

THE Witness

10¢ A COPY

July 26, 1951



BISHOPS TUCKER AND BURROUGHS

At Ordination Service at Bexley Hall

AN ARTICLE BY IRVING P. JOHNSON

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: 8 (and 9 Holy Days except Wed.
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For Christ and His Church

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STORY OF THE WEEK**S. P. G. Anniversary Year Opens
With London Celebration****Bishop Hudson of Newcastle to Visit States
In Fall to Speak in Parishes**

★ "The continuing spread of its missionary work after these two hundred and fifty years is the most significant fact of the present anniversary celebrations of the Church of England's Society for the Propagation of the Gospel," the Rev. Dr. C. Rankin Barnes states on his return from London. There, as representative of the Episcopal Church and secretary of the National Council, he took part in the initial ceremonies of this anniversary year, preaching at evensong in Westminster Abbey and addressing a missionary rally of seven thousand people which packed Royal Albert Hall the next evening.

Missionary bishops and other representatives from distant dioceses, including Huron, Gambia, Lebombo, Zuzuland, India, Pakistan, Australasia, were present to express the gratitude of their fields for the long-continued assistance of the society. Countries into which the S.P.G. has gone were shown by a procession of thirty-eight national flags, led, as it happened, by that of the United States for the United States, or rather, the American colonies seventy-four years before the United States came into existence, were the first field entered by S.P.G. missionaries. The charter given by King William III is dated June 16, 1701. On April 28, 1702, H.M.S. Centurion sailed from Cowes, Isle of Wight, arriving

in Boston on June 11. S.P.G. missionaries were in Newfoundland the following year, and thereafter new countries were steadily added to the society's widening responsibilities.

One of the most notable features of the present celebration, Barnes reports, is the modern Centurion, a half-size (80-ton) replica, built and rigged on the lines of the older ship although powered, as the older ship certainly was not, by two diesel engines. Barnes was one of a procession of six, the Archbishop of Canterbury and five other clergy, who marched from Lambeth Palace across Lambeth Road while the traffic waited, and down to Lambeth Pier where the Centurion was moored. The little ship was commissioned and dedicated, and then moved off under her own power, dressed with the thirty-eight flags, to anchor again, opposite the Houses of Parliament, as part of the Festival of Britain. She is not merely for show, however. She is spending the summer visiting English sea-side resorts for evangelistic and missionary work.

Between 1702 and 1783, the S.P.G. sent more than 300 missionaries to the country which then became the United States, and established 202 mission stations here.

Dr. and Mrs. Barnes were the only American guests at the annual state dinner at Mansion

House by the Right. Hon. Sir Denys Lowson, lord mayor of London, in honor of the Archbishops and Bishops of the Church of England. The Lord Mayor, knighted earlier in the month by King George, is a prominent Churchman now serving as a Church commissioner.

While in England Barnes conferred with the Rt. Rev. Noel Baring Hudson, Bishop of Newcastle, on the itinerary which he will carry out in the United States in September and October as an "episcopal envoy" of S.P.G. Bishop Hudson, who was the official representative of the Church of England to the General Convention of 1940, will visit certain parishes of S.P.G. foundation from Massachusetts to Delaware.

**RELEASED TIME
IS UPHELD**

★ The court of appeals of New York state has upheld the constitutionality of New York City's released time religious education program, under which children are excused one hour a week to attend religious classes off school premises. Episcopalian Charles H. Tuttle, chairman of the committee supporting released time, said: "This decision means that the plan for released time, which has been in successful operation in this state for twenty-five years, violates no provision of either the state or the federal constitution. This decision should put an end to advocacy of the reactionary, dangerous and totalitarian principle that children in the public schools become the creatures of the state and are subject to exclusive education regimentation by state secularism, irrespective of the religious convictions of their parents."

EPISCOPAL CHURCH NEWS

THE PICTURE ON THE COVER

★ Bishop Beverley Tucker of Ohio raises his hand in blessing on six ordinands and their presenters in a posed picture after the service following the commencement exercises of Kenyon College and Bexley Hall, Gambier. Five were ordained to the diaconate and one to the priesthood.

From background to foreground: Lester Thomas, from the diocese of Michigan and the Rev. Donald V. Carey of Grand Rapids, Michigan; Edward F. Mason of Dayton, O., and the Rev. Dayton B. Wright, rector of St. James', Painesville, O.; Henry Mayson of New York, and the Rev. John C. Davis, rector of St. Andrew's, Cleveland; Ira Crowther of Willoughby, O., and Dean Corwin C. Roach of Bexley Hall; Thomas E. Vossler Jr., of Findlay, O., and the Rev. Arthur L. Kenyon of Trinity, Findlay; and the Rev. Malcolm E. McClenaghan, deacon in charge at St. Paul's, Toledo, O. and the Rev. Alexander J. J. Gruetter, rector of St. Andrew's, Toledo.

Standing with Bishop Tucker is Bishop Nelson M. Burroughs of Ohio.

