

# THE Witness

10¢ A COPY

June 7, 1951



BISHOP HUBBARD HONORS MARGARET WILSON

Story on Page Five

On Rearming Germany by J. L. Hromadka



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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

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

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Sundays: 9 H. Comm.; 11 Sermon.  
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.

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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.

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The Rev. James A. Paul, Vicar

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

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23, Avenue George V

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Student and Artists Center  
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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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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

## 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. PAUL'S CATHEDRAL

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The Very Rev. Philip F. 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. STEPHEN'S CHURCH

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Minister to the Hard of Hearing

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Weekdays: Tues., Wed., Thurs., Friday, 12:30-12:55 p. m.

Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p. m.

Two hundred hearing aids available for every service.

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Rev. Harry Watts, Canon

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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

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Rev. F. P. Williams

Rev. W. E. Weldon

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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

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

### 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 "The Nation's Church"

Second Street above Market

Rev. E. A. de Bordenave, Rector

Rev. William Eckman, Assistant

Sunday Services: 9:30 and 11:00.

This church is open daily.

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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—

## Church Work in Puerto Rico Has Promising Future

### St. Luke's Hospital, Four Clinics and Schools Are Important Part of Work

★ When A. Ervine Swift proceeds to Puerto Rico as the new bishop he will have the care of just under 11,000 Church members. Of these, 3,676 are communicants. Baptisms during the past year totaled 1,394, of which fifty-five were adults. Confirmations were 288. The number received from the Roman Communion is either included or not reported. In the previous year sixty-four were so received.

To care for these the missionary diocese has eighteen active clergy; fifteen Puerto Rican, three North American. The clergy list as a whole includes seven others: four retired, one working among Puerto Ricans in Brooklyn, N. Y., and a sixth in Barbados. One other is the chaplain, James W. Conner, reported missing in Korea.

The Church has twenty-three missions—twenty-five congregations since St. John's Cathedral has three, Spanish-speaking, West Indian, and North American. The cathedral is in San-turce, a suburb of San Juan, the capital.

The smallest three missions report 72, 82, and 84 members. (In all these figures, "members" include both communicants and those not yet confirmed). The largest is St. Andrew's, Mayaguez, on the west end of the island, with 2,598 members; 598 were baptized here during the year.

The Church of the Resurrection at Manati on the north shore has 1,296 members, and Holy Trinity, Ponce, on the south shore, 900. The others have from 100 to 650.

The Church people include extremely few with any considerable wealth but, even so, the membership contributed more than \$21,000 in a year. This amount is entirely separate from hospital fees, which totaled \$115,000.

The chief medical work carried on by the Church is that of St. Luke's Hospital, Ponce. The hospital has ninety-four beds. Three North American doctors and twenty or more Puerto Rican physicians cared for 2,028 in-patients, and 7,000 dispensary cases during the year. The nursing staff includes one nurse from the North, ten Puerto Ricans, and thirty-six students in the long-established and widely known training school.

Besides the hospital, four clinics are connected with the missions at Manati, Mayaguez, Quebrada Limon up in the hills outside Ponce, and Barahona, in the north central area. They treated nearly 1,000 patients in the year.

Educating Puerto Rico's teeming school-age population continues to be a problem beyond the reach of the government's best effort, the children keep coming on so much faster than

schools are built. The Episcopal Church has three kindergartens, in connection with the missions at Mayaguez, Ponce, and Hato Rey, a modern community near San Juan; also a primary school at Ponce, 200 children in all. The Cathedral Academy at San-turce has a kindergarten and primary school, 300 children.

At St. Just, near San Juan, Colegio San Justo is an industrial school started in 1947 from the former St. Joseph's School at Quebrada Limon but completely reorganized and newly built in the new community. Puerto Rico has no other schools like it. Its enrollment of twenty-nine boys could be much larger if funds permitted. St. Just's is trying to reach boys who most need its training and at the same time are most likely to make good use of it. As in so many mission schools, these are often the boys who can least afford to come.

### CONFERENCES ON NEGRO WORK

★ Four conferences for Church workers among Negroes will be held this summer, the first from June 11-15 at St. Augustine's College. One on religious education will be held at Voorhees College, June 18-22, and the same subject will be treated at conferences at St. Paul's Polytechnic, July 16-20, and at Okolona School, July 23-27. The oldest of these is the one held at St. Augustine's which has met each year since 1909.

Some of the faculty members are Mary L. Villaret and Eleanor Snyder, assistant secretaries of the division of leadership training of the department of education; Prof. Edgar C. Young of the Philadelphia Divinity School; the Rev. Charles Hamil-



# EPISCOPAL CHURCH NEWS

ton of Corinth, Miss.; the Rev. Thomas V. Barrett, chaplain at Kenyon; the Rev. David H. Lewis of Culpeper, Va.; Mr. Everett M. Tyler, layman of Cleveland; the Rev. Thomas Logan of Philadelphia; Mrs. Naomi Crowley of Philadelphia; the Rev. John H. Edwards of New York; the Rev. Osmond Brown of Augusta; the Rev. Gustave H. Caution of Savannah.

