth movements has, with this volume, moved into a larger field, perhaps into too large a field. The explanation states, "A

fresh, lively, yet profound guide to spiritual security, amid the confused mass of modern thought and the destructive tensions of our day." Like that 'blurb' the book tries to cover too much and tends to get just a bit confused in doing it.

This is the sort of book which is in vogue today and will probably appeal to many people. There is a great deal of scientific opinion, philosophic discussion, and theological conclusion in the book, all lit by the benign countenance of Kierkegaard. If you like

that sort of thing you will undoubtedly enjoy the book and find it very useful.—S. A. Temple.

The Blind Spot in American Public Education. By Clyde Lemont Hay. Macmillan. \$2.00.

The blind spot is the absence of religion in American education. The book is a thoroughly documented study of the total situation, including the Champaign case.

Ruth and Jonah. By George A. F. Knight. Macmillan. \$1.50.

The latest volume in the excellent Torch Series of Bible Commentaries. A first-rate little book for Bible classes interested in the Old Testament.



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