NEW CHURCHES IN MICHIGAN

★ Three new churches have recently been dedicated in Michigan by Bishop Emrich, each built with the help of the diocesan building fund. One is Trinity, Belleville where the Rev. J. B. Guinan is in charge, and another is St. James, Detroit, in charge of the Rev. C. W. May. The last to be dedicated is St. Andrew's, Rose City, the Rev. S. T. Coulter, vicar.

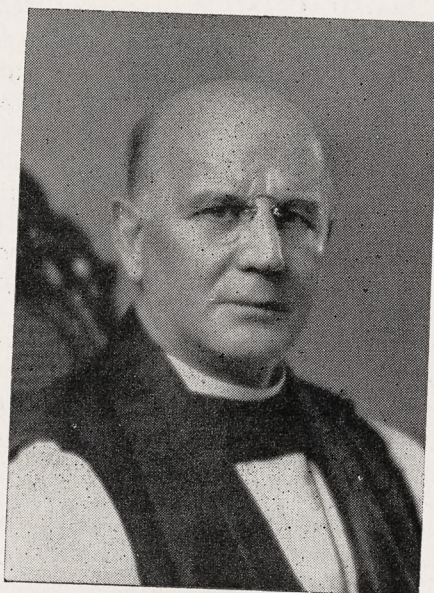
PHILADELPHIA OFFERS DIRECTED READING

★ More than a year ago in response to letters from missionaries in isolated places it was

decided by the faculty of the Divinity School in Philadelphia to offer a number of "Directed Reading Courses." These were not to be correspondence courses for the training of men for the ministry, but rather opportunity for men unable to attend graduate courses in any available school to pursue their studies under direction and to have the benefit of contact with the faculty of a seminary. Since that time a number of men in various places have enrolled and done some reading and study. In no case is credit given toward a degree. The program is in charge of Rev. C. Edgar Young.

BISHOP OLDHAM IN EUROPE

★ Bishop Oldham, retired of Albany, is now in Europe attending a conference of the commission of the churches on international affairs, meeting July 30-August 1 in Switzerland and the continuation committee of the conference on faith and order meeting there August 14-18. Between the conferences he and Mrs. Oldham will visit their daughter in Austria where she is employed by the international refugee organization.



BISHOP OLDHAM

LAYMEN DISCUSS EDUCATION

★ Five dioceses of the 6th province were represented by sixty men and women at a conference on education meeting at Carleton College, Northfield, Minn., June 29-July 1. Bishop Keller, in welcoming the group, said that he had not been enthusiastic about the program of the department until he attended a conference of bishops in Washington. He came away convinced that it was a matter of vital concern to everyone in the Church and that he meant to forward it in every way he could.

The leaders were the Rev. Walter Williams, Canon Theodore O. Wedel and Mrs. Dora Chaplin.

DAVIS RICHARDS CONSECRATED

★ The Rev. Davis E. Richards was consecrated suffragan bishop of Albany on July 19 at All Saints Cathedral. The Presiding Bishop was the consecrator and the co-consecrators were Bishop Barry of Albany and Bishop Campbell, retired of Liberia. Bishop Boynton, suffragan of New York, preached.

NORTH CAROLINA MAKES SURVEY

★ The diocese of North Carolina is making a survey to learn how the Church can meet opportunities offered by the growth of the state. Bishop Penick has announced that the information will be made available to all denominations.

CHURCHMEN VISIT ALASKA

★ Ninety churchmen, mostly from eastern parishes, have returned from a three week tour of the northwest and Alaska, sponsored by Forth. There was a bus tour of Yellowstone Park; a visit to St. Andrew's, Livingston, Mont.; a tour of Seattle, in-

cluding St. Mark's Cathedral. Stops were made at Canadian ports as well as Ketchikan, Juneau and Sitka, Alaska, where the party was entertained by people of the churches. The itinerary also included a trip over the famous White Pass and Yukon Railroad as far north as Carcross, Yukon. Returning to the States stops were made at Vancouver, Lake Louise and Banff.

CHURCH BUILDING IN MISSOURI

★ Considerable church and parish house building has been going on in the diocese of Missouri. Bishop Lichtenberger recently dedicated a parish house at Holy Cross Church, Poplar Bluff, and a new church for the Holy Communion, University City. Grace Church, Kirkwood, is now building an addition to the parish house and Christ Church, Rolla, plans to dedicate a new church in the fall. St. Andrew's, Normandy, a suburb of St. Louis, is also building a church.

NEW SEMINARY IN TEXAS

★ The diocese of Texas, faced with a large number of postulants seeking seminary education, is launching a new seminary at Austin this September. The seminary will work in cooperation with the Austin Presbyterian Seminary which is an accredited member of the American Association of Theological Schools.

Several courses of the Austin Seminary will be taken by the Episcopal students. In addition, other courses will be offered by clergy of the diocese of Texas teaching at nearby state universities who will commute to Austin for these courses. Supervision of the work will be given by Bishop John E. Hines, coadjutor of the diocese.