Also the Ven. Stephen B. Mackey of Charleston, S. C.; the Rev. George A. Wieland, head of domestic missions; the Rev. Claude Pickens, returned missionary from China; M. M. Millikan, head of the American Church Institute; Lelia Brown of Memphis; Iris King of St. Paul's Polytechnic; Lulu H. Robinson of Voorhees; Dorothy Jackson of Wilmington, Del.; the Rev. Theodore J. Jones, chaplain at St. Paul's Polytechnic.

The four deans of the conferences are to attend the Wellesley Conference, June 24-30, hoping to improve the work of the conferences under their supervision.

## ANGLICAN BISHOP RAPS PSYCHIATRIST

★ Views of Dr. D. Ewen Cameron, professor of psychiatry at McGill University, were scored as "fundamentally atheistic" in a pastoral letter issued by the Rt. Rev. John Dixon, Anglican Bishop of Montreal. Although the bishop did not mention Dr. Cameron by name, he quoted the psychiatrist's statement that man "is limitlessly capable, through his own powers, of changing his habits and ways in the direction of more effective and socially constructive living."

This, Bishop Dixon said, is "fundamentally atheistic, a denial of the existence and of the grace of God." He said the

Christian view "condemns a purely secular humanism as the expression of man's basic sickness, the disease of pride and self-sufficiency, the root cause of the ills of civilization."

Dr. Dixon's letter resulted from a request made at the annual meeting of the Montreal Anglican Synod, where several delegates criticized Dr. Cameron's views as set forth in an address before the Montreal Rotary Club.

## DEACONESS FUND IS GROWING

★ The Deaconess Retiring Fund was started twenty-five years ago when a group of deaconesses met to face the problem. At that meeting one deaconess put 25c on the table and said: "I put down this quarter to start such a fund." A year later the fund was incorporated with \$500.27. In 1935 the capital had increased to \$50,000 and payments to beneficiaries were begun. It has now passed the \$150,000 mark and has set \$200,000 as its next goal.

## UNIFICATION DISCUSSED IN NORTH INDIA

★ Representatives of the United Church of Northern India and Pakistan and of North India Anglican, Methodist, and Baptist Churches discussed how they might unify their ministries in a single merged Church at a conference at Calcutta. The discussion marked the first meeting of a negotiating committee which aims to draft a plan for church union in North India and Pakistan.

Attempts were made to reach a common understanding on the significance of a proposed service for the unification of the ministry, according to a representative of the (Anglican) Church of India, Pakistan, Burma and Ceylon, one of the nego-

tiating bodies of North India.

The representative, Bishop Henry C. Read of Nasik, said the committee agreed in regarding the ceremony as an extension of the authority of previous ministries.

He said that previous denominational ordinations would still hold good, and that re-ordination was not implied in the ceremony.

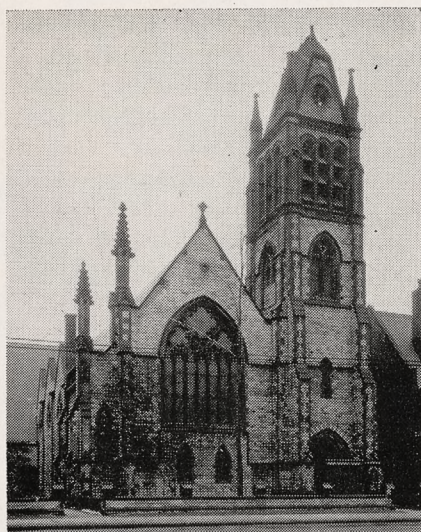
The North India plan of union, Bishop Read said, would contain a clause recognizing that "there may be different interpretations of the rite deriving from different church traditions."

He added, however, that the clause will stress that "the use of this rite does not imply a denial of the reality of the ordination previously received by those now seeking to become presbyters in the United Church . . . nor is it presumed to bestow again or renew any grace, gifts, character or authority that have already been bestowed upon them by God through whatever means."



**W. COBURN COOK**, chancellor of the district of San Joaquin, is one of the most active laymen of the district





Christ Church, Detroit

★ May 26, 1845, fell on Sunday. St. Paul's Church, a little brick building forty by sixty feet, on lower Woodward Avenue, Detroit, was unusually well filled and the congregation included many of the most prominent citizens in Detroit's population of thirteen thousand.

There were James Hicks, Thomas Hopson, and William Carpenter, all prosperous merchants. Alpheus Williams, the lawyer who was to become a general in the Mexican War, was sitting not far from Alexander Adams, treasurer of the church and president of the town's leading bank. In another part of the church could be found Henry Walker, owner and editor of the Free Press, and Alexander Good-

ell, the real estate dealer.

Another vestryman of St. Paul's Church was there. In fact, he seldom was absent from any service or meeting of the church. He was a member of the standing committee of the diocese, a deputy to General Convention, president of the Detroit charity society, banker, railroad president, and esteemed citizen of the growing city: Charles Christopher Trowbridge.

Mr. Trowbridge had brought two of his friends to church that morning, James Elbert and William Lee, dealers in real estate and lumber lands. Most of these men lived on that newly developed street named Jefferson Avenue and had built substantial homes.

After church Mr. Trowbridge asked his friend, Bishop McCoskry, who was also rector of St. Paul's to meet with Mr. Elbert and Mr. Lee that afternoon at three o'clock. They had all seen that the church was really getting too crowded. Detroit needed a second Episcopal church. Out on Jefferson Ave-

nue where people were moving beyond Hastings Street would be an admirable location.