It is expected this seminary will meet the growing need for more adequate facilities for education for the ministry in the fast-growing southwestern area

of the United States. Presently, the nearest Episcopal seminary is one thousand miles from Austin. Located, as it will be, next to one of the great state universities in the southwest, opportunity will be afforded students in residence to take additional work according to their particular needs and interests.

Since this seminary is begun to meet pressing needs of postulants unable to gain admittance to any of our seminaries, a one-year course is all that is planned for 1951-52. This will be the equivalent of first-year courses offered in our other seminaries. (See Editorial, page six).

SERVICE LEAGUE CONFERENCE

★ The conference for women sponsored by the Church Service League of Mass., was held at the diocesan center at Meredith, N. H., July 9-13. Leaders were Prof. Thompson of Wellesley, Bishop Heron, Mrs. Hobart Holly of Braintree, Sister Mary Martha, the Rev. Norman Goehring, rector of St. Michael's, Milton, who is director of the center. Leaders at forums were the Rev. Rollin Fairbanks of the Episcopal Theological School, Mrs. Allan K. Chalmers of Boston and the Rev. F. C. Lawrence of Brookline.

CONFERENCE IN MID-WEST

★ The travelling team on education held a conference at Norman, Okla., July 6-8, attended by 157 lay leaders from nine dioceses.

PHILADELPHIA SCHOOL TO BUILD

★ At the Philadelphia Divinity School commencement Bishop Hart of Pennsylvania, as president of the trustees, announced that the decision was made to go forward immediately with the erection of the new memorial classroom and dormitory building. The cost will be about \$275,000, of which the greater part has been obtained or pledged. The erection of this building will provide much needed class rooms and 20 additional dormitory rooms. Recent growth of the school has made this building a necessity.

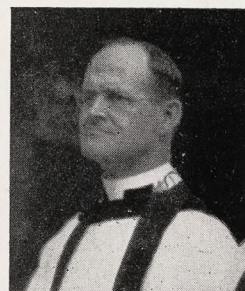
Diplomas and degrees were granted in course to 18 men. The honorary degrees of Doctor of Divinity were given to the Rev. Elmer Burton Christie, the Rev. Jacob Jarden Guenther, the Rev. Clarence Henry Parlour.

BISHOP KENNEDY IN KOREA

★ Bishop Kennedy of Honolulu, serving as bishop of the Pacific area by appointment of the National Council, is visiting Japan and Korea this summer for conferences with chaplains and for confirmations. He is also visiting Okinawa, now a part of his district.

ABILENE PARISH RAISES FUND

★ The Heavenly Rest, Abilene, Texas, has raised over \$300,000 to build a plant consisting of four units: a parish house now under construction; a church, a chapel, a tower.



CHURCHMEN IN THE NEWS: The Rev. Rollin Fairbanks speaks at summer conference; Bishop Keeler urges support for new program of education; the Rev. Rankin Barnes tells of plans for S.P.G. celebration

EDITORIALS

Theological Education

A PLAN to establish a new theological seminary in the diocese of Lexington was recently reported in the Church press. To date we have seen no comments on the announcement, and yet it is of interest and concern to the entire Church. Our own reaction was one of question and doubt. Does the Episcopal Church really need another seminary? Already there are no less than seven east of the Mississippi, most of them struggling to make both ends meet.

At the moment, of course, all theological schools are overcrowded and many have waiting lists. This condition is largely the result of the war, but is it necessarily a permanent one? There is already some talk of a surplus of ordained ministers in the near future if post-war enrollments hold up much longer. We rejoice in the number of men seeking ordination, but does this alone justify still another seminary? Several questions would seem to require an answer before we rush in and wind up with another liability on our hands. For example, would it not be wiser to improve and enlarge some of the schools already in existence? Or are we well enough supplied with competent scholars to staff another faculty? It does not strike us that all our present seminaries are up to par in this respect. And perhaps something should be said to rectors and bishops on the score of making it harder to get into the ministry. The number of misfits in orders is appalling, men who should never have been let in or out of a seminary. We should prefer to see the stress put on quality rather than quantity. Why not also consider sending more of our candidates to non-Episcopal schools, schools like Union or Yale to mention but two of the greatest?

Most of our existing seminaries started out as diocesan institutions, and so the Bishop of Lexington is within his right to establish one more. And yet surely this is a matter of more than dioc-

esan concern. The graduates of such a school will not all remain in Lexington: they will emigrate far and wide. Hence it seems to us that this proposed scheme should be put before the committee on theological education of the General Convention or made the subject of wider study and discussion. We hear much of the sin of parochialism. Perhaps there is also such a thing as diocesanism, that is, a diocese coming to regard itself as a separate entity and end unto itself. We hope the Lexington proposal will be submitted to the Church at large rather than handled as a private matter.

"Quotes"

O GOD our heavenly Father, whose blessed Son came to bring mankind into one family in thee; we pray for the unity of the Church in all the world. Help us to seek to heal the divisions which keep us from one another and weaken our efforts to extend thy kingdom in the earth. Give us understanding of other people's points of view; save us from prejudice; and grant that as we see clearly our Saviour's will that his Church may be one, so we may labor in love to bring it to pass; through Jesus Christ our Lord.