Three days later a second meeting was called and a new parish came into being with sixty-seven signing the register as charter members.

So came into being "Old Christ Church," now occupying the oldest religious site in the city of Detroit. Within a month a lot had been purchased where the church now stands and plans had been drawn for the first edifice by Lt. M. C. Meigs, later General Meigs, who was the architect of the Pension Office and U. S. Treasury in Washington.

In a few more months the church was completed and the first rector called. He was that notable missionary of Michigan, the Rev. William Narcisus Lyster, graduate of Trinity College, Dublin, a young man with missionary zeal who had come over to work in the frontiers of America.

Within ten years the building was outgrown and a new chapel



**CHILDREN** flock to vacation school at Christ Church. Social service program is important part of work at 106-year-old parish



**HAPPY-GO-LUCKY CLUB**, providing companionship for many retired men and women, cuts across creedal and national barriers



was built facing Woodbridge Street in back of the church. By 1860 plans were drawn for the present handsome gothic building seating nine hundred people. The architect was Gordon W. Lloyd, a Canadian trained in England, who came to Detroit in 1858 and designed many notable buildings.

### Starts Daughter Churches

The missionary spirit of Dr. Lyster was built firmly into the fabric and tradition of Christ Church, and it soon began starting a series of daughter churches. By 1869 the growing population of the east side required another church and St. Stephen's was built. Later this merged with St. Philip's to form the now thriving St. Philip's and St. Stephen's which has recently built a handsome modern church in northeastern Detroit.

In 1874 another parochial mission took form and became the Church of the Messiah. This parish is now at E. Grand Boulevard and Lafayette in the original old St. Paul's Church which was moved to the new site, stone by stone, and rebuilt. Then in 1895 Christ Church made another venture, the "Waterworks Mission." When it moved into its own building it became the Church of the Epiphany.

Detroit kept growing and Christ Church kept filling the need for new churches. In 1914 another mission was started and is now the busy parish of St. Columba, with a handsome English style gothic edifice.

Still people came to Detroit and moved on east. Many from the old neighborhood of Christ Church moved out to Grosse Pointe. Plans were made for the most ambitious of all its missionary ventures in 1926. Christ Church Chapel, Grosse Pointe, was to be the biggest and most beautiful of all the daughter churches. The subsequent years were not easy either for the new chapel or for the mother church. The worldwide business depression in 1929 and the banking difficulties in Detroit in the

early thirties came after the plans were made and the work started.

But the work went on. The Rev. William D. Maxon who had been called as rector in 1899 had seen St. Columba's grow under his direction and was determined to complete the new project. He put his able young assistant, the Rev. Francis B. Creamer, in charge and Mr. Creamer's vigorous leadership rallied the resources of the parish. Parishioners, personnel, and money were mobilized for the project and many thousands of dollars were lent without interest by the old church to the growing chapel. It was formally opened for services in 1930.

### Begins Dual Ministry

Dr. Creamer succeeded Dr. Maxon as rector in 1933, Dr. Maxon having served as rector for thirty-four years. Christ Church then began a dual ministry which served a growing and flourishing parish in Grosse Pointe and continued to exercise a downtown ministry where its fine gymnasium, its neighborhood house, and its social service work had become an established part of the city of Detroit.

The interests of the two congregations gradually diverged, with the Grosse Pointe chapel carrying on an effective ministry in a residential area and the mother church maintaining a social service work and a civic ministry which because of its now widely scattered congregation effected the whole city of Detroit.

In 1946 it was decided to separate the two congregations and again under Dr. Creamer's leadership, the business affairs and parochial work of the two congregations were severed. Christ Church, Grosse Pointe, came into being as the fifth daughter of Christ Church, Detroit, with a magnificent parish building and rectory completely paid for, and two thousand communicants. Old Christ Church called as its twelfth rector the Rev. William Butler Sperry who had been serving with the Detroit Council of Churches as director of the social service department.

The ministry of a downtown parish with its widely scattered, heterogeneous congregation makes a decided contrast with the thoughts that were in the

(Continued on Page 11)



**WILLIAM B. SPERRY**, Christ Church rector who is a skilled social worker, talks things over with boys of factory and warehouse neighborhood



# EDITORIALS

## Marvelous Doctrine

THE Trinity Season is of particular interest to all of us in the Anglican family of Churches. We are not the only Church which lays stress on the doctrine of course but it has, from ancient times, been held in great devotion on English soil; and we and our forebears are the only Christian body who date half our Church year as "after Trinity" instead of "after Whitsunday," as does Rome and the Lutheran Churches.

It is interesting too because it marks a doctrine rather than an event. Christmas, Easter, Whitsunday, saints days, Holy Week all bring to mind things which happened; things which God did in our history. But the Trinity season celebrates something more than events; it enshrines reflection and reasoning about many events; and it brings our attention to focus on the greatest and most central of the doctrines of the Church, born out of the Church's reverent reflection and reasoning.

The doctrine of the Trinity is, beyond question, the supreme and most audacious flight of human reason. We live in an age which is deeply suspicious of reason. In point of actual fact the Church and Christian theology supply now almost the last fortress of reason in this world so profoundly skeptical of anything which cannot be weighed and packaged and shot out of a gun; and it would be well if we could regain some of the perspective of history to help us see this marvelous arrow-flight of Christian thought in its true light. Alas, many more faithful Christians "believe" in the doctrine only on the basis of a dogged trust that what is incomprehensible still must somehow be good and reliable; many "believe" in the little girl's sense that "faith is believing what you know ain't so"; many reject utterly the right of man to use his mind as best he can to think about what God must be, if he does these great things among us.

Indeed, what matter in Christian faith and practice are events and not theories. What we do

... and, infinitely more, what God does ... is of far more direct consequence than what we think. But the Church's great teachings are not simply theorizing; they are the means whereby we learn more of what God does and how we can do more. We thing nothing of the abstract symbols of a doctor's prescription, for example ... doctors have such peculiar handwritings anyway that nobody expects to understand what they write in their little memo to the druggist ... We understand that somehow in the abstract symbols there is contained a healing truth and power for us; and so it is.

## "QUOTES"

IF truth is correspondence with ultimate reality, and personality is the only truth, then ultimate reality must be personal, and the universe becomes a system of personal relationships. But this is what the Christian religion has always maintained, imagining God not only as personal, but as a perfect unity of personalities, and his only reflection here on earth a society built round a personality at once human and divine.

—W. E. ORCHARD

Some thing of the same is true about all reasoning. We know that to speak of God as we do in this doctrine, for instance as "three persons," is to use symbolic language; we shall not be cured by the theory any more than we are healed by folding up the doctor's prescription and solemnly swallowing it. But the prescription is the means of life; and the doctrine is infinitely more so. Our trouble is that we do not think as hard as our ancestors did, nor trust our thoughts as God wills us to.

Well—all that we say is a preface to what we would like to say about the blessed Trinity. Maybe someday we can do it. Meanwhile, open your Prayer Books to page 284; read the creed and the questions which follow. What God

does is to create, to redeem, and to make us strong and holy. What kind of God is it who does these things in us? That is the question to which the doctrine of the Trinity is the Church's sublime answer.

## Notes and Comments

REASON is often of little avail in a mad-house, but even some psychoses can be cured. We had that feeling—and it lifted our hearts—as we read the recent report by the American Friends Service Committee entitled "Steps to Peace." Objective, factual, realistic, it deals with the present international situation in a manner which



must give pause to even the most hardened "war at any price" advocate. By all means read it and distribute copies to your friends. It may be obtained (25c) from the American Friends Service Committee, 27 South 12th Street, Philadelphia 3, Pa.

**I**N a recent letter to the New York Times Christopher G. Janus makes the following suggestion: "Why don't we organize a Kefauver Committee to track down goodness and good people no matter where they are and make goodness more glamorous? Let's conduct this investigation in Madison Square Garden with complete television, radio, newspaper coverage. Let's interview some of our good and happy men and become more conscious of our blessings." Good idea.

## Should Germany Be Rearmed

BY

J. L. HROMADKA

**I** HAVE not very much to add to what has been said on the issue of the remilitarization of Germany and Japan and on the general international situation. You may have the feeling that my words are nothing but a repetition of the much more powerful, relevant analysis of the burning problems which you have heard from this platform. However, speaking at this moment, I wish to reach the ears and minds of my friends and brothers within the Christian Churches throughout the world, in order to make them realize where we, the Christians of all countries in the East of Europe, stand and how we react to contemporary events. The perspective from which I approach the issue is that of a faithful Christian theologian. Faith in Christ, as I understand it, has nothing to do with a sanctimonious, pious sentiment or with an abstract idealistic dream. It is to have the eyes open before the essential historical events, before the real meaning of the present moment; it is the courage to break with one's own self-complacency and self-righteousness, to throw away the old traditions and habits and to give up the old unjust privilege and possessions. We must admit that today the historical Churches of the

so-called Christian Nations have been dangerously crippled by the tight shackles of their economic, political and national atmosphere. Nothing is more difficult than to free oneself from what we have regarded as a sacred and untouchable privilege given to us by virtue of our honorable past.

### March of History

**T**HE present march of history has found its most obvious expression in the Korean and Chinese situations on the one hand, and in the—what we call—remilitarization of Germany on the other. To take a definite stand on these two issues is a paramount responsibility of individual Christians as well as of the Christian Church. It is here that any pious, self-righteous Christian crusade or self-complacent neutrality would be an evil.

Now we must ask: who has created the unbearable tension in the Far East by denying to New China, with her almost 500 million people, her just place within the family of nations? Who has insulted her? Who has for many years irritated the sentiments of the Asiatic peoples? Who has backed the most privileged and selfish elements within the Asiatic countries? Who has done his very best to heighten the distrust of these countries in what we call "Christian civilization?" What have the official Churches of the Western Nations done to bring about a peaceful solution of the Far Eastern tension? Please do not misunderstand me! I have numerous noble friends within the Western Churches whom I deeply respect and love. I know many individual Christians who are disturbed about the present situation and are eager to contribute their share to a peaceful world. I do not wish to condemn anybody. What I wish to say it this: if we miss the most decisive point in the process of history and if we fail to make the right decision, at the critical moment, we may lose our lives and our souls. I am afraid that we have failed in many things and took the wrong direction precisely in those days of July 1950 when a serious word of warning should have been given to the statesmen of the Western Nations. Instead of looking straight into the face of the real events and the real conditions in the Far East, the Christian Churches took refuge in empty legalistic formulas and pious phrases. It is this that has disturbed us and brought us the heartfelt conviction that the real solution of the present crisis must be brought about in a different way and on a different basis.