—Forward, summer 1951

Wedding Experts

THE other day we heard of a parish priest who always turns over wedding rehearsals to a professional "consultant." "It's much easier that way, and relieves me of a lot of trouble," said he in reference to big society weddings with numerous attendants.

If this is a growing tendency in the Church, we certainly deplore it. The service of holy matrimony is a religious one as much as any other in the Prayer Book. It is not primarily a social event for which Emily Post is the authority and the modern wedding consultant the local arbiter. To hand the marriage service over to this new type of expert is simply to surrender one more thing to contemporary secularism. Presently marriage will be taken altogether away from the clergy except as officiants called in to perform a fancy ceremony. Has this not already happened with the burial of the dead? The undertaker has long since moved in, and the funeral parlor with its open casket and cosmetic treatment is now all the fashion. This probably happened because the Churches refused to take a stand and the clergy abdicated their authority.

A church wedding is an act of worship and a sacramental rite. Priests are ordained to conduct such services, and should know how to instruct a bridal party. If they don't, it's high time they

learned rather than letting persons manage them whose real interest is one of putting on a show. After all, there should not be anything so complicated about getting a few people to walk from the back of a church to the chancel steps and altar rail. Even the humblest cleric should be capable of such directions.

Let notice be served: wedding rehearsals in this Church are in charge of the clergy, and "consultants" are requested to remain away!

Sects and Insects

BY

IRVING P. JOHNSON

Founder and First Editor of *The Witness*

TIME was when society was shaken to its foundations by religious controversy. Religion was the one vital issue. The great parish church was the outstanding building in the community; the rector was the parson, or the person, to whom the people turned for help and counsel; the service at the high altar was the great event of the week and the anathema of the Church was more dreaded by princes than was the revolt of the people.

Unquestionably men abused the privileges of their high office, and prelates were not always distinguished by humility or spirituality.

Then arose certain men who disputed with these great men as to their credentials, and there was war in the Kingdom of God.

The prophet rose up against the priest and the power of the Church was broken.

The principle of strife and dissension replaced that of confident assertion.

Great sects arose, which agreed neither with the Church, nor with one another.

Calvin and Luther and Zwingli put forth their confessions of faith, and the world rejoiced because the Church was no longer the dominant force that it had been. Not that the world fared any better. With all of its faults, the Church was a lenient landlord and she was ever kindly to the poor.

Her leaders were but men, and when those men who were born to leadership, threw off the mantle of religion, they became even less kindly and more brutal than they were before.

Under the Georges, England was still ruled by men, irreligious men, and the sordid brutality of the times was unrelieved by pious princes or kindly priests.

And after the Georges came the age of Saurian corporations and Simian aristocracy and sordid politicians.

In truth, the world was still ruled by men and the absence of religious domination did not produce more kindly masters nor more contented masses.

Sinful Men

THE sects went their way and soon fell into the habits which they had dethroned. The post-reformation period did not produce kindly pastors or charitable courtesy.

After all, whether the world leaders have been Christians, Turks, atheists, sectarians, or politicians, they have all been men and have in their day illustrated the principle that "man being in honor hath no understanding but is compared to the beasts that perish."

When we say that the Church was to blame or the state was to blame, or the sect was to blame, it isn't so. We are merely assuming an alibi for the real culprit. Man is to blame—selfish, sinful, silly man, who ignores God and deceives himself.

Whether he be priest, preacher, professor, politician, or prince, he is prone to be a tyrant when he finds himself clothed with power.

Having found the guilty man, let us see what has happened. When the Church was a big thing it produced big men. They may not always have been kindly men, but there were kindly men among the host that filled the churches.

It would be hard to find a St. Francis today; it might be worth while to put up with an occasional pompous prelate if we only could produce the other thing as well.

There have always been plenty of honest men and virtuous women and beautiful children in every age, thank God; but there haven't always been big men and there haven't always been great saints. These are worth as long a journey as to the Yellowstone to see.

Small and Petty

IT is almost a truism to say that when the Church ceased to be big, the Christian world began to be little.

Each sect, being a fraction of the whole, attracted to leadership men who were proper fractions.

For a sect is a segment of the whole, and the whole is greater than any of its parts.

But the principle of subdivision went on indefinitely until the sects became smaller and smaller, and men's vision grew pettier and pettier.

The grace of God became confined to a small section of the civilized world, or the truth of God to a small segment of the whole truth; and the

Church which had been hated, usually by wicked men, because it was big and powerful, now came to be despised, often by decent men, because it was small and petty.

This process of devolution has continued until the spirit of the sect has become the spirit of the insect, and the world is filled with small folks, who buzz and bite and poison; they infuriate large mammals and destroy the charms of a peaceful valley.

Formerly Church leaders went out valiantly to battle with lions. Now one hesitates to assume leadership in either Church or state because these bands of insects buzz around the head of the vulnerable hunter.

A big hunter told me once that he would like to visit the headwaters of the Amazon, but he couldn't put up with the chiggers, for they had invalidated him on a previous trip for several years.

Squirrel Guns

THE situation reminds me of an anecdote of Sam Jones: He had gone to hold a revival in a large Canadian city, but the revival lacked pep. He could not account for the failure of the thing to go until he discovered that certain local leaders had spread the information that Sam smoked, and because of this foible in his character, they refused to be charmed by his eloquence. Whereupon, Sam told the following fable at the next revival meeting:

"Once upon a time, as a traveler in the far west approached a certain village, he met several big bears carrying little children off to their dens. He was intensely excited, and when he arrived at the village, was met by the fathers of the children, just returning from a squirrel hunt. Whereupon, he berated them roundly for their callous indifference to the loss of their children. Their reply was that they would like to go and kill the bears, but unfortunately the only weapons which they possessed were squirrel guns, so they must content themselves with shooting squirrels, while the bears continued their depredations."

"These villagers," said Mr. Jones, "are like the leaders in this revival. You have nothing bigger than squirrel guns, so you go out to shoot my peccadilloes, while the children of the city are being carried off to dens of vice."

The political and religious atmosphere today is full of swarms of petty people, whose sole claim to virtue consists in their ability to sting the man who is trying to accomplish something.

Grace of Charity

IT ought to be evident to the smallest mind that one cannot produce character in one's self by destroying it in others. The consciousness of our

own sins should cause us to be charitable toward the faults of others, and to be kind and helpful to sinners.

When Christians forget to be kindly they cease to fulfill the law of Christ.

But when people become petty they cease to be kindly.

Malicious assertions about men who are trying to do big things is the order of the day, and it is based upon a failure to grasp the bigness of Christ's gospel, which was not so much concerned with the faults of the sinner as it was with the kindness of the saint.

The Pharisee who posed as a pious man was lacking in that very thing. The Christian world lacks it today. It lacks the grace of charity and it lacks it because charity can be developed only in a large room and the Christian body is cut up into small compartments.

The sect spirit makes for zeal and destroys charity.

The mosquito is zealous, but most pestiferous.

Talking It Over

BY

W. B. SPOFFORD SR.

USHERED into the office after an impressive wait, I was greeted by the credit manager with a frowning, "What do you want?" The temperature being close to boiling, I was dressed for comfort rather than to impress so he could be excused if he wrote me off. Anyhow I explained to him that The Witness is now operating its own printing plant; that we were in immediate need of paper and that I hoped to get enough outside printing eventually to require considerable quantities and so wanted to get our credit established with his firm.

"Never heard of the paper. Is it incorporated?"

I assured him that it was as the Episcopal Church Publishing Co., an Illinois corporation.

So he wrestled with a Dun and Bradstreet as big as a medium sized safe, thumbed through various pages and then: "Can't find you listed. Your credit can't be very good. Let's see a copy of the paper."

He was interested chiefly in the masthead. "Don't seem to ever heard of any of these people and I've been an Episcopalian all my life."

So I told him that Roscoe Foust had been chaplain at West Point, then dean of the cathedral

at Bethlehem and now rector of the Ascension, New York. Dr. Grant, our book editor, I explained, was a professor at Union, and had been dean of Seabury-Western and Bexley Hall prior to that. And so I went on down the list, bearing down particularly when I ran into a bishop among our contributing editors.

"Funny, never heard of any of 'em, and, as I say, I've been an Episcopalian all my life. One time I was treasurer of six different organizations in my parish and have been a vestryman for many years. Ran the every member canvass too a number of times. We also have a fair every year and I'm chairman. We generally do OK. And, of course I am always a delegate to our diocesan convention."

Then I inquired if he was familiar with any of the other Church weeklies, handing him "Parish Helps, 1951-1952" where the Church papers are given a boost on page fourteen. He read the page carefully and then: "Seems to me I have heard of the Churchman but none of these others—and as I say, I've been an Episcopalian all my life. Course I see the Bethlehem Churchman."

I could have told him that it was published but six times a year and was hardly adequate for a churchman of such importance. But maybe that was not necessary for his next question, after turning the pages of Parish Helps, was: "What is this National Council?" No kidding—that is exactly what he asked. So I said: "The sign says 'only twenty minutes parking' so I'd better get going. I'll have the bank write you about our credit. Meanwhile think over that caption on page fourteen of Parish Helps: 'Alert Churchmen Read At Least One Church Paper'."

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The Bat That Wouldn't Squeak

BY

PHILIP McNAIRY

Dean of St. Paul's, Buffalo

THERE was once a bat who lived in a large cavern. The cavern was so spacious that he seldom needed to use his built-in radar equipment. As you know, the bat family are completely blind, but God has provided them with a better than average sense of hearing plus a high-pitched squeak or cheep. By cheeping and listening to the reverberation of sound, Mr. Bat can navigate around fine wires and through small openings in complete darkness. His perception of objects he cannot see is uncanny. His skill at night-flying surpasses that of the best trained pilot in the world. His equipment is built in, so that very little can go wrong with it.