### Germany

**I**N the problem of Germany for instance, the remilitarization of her Western Section is the other focal point of the present. Everyone is re-

The Rev. J. L. Hromadka is the dean of the Czechoslovakian Protestant Reformed Evangelical Church and is recognized as one of the most eminent living theologians. He was formerly a professor at Princeton Theological Seminary and is prominent in the affairs of the World Council of Churches and delivered one of the important addresses at the Amsterdam Conference in 1948. This article is an address he delivered at the World Council of Peace at a meeting of that organization recently in Berlin.



volted by this idea. A Christian and a Christian Church body cannot be silent in face of this grave issue. If we, the Christians who are taking part in this conference, join heartily with the World Council of Peace in its campaign against the rearming of Germany, we do it with a genuine desire to help the German people in their most dangerous fateful hour. We have no right to judge the people of Germany. We will not do it. We know what we owe to our German brothers, the great German thinkers, writers and reformers. But we shudder in visualizing the destruction, the total destruction of Germany in the case of a new European war. Re-armament is not an abstract thing. The rearming of Western Germany has a definite, a concrete meaning. It involves the resurrection of the most sinister elements in Germany, Western Europe, in Spain and everywhere else. Rearmament would be an unpardonable effort to ignore the terrible catastrophe of Europe between 1933 and 1945; it would be an absurd attempt to stop the overdue social and economic reconstruction of human society, both European and non-European, by sacrificing the German people for the sake of selfish interests.

The end of the sacrifices would be hideous and absolutely in vain, since the transformation of Europe would proceed anyway after a new war and would proceed in a most brutal way. The Christian Churches—I repeat—cannot be silent. If they remained silent they would give proof of their own weakness, fear and confusion. I don't wish to repeat the noble names of the men who have manifested their opposition to the rearmament of Germany and who have been mentioned at this conference. What I wish to say—and say with satisfaction—is this: the present problem of Germany is a dividing line between those who have the courage to make a decision in spite of everything that binds and oppresses the human mind and life, and those who, because of their position and point of view are unable to cope with the events of our time, who are unable to understand what is going on in the depths of the present world situation.

The presence of us Christians at this conference demonstrates our conviction that the World Council of Peace reflects at this juncture, the most important, the most realistic and the most effective effort not only to save the peace but also to satisfy—if it is at all possible—the vital needs of mankind. We stretch forth our hands to reach our numerous beloved and honest brothers, both in the East and in the West, and to bring them into our fellowship of peace and goodwill.

## Talking It Over

BY

W. B. SPOFFORD SR.

LETTERS from friends sometimes serve as pegs on which to hang things, like the one objecting to our recent statement that "labor is being pushed back where it was before the CIO." Which brought the outburst: "Of all the absurd misstatement! Bind up your bleeding heart, Bill! Labor isn't being pushed back into antediluvian oppression."

Fact is, I was not the writer of that particular piece, but I was at the editors meeting when it was discussed and I think I know what the author was driving at. And the analysis of what is happening to us I got, not from a labor leader or from anyone on the left, but from a partner in one of the biggest banking houses in the world. More, I didn't get it yesterday but some years ago. We were discussing the future outlook, with me urging international understanding and peace, which he brushed off as a lot of sentimental eyewash. This was his line:

There's nothing that is international but money. That flows over national barriers to make profits. What's ahead of the U.S. is perfectly clear. We'll eventually move into a war economy: huge contracts for the corporations; big salaries for management; good dividends; good business for the little fellow. Taxes will be high, but so what? The burden will be shoved onto the little fellow for the most part, and even if we have to pay 'em what does it matter as long as profits and salaries are high. As for labor, don't kid yourself about these fellows not going along with the show. We're not out to smash labor unions. It's much easier to take them over. There won't be any unemployment under a war economy. We give them their wage increases. So they'll have work and high wages and therefore the illusion of prosperity, even if there is a scarcity of the goods they need and their dollar will buy damned little of what there is.

He brought a standing army into the picture too—and mind this was far enough back in years so that most people then considered such a thing impossible. Millions in the armed forces, to this international banker, would also help solve unemployment. And when I ventured the guess that folks would not stand for it, particularly women folks, he just guffawed. "Ah, nuts, they'll love it. They'll even go along with a few minor wars. What are a few hundred thousand casualties as long as we are prosperous?"

A hard-boiled analysis perhaps, but where was



he wrong? So if my heart is bleeding it is for all of us, not just labor. Bleeding even for the poor parson's wife who can, I imagine, tell her irritated husband something about what a dollar will buy today at the corner store. And bleeding too for the rank and file of laboring people who are getting their few cents more an hour with which they can buy less, when they can get it at all.

Mr. Phil Murray made a speech at a tremendous mass meeting at the time of the San Francisco UN conference. On the stage that night were labor leaders from all over the world, representing millions of organized workers. They pledged to each other brotherhood and peace and their new federation was going to be strong enough to maintain it. And Mr. Murray, in a moving address, put the aims of labor in these simple phrases: "What we want is pictures on the wall; carpets on the floor; food in our bellies; a chance to get out once in awhile into God's wonderful sunshine."