The bat in our story, lived in a large chamber where the need for his radar equipment was minimized. He knew the area so well that he sometimes found it unnecessary to squeak in order to find his way around.

One day he was in very poor voice. He got to thinking that squeaking might be necessary for some bats, but it was certainly an unnecessary precaution for such a fine bat as he.

He didn't show up for work all that day. The next morning a searching party was sent out to look for him. His battered form was discovered on the floor of the cave just beneath a stalactite. After a thorough investigation the coroner recorded the following: "Accidental death due to collision with a stalactite while flying to work."

For some reason there's a question in my mind about that verdict. Was it really "accidental death" or was it "suicide?"

There is a close parallel between the "bat that wouldn't squeak" and "the man who wouldn't pray." How often we find men and women, within the church, who do not, or will not pray. Such persons fail to realize that prayer is a form of radar, for it guides men around the barriers which are not seen by the naked eye: grief, mental suffering, heart-felt sorrow, the "suck and swish of silly sins."

God has revealed his purposes and given guidance to praying men in the past. He freely does so today.

And man who, like the bat in the parable, is too proud to use his radar for guidance, will ram his head into some unperceived barrier. The resulting concussion may be the spiritual death of him; or might we more properly call the collision "spiritual suicide."

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Church of Rome: A Dissuasive.

By Richard Hanson and Reginald Fuller. London: S.C.M. Press. 8s 6d.

A "Dissuasive" is a book designed to show that there is no advantage in an Anglican going to Rome. He has much to lose, nothing to gain. Such books were common in the seventeenth century, but have not been common of late. There is certainly need for such books, in order to meet the steady propaganda of the Roman Church, which thinks, apparently, that it does God service when it leaves off the attempt to convert heathen and secularists and goes after Episcopalians—especially those who are fairly prominent and "in the papers." The news is certainly "in the papers" if they win one!

This is the best book of its kind and scope since Bishop Gore's "Roman Catholic Claims," now a generation old. The authors do not minimize the real virtues of Rome, and recognize what Rome has to give in a reunited Church. But the fatal weakness of present-day Rome, with its power-complex, its association with totalitarianism, its espionage and "thought control," its refusal to take biblical research seriously, its strange standards of historical truth (e.g. the claim that the dogmas of the Immaculate Conception and the Bodily Assumption of the B.V.M. rest upon sound tradition)—all these defects are brought out into the clear light of day.

The trouble with many of us is that we substitute feelings and individual preferences for thought-out reasons; we cannot stand up and say clearly why we do not submit to Rome. Moreover the anti-intellectual slump we are in at present, in all the Churches, encourages the lazy attitude. And above all we are such everlasting "good fellows," and so warmly dislike to say anything anyone would disagree with—commercial ethics have triumphed in every quarter of American life!—that we just don't want to "criticize our Roman Catholic neighbors." The consequence is that Rome walks off with the show. For Rome is not afraid to state her reasons, in words that are unmistakable.

Here is a book that ought to be widely read in the U.S.A. as well as in England. It will provide material for discussion ten-fold more potent than the wearisome "separation of Church and state" talk, or the perennial school question—in which we simply play into the hands of secularists most of the time.

His Servants the Prophets. By Eric William Heaton. Macmillan. \$1.50.

This thin volume (117 pages plus notes and index) is most suggestive as an aid to an understanding of the prophets. The promise given in the opening chapter is very high, for the author calls for a reinstitution of the prophetic spirit which will bring about within the Church "a rethinking of its doctrine, a rediscovery of terms and modes of action, a re-examination of its liturgical tradition and a ruthless eradication from its practice of all that is merely superstitious."

Unfortunately the volume is too brief to fulfill such high expectations. In the chapters that follow the prophetic teaching is well placed in the perspective of its own age and situation, but little attempt is made to apply the same sort of prophetic vision to the Church of our day. One might have wished that the Dean of Gonville and Caius College of Cambridge had used a little more space in order to bring the light of the prophetic vision to bear upon the Church of our day.—Sydney Temple

Free to Grow. By Blanche Carrier. Harper. \$3.00.

This is a book with a program: "New ways to a revitalized Church; Christian commitment and growth through group therapy, teaching, and fellowship." But it is a religion that has lost its sparkle, and is the same old dull plan of self-improvement, therapy, and mutual benefit through fellowship. One wonders how much of the problem of this type of liberal Protestantism has been produced by the Protestant religion itself, with its subjectivism, its man-centeredness, its concern with sin and conversion rather than with the worship of God, and the whole substitution of theological theory for a vital religious life. The problem is surely not going to be solved by "taking a leaf" from Catholic practices of devotion, but only by a total revamping of the "Protestant" outlook.

The Four Councils. By J. W. C. Wand. Morehouse. \$1.05.

The Bishop of London can explain an ancient theological argument in terms which will persuade the laity of that argument's relevance to ordinary Christian living.

The great Councils fought to maintain both the reality of Christ's divinity and the reality of his humanity,

and to determine the exact difference between "person" and "nature." Dr. Wand is, of course, fully aware that all the problems of Christology have not yet been met satisfactorily.

The American churchman will be pleased to note how carefully the Canons of the Episcopal Church were drawn to conform to the ancient models adopted by the great Councils, but Americans in general will be interested to study the grounds for ecclesiastical Primacy set up by Chalcedon. "... he did not find it easy to make those concessions without which public business cannot be transacted at all."

"The world-wide Church . . . gave a favorable verdict, not because they were ordered but because, in its considered opinion, they were true."—Edward N. West

Good-bye to My Generation. By Bishop Walter Carey. Morehouse. \$3.15.

A book "waging war against the stiffness, academic exclusiveness, aloofness of the average English church," this small volume is full of the good bishop's prowess at rugby and boxing. His work as chaplain on the "Warspite," as Bishop of Bloemfontein, and as chaplain of Eastbourne College, leads on to his convictions. The use of the Eucharist and the Church Year would complete the church life of non-conformists; there must be abbreviated forms of matins and evensong for seamen; "education is character, knowledge, independent thinking; in that order." The book is interesting, disjointed, and far too expensive.—H. M. G.

Training in Prayer, Guidance in the Art of Prayer for People of Different Ages and Conditions. Ed. by Canon Lindsay Dewar. Morehouse. \$1.50.

The late Archbishop Temple's preface is absolutely accurate, "There is no more urgent need than that which this book sets out to meet . . . many a parish priest realizes this . . . this little book will not give him all he needs . . . but he will find here what he needs most, and the way to learn more."

This is the wisest, most practical book possible to put into the hands of parents, teachers and others honestly interested in learning how to pray and how to teach others to do so; for the clergy and for seminarians it should be required reading. One wishes that an American edition might be issued in which the Prayer Book references applied specifically to our own book, and in which a number of modern British colloquialisms were translated into their American equivalents.—Edward N. West

Reviews by Dr. Grant unless otherwise signed

EPISCOPAL CHURCH NEWS

TREASURER DILL REPORTS

★ Russell E. Dill, treasurer of the National Council, in a recent statement points out that "the financing of the general Church program requires a steady flow of funds to meet monthly expenditures on a world-wide basis. The monthly outgo is approximately one-twelfth of the annual budget—the income should match this—one-twelfth each month. During the first five months of 1951 the National Council was required to provide approximately five-twelfths or 41.66% of the budget for the year. During the same time only 36.27% of expectations was received."

SUMMER PROJECT IN MICHIGAN

★ Twenty young men and women, mostly from colleges and seminaries are now at work in the diocese of Michigan for the summer. Their work varies from court assignments to conducting Bible schools and services in small parishes and missions that are either without a minister or on vacation. A conference for their training was held at Parishfield, diocesan conference center, led by Bishop Emrich, Canon C. D. Braidwood of Lapeer, who is in charge of the group, and the directors of Parishfield, the Rev. Francis O. Ayres and the Rev. Gibson Winter.

EPISCOPAL CHAPLAIN AT RUTGERS

★ The Rev. Clarence W. Sickles of Fairlawn, N. J., will become curate at Christ Church, New Brunswick, N. J. on Sept. 1, with his chief task that of ministering to the 400 students of the Episcopal Church who attend Rutgers University. The Rev. Walter H. Stowe, rector of the parish, told his congregation in making the announcement

that this was the first time a curate at Christ Church has served in a dual capacity. Half of Sickles' salary, house rent and expense allowance is being paid by the diocese through the diocesan foundation and the Proctor Foundation of Princeton which is chartered to undertake work with students of the Episcopal Church at colleges outside Princeton. A survey is now being made as to the possibility of establishing work at the Camden campus of Rutgers as well as the work at New Brunswick.

BISHOP PARDUE HOLDS LONDON MISSION

★ Bishop Pardue of Pittsburgh is now in London where he is conducting a mission at St. Martin-in-the-Field. It opened on July 8 and continues through the 13th. He is preaching twice daily and in addition is speaking each day over the British broadcasting system. In addition to these services Bishop Pardue preached July 15 at Westminster Abbey and at Holy Trinity Cathedral, Paris, on the 22nd.

ARCHBISHOP OPENS FESTIVAL

★ One of Britain's most notable achievements has been the building of "a way of life in which Christian ideas are a vital part of the framework of our society," Geoffrey Francis Fisher, Archbishop of Canterbury, declared at a service in St. Paul's Cathedral which marked the opening of the Festival of Britain which will continue until September 30. The service was attended by King George VI and Queen Elizabeth.

"A stock-taking such as the festival presents is valuable," he said. "Its only weakness could come from a spiritual emptiness through concentrating on material things. To do this would be to deny the past and frustrate

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the future. Our past is bound up in our Christian beliefs. Our future must maintain those beliefs, for it is clear that civilizations which reject them become vain, violent or vile. As a nation we have much to be proud of, but we have achieved it with the help of God. That is the message and the challenge of the festival."

Following the service, King George was escorted to the steps of the cathedral where he formally opened the Festival.