The international labor federation is gone. And it isn't "God's wonderful sunshine" but death in Korea and threatened everywhere, with Mr. Murray and Mr. Green and Mr. Reuther winning "victories" before the wage stabilization board. A few more pennies in the pay envelope. With the clerks at the chainstore taking down the price tags and putting up new ones: butter, 84c; hamburger, 76c. Ask Mom, she knows. And that there is one less mouth to feed is hardly a consolation—not with her boy way off there in Korea.

## What's the Big Idea

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

**C**HILDREN ask this question when something happens they dislike. God's children ask it when death, disease, disappointment or other disaster strikes them.

The answer is in the first verses of the gospel according to St. John. Put "big idea" in place of "word" in that passage and read it over a few times.

It is saying that the whole of creation is planned in order to express love, love shown in the giving of order and structure where there was none; in the effort to bring into being creatures who will love back; in the process of turning these creatures from the selfish use of what is given to them to the grateful return of it to the giver, a process involving patience, suffering—the cross.

That this is indeed the big idea is made clear when once life is lived in line with it. That life can take it. That life cannot be broken by anything that the world can do. No one having caught a glimpse of that life can fail to get the big idea.

But there are steps beyond getting the idea. It must be accepted and applied to ourselves. That's where the rub comes. As members of the body of Christ we get a share in suffering as well as victory.

The important thing is to keep in mind all the while what it is all about and to realize that we are having a part in the very core of the process of creation, that we are being made over into the image of God.

What if the process is long and full of suffering! We have a part in the working out of the big idea.

## Thy People, My People

BY

JAMES FOSTER

Rector of Christ Church, Gary

**T**HINKING about God is sometimes formalized in devotion known as the practice of the presence of God. Those who engage in it, generally the religious, take advantage of some particular time and place to realize more definitely the relation in which they stand to the Father.

This is good to do, and it would be good also to practice the presence of the children of God, all the other people who are our brethren in the Lord; to realize that they are people, as we are people. It would be good because today there is much emphasis upon the non-personal. We tend to think in terms of powers and parties, of systems and ideologies, of states and classes. There is little understanding of, or sympathy with people as peoples; nor the realization that the world is the home of countless men and women and children who are all, as the Bible put it, of one blood and of one Father. They, as we, have a birthright to be persons, to be regarded as persons, to be able to live in benevolent relationship with other persons.

The true wealth of the world is the people of the world. We share the wealth by virtue of our fellowship. To practice the presence of people, to think of them as people, to know them and their hopes and their needs, as we would like them to think and know of us, would be a true act of religion, pleasing unto God.



## CHRIST CHURCH, DETROIT—

(Continued from Page 6)

mind of C. C. Trowbridge and his friends on the May afternoon in 1845.

### Gymnasium is in Demand

The gymnasium is active with groups of newsboys and children from the neighborhood whether or not they are members of the church. A club of Detroit's "retired citizens" is an experiment in the growing problem of providing wholesome, creative activities for older people. All the members of this club are over sixty-five and many of them have only an old age pension on which to subsist while they lack friends or family to take an interest in them. Here again the inclusiveness cuts across all creedal or national barriers.

### Restores Interior

Recently the old church embarked on a restoration program and the chancel, baptistry, and chapel have been brought back to their original beauty. As Bishop Emrich said when he first entered the church, "It's a nineteenth century church but it's the best nineteenth century church I've ever seen."

One of the features of the church is its organ, rated among the great organs of the midwest. With this organ has gone a special interest in music so that now, 106 years after Mr. Trowbridge had his dream of a new parish, one can find in the heart of downtown Detroit a busy parish alive to the needs of the people about it, and a sanctuary of beauty where descendants of the original founders are still worshipping.

### Cover Picture

Miss Margaret Wilson, who has served Christ Church for forty years, was recently honored with a reception and was presented with a silver cross by Bishop Hubbard.

## CHICAGO ADOPTS BIG BUDGET

★ A missionary budget of \$231,950 was adopted at the convention of the diocese of Chicago, with \$105,000 pledged to the National Council. A new canon was also approved which will provide for the establishment of a diocesan investment trust. It provides that there be six lay trustees, of whom two shall be members of the bishop and trustees of the diocese, and all of them are to be appointed by the bishop.

The convention also voted to seek \$100,000 annually for a special fund, half to be used for advance work in the diocese; 25% for social service work and the rest for the National Council.

## VIRGINIA SEEKS LARGE SUM

★ The diocese of Virginia is seeking \$1,300,000 for advance work, including aid to the seven schools in the diocese. The operating budget for next year was set at \$237,028, an increase of about \$17,000.

## NORTHERN MICHIGAN PLANS CENTER

★ The convention of Northern Michigan authorized Bishop Page to appoint a committee to study the need and location of a diocesan center which will include a cathedral, offices and bishop's residence.

The bishop in his address urged the use of trained laymen in mission fields to help relieve the clergy shortage and also a concerted effort to recruit men for the ministry.

## MEMORIAL SERVICE TO BISHOP JETT

★ A service in memory of Bishop Jett, first bishop of Southwestern Virginia, was the high light at the council of the diocese, meeting at Emmanuel, Staunton, May 15-16. Bishop Phillips conducted the service and there were addresses by Bishop Tucker, former Presiding Bishop; Bishop Brown, re-

tired bishop of Southern Virginia; the Rev. D. L. Gwathmey, rector at Whytheville, Va., and Bishop Phillips.

The meeting adopted a missions program calling for \$68,531 and a diocesan expense budget of \$22,370.

## HARRY LONGLEY GOES TO HOLY TRINITY

★ The Rev. Harry S. Longley, rector of St. John's, Charleston, W. Va., will become rector of Holy Trinity, Philadelphia, on September 1. It is one of the outstanding parishes of the country.

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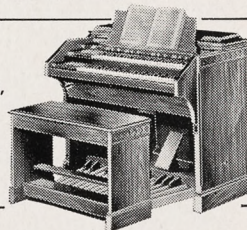
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## CONNECTICUT LAUNCHES LARGE FUND

★ The diocese of Connecticut has launched a campaign for at least \$1,000,000 for an advance work program. Bishop Gray announced that the money would be used to develop a conference center, a summer camp, employ a full time youth worker, establishing work at Yale, with a home for the chaplain, build a chapel at the University of Connecticut, open new missions, employ an additional diocesan missionary, employ a full time social relations worker, remodel the diocesan house and install a small chapel. It is expected that the fund will be sufficiently large to maintain these enterprises until such time as they can go on their own.

## CLAYMONT PARISH CELEBRATES

★ The Ascension, Claymont, Delaware, celebrated its 100th

anniversary on May 27 with a special service at which Bishop McKinstry was the preacher. The Rev. Charles A. Rantz has been the rector for 32 years, and has built the membership from 36 communicants to about 400, with a church school of nearly 200 children and teachers.

## WHEAT FOR INDIA CAMPAIGN

★ A large number of Church people in Boston are contributing to a fund to purchase wheat for India. A wheat sale was held in Harvard Square, Cambridge, May 21-22, when people were able to buy a portion of wheat for the shipment. It was stated that \$5 would buy and send 100 pounds and that it would feed an Indian for 200 days. The campaign was organized to make a dramatic demonstration of the desire of individuals, apart from the action taken by Congress, to aid the people of

India during the famine.

Episcopalians who sponsor the campaign, which is being continued and extended, are Dean Charles L. Taylor and Prof. Joseph F. Fletcher of the Episcopal Theological School and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

## OKLAHOMA TO ELECT COADJUTOR

★ A special session of the diocese of Oklahoma is meeting in Tulsa this week to elect a bishop coadjutor.

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## OTHER CHURCHES

### INCREASE IN CHAPLAINS ON ACTIVE DUTY

There are 2,695 chaplains on active duty in the armed forces, with about 500 more needed to bring the corps to minimum standards. There are 1,287 in the army; 608 in the navy; 800 in the air force. The services seek clergymen between 24 and 31. Some between 31 and 41 can be accepted, but none over that age except a few reservists who volunteer.

### R. C. BISHOP PUZZLED BY CRITICISM

R. C. Bishop George J. Rehring of Toledo told a group of women meeting in that city that Roman Catholics cannot understand why anyone would say that his Church is an enemy of democracy or takes away personal freedom. He asserted that the hierarchy does not meddle in politics.

### BENNETT ADDRESSES METHODISTS

Prof. John C. Bennett of Union Seminary told New York Methodists, meeting at Poughkeepsie, that they should reject Communism because even "the good elements in it turn out in practice to be the entering wedge for evil." He also said that the Church should help America become aware of its own temptations and shortcomings. "America must overcome the habit of thinking that its institutions furnishes the only ways. We must stop thinking we can go it alone. The people of Europe and Asia don't understand us very well. They are afraid we will drag them into a war in which they'll be attacked more devastatingly than we will be. We must understand the way in which our fantastic prosperity separates us from the rest of the world. America must learn how to be prosperous to the glory of God."

### TAYLOR SEES VATICAN ENVOY TALK 'FOOLISH'

Myron C. Taylor said after a conference with President Truman that "it is foolish to talk" about the possibility of naming a new personal representative of the President to the Vatican. The former representative of Mr. Truman to the Holy See waved aside recurrent rumors that such an envoy would be named, with the remark, "That's old stuff; there have been such rumors ever since I left the job."

Mr. Taylor, an Episcopalian, said he had not discussed the question with Mr. Truman in his 30-minute interview at the White House. He de-

scribed his visit as a "courtesy call" on the President.

The 77-year-old former diplomat declared categorically that he had no intention of taking any post with the government.

### CLERGY SHORTAGE PROBLEM CONCERNS BUSINESSMAN

A businessman who overcame the student nurse shortage for Indiana Methodist hospitals has now tackled the shortage of ministers and lay church workers. Edward F. Gallahue, president of an insurance company, accepted an invitation from Methodist Bishop Richard C. Raines of Indianapolis to work out a recruiting program for Christian vocations similar to his nurses' recruiting plan which has been adopted nationally by the

Methodist board of hospitals and homes.

Mr. Gallahue will attempt to provide Indiana Methodists with a permanent program for bringing "the cream of the state's youth" into the ministry.

In Indiana's 700 Methodist churches, as elsewhere in the nation, there is a shortage of properly qualified ministers. Small congregations share their pastors, use part-time lay preachers, or have full-time "supplies"—men whose spiritual qualifications are approved by the Church, but who are lacking in educational requirements.

After personally underwriting a banquet for about 500 outstanding high school and college students from throughout the state, Mr. Gallahue planned a state-wide conference on church-related vocations.



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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

NORMAN H. V. ELLIOTT of Detroit, a student at Virginia Seminary, has been assigned to the missionary post at Nenana, Alaska, with the understanding that in a year he will be transferred to the newly created post of diocesan missionary, stationed at Eagle.

W. BRADFORD HASTINGS, formerly rector of Trinity, Concord, Mass., is now rector of Christ Church, St. Paul, Mo.

F. C. BROWN, former missionary in China, is now rector of St. Mary's, Dorchester, Mass.

H. A. JERAULD, formerly rector of the Epiphany, Dorchester, Mass., is now rector of the Good Shepherd, Reading, Mass.

R. P. McCLINTOCK, formerly rector of the Messiah, Auburndale, Mass., is now rector of Trinity, Watertown, N. Y.

GEORGE PEABODY, son of Bishop Peabody of Central New York, becomes assistant at Grace Church, St. Louis, Mo., July 1.

EDWARD I. SWANSON, formerly vicar at the Messiah, Foster, R. I., becomes rector of the Good Shepherd, Clinton, Mass., on Aug. 1st.

DAVID SWEET, student at Virginia Seminary, has been appointed minister in charge of the Good Shepherd, Milford, Pa.

MALCOLM LANGLEY, rector of St. John's, Havre de Grace, Md., becomes rector of St. John's, Mankato, Minn., June 16.

ARTLEY B. PARSON, former ass't at St. George's, New York, becomes rector of the Good Shepherd, Fitchburg, Mass., Sept. 1.

ROBERT H. CUMMINGS, student at Berkeley Divinity School, becomes minister in charge of Grace Church, Chicopee, Mass., June 15.

ARNOLD A. FENTON, student at General Seminary, comes as assistant at Christ Church Cathedral, Springfield, Mass., July 1.

## DEATHS:

GRIFFIN M. CUTTING, 81, associate rector of St. Paul's, San Diego, Cal., died May 15 from injuries received in an auto accident.

MELBOURNE R. HOGARTH, 45, former vicar of St. Martin's, Watts, Cal., died May 16 after a long illness which he contracted while serving in the South Pacific as chaplain in W.W. 2. FRANCES LEBARON CASIDY, wife

of Bishop Casady of Okla., died April 28 after a long illness.

HERVEY C. PARKE, 78, one-time rector of Grace Church, Amherst, Mass., was buried from that church on May 9 with Bishop Lawrence conducting the service.

J. HUGH HOOPER, 78, retired rector of Zion Church, Hudson Falls, N. Y., died May 13.

## HONORS:

ALBERT E. CAMPION, rector of the Mediator, New York, was awarded a doctorate by New York University.

MURIEL LENTON was honored for her 25 years service as director of the family service dept. of the N. Y. City Mission Society at the spring meeting of the board of managers. Bishop Donegan presented a gift on behalf of the board.

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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.

LEE C. PARSONS

Layman of Springfield, Mass.

The recent visit of Paul Blanshard to Springfield was of outstanding importance. The author of "American Freedom and Catholic Power" made a strong impression upon those who heard him and those who read accounts of his lectures. Mr. Blanshard had no criticism of Roman Catholics as individuals but did criticize the lust for power of that Church.

Here in Massachusetts we see this purpose in the growth in parochial schools and the activity of the Roman Catholic Church in politics. This was conspicuously shown last year in the campaign for a law authorizing the practice of birth control by married persons for health reasons. This proposal was fought bitterly by the Roman Catholic Church and defeated largely through its efforts. The determination of the Church was shown by its exclusion from medical practice in Roman Catholic hospitals of all Protestant doctors who took a stand for birth control. So Massachusetts remains one of the two states which ban birth control, Connecticut being the other. The address of Mr. Blanshard has served a useful purpose in opening the eyes of Protestants to the sinister plans for control of the government on the part of the Roman Catholic hierarchy.

C. T. ABBOTT JR.

Vicar of St. Anne's, Stockton, Cal.

At this time of year many students are having a "pre-registration" period for the fall semester in colleges and universities. It would materially help the college workers if our clergy would encourage students to register as Episcopal students and not as "protestants," if religious preference cards are available. Many students "escape" the pastoral ministrations of the college chaplain because of this difficulty. If the clergy would also use the "Letter of Commendation" for college and university students it would also assist in a more effective religious life on campus.

C. B. LUCAS

Rector of St. Timothy's, Atlanta

Notes & Comments, April 26, in regard to "Low Sunday": It may interest you to know that in my ministry here I have had several "Low Sundays" with a larger attendance than at 11 a. m. Easter. This is because I

have planned special services that so appealed that more came. I have also had splendid summer attendance because I begin immediately after Easter to emphasize Whitsunday. It is not always easy—but it can be done. Several times in my ministry I have had splendid attendance in August. In Buffalo, N. Y., where I spent 15 years in one parish—we sometimes featured "Summer Sunday Evenings"—by making a house to house canvass and inviting people to come to our evening services if their own church had none. All this takes lots of work; much prayer; and workers who believe in and are willing to work for whatever program one may make for "after Easter." Sometimes we are disappointed in the results—but as a boy we learned to "pick ourselves up" after each defeat and keep on keeping on.

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