GERMAN CHURCH SENDS THANKS

★ Appreciation for the aid given by Churches in the U.S. has been received from the Evangelical Church in Germany. Addressing the Episcopal Church specifically the letter said: "You have during the past years continuously entrusted us with your gifts and donations for those in need among us and have cooperated with us in a united effort to overcome distress and are still granting us your helping hand. Please express to all our sincerest thanks and gratitude."

COMMITTEE ON NARCOTICS IS APPOINTED

★ Bishop Donegan of New York has appointed a committee of clergy and laity to study how the Church can help in dealing with the narcotic problem.

NEW RECTORY FOR ST. ALBAN'S

★ A fund of \$50,000 is now being raised by St. Alban's, Washington, D. C., to build a new rectory as a memorial to the late rector, the Rev. Charles T. Warner. The present rector is the Rev. Felix Kloman.

LEON McCAULEY JOINS STAFF

★ Leon McCauley, head of the religious book department of Oxford University Press, has been named as manager of the publications division of the department of education of the National Council. He will be located at the newly acquired publications building in Greenwich, Conn., where all books and study courses of the department will be published. He will also be responsible for building up sales distribution of publications. He starts the new job on Sept. 1.

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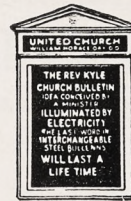
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A reprint of Dr. Pike's Alumni Day address at The
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PEOPLE OF THE CHURCH

CLERGY CHANGES:

J. J. M. HARTE, formerly rector of All Saints, Austin, Texas, is now ass't at St. Paul's Cathedral, Erie, Pa.

R. M. CARMICHAEL, director of education of the Council of Churches, Buffalo, N. Y., becomes canon of St. John's Cathedral, Wilmington, Del., Sept. 8, where he will be in charge of education.

J. M. BROWNEE, formerly vicar of St. Andrew's, Darien, Ga., is now vicar of St. Paul's, Altus, Okla.

OSMOND H. BROWN JR., recently ordained deacon, is now vicar of St. Mary's, Augusta, Ga., and St. Augustine's, Aiken, S. C.

JOHN PORTER, formerly in charge of St. Gabriel's, East Detroit, is now in charge of St. Peter's, Monroe, Conn.

HARVEY MARKLE, formerly ass't at St. John's, Detroit, is now rector of St. Andrew's, Detroit.

GEORGE W. BEALE, rector of Trinity, Rocky Mount, Va., becomes rector of St. John's, Bedford, Va., Sept. 1.

JOHN R. GREEN has resigned as

rector of the Advent, Lakewood, O., to study psychiatry and serve as a chaplain in a hospital in Washington, D. C.

EDWARD L. CARTER, formerly ass't at St. John's, Williamstown, Mass., is now chaplain to Episcopal students at the University of Cal.

ROBERT L. DARWALL, formerly vicar of St. Barnabas, Arroyo, Cal., is now ass't at St. Alban's, Los Angeles.

ELVIN W. SMITH, formerly vicar of St. Simon's, San Fernando, Cal., is now rector of St. Peter's, Los Angeles.

CHARLES E. FRITZ, formerly rector of Trinity, Menlo Park, Cal., is now in charge of Christ Church, Los Angeles.

JOHN F. MANGRUM, former rector of St. James, Albion, Mich., is now rector of St. Peter's, Detroit, and supt. of St. Peter's boys home.

W. C. HEWITT, formerly in charge of St. John's, Sandusky, O., is now a chaplain in the Canadian air force.

S. R. HAMMOND, formerly vicar of St. Luke's, Los Angeles, is now in charge of Our Saviour, Mill Valley, Cal.

JOHN W. DUDDINGTON, formerly vicar of St. Mark's, Solvang, Cal., is now rector of Holy Trinity, Manila, P. I., and prof. at St. Andrew's.

DEATHS:

JULIA A. CLARK, deaconess, 62, died in Pasadena, Cal., July 2. She went to China in 1914 and worked there for over 35 years. In Feb., 1938, with Witness correspondent, John Foster, and two others, she visited the headquarters of the red army in Shansi to present clothes and medical supplies. Their experiences were featured in a series of articles that ran in this paper at the time.

JOHN MOORE WALKER, 63, bishop of Atlanta, died July 16. He was a leader who contended that the Church should take leadership on social and political issues.

BERT F. A. EDE, 59, ass't at All Saints, Pontiac, Mich., died July 4.

WOODWARD LANPHEAR, 65, on the mission staff in China since 1917, died July 4 in Shanghai.

JOHN D. SKILTON, 84, retired rector of St. Peter's, Cheshire, Conn., died July 9.

WILLIAM H. TALLMADGE, 77, formerly rector at Columbus, Nebr., died July 1 at his home in Flandreau, S. D.

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CLERGY RETREAT, Adelynrood, So. Byfield, Mass., Sept. 4-7, auspices Brotherhood of the Way of the Cross. Conductor, Rev. Robert C. Smith, S.S.J.E. Charges \$8.40. Apply to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.

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PEOPLE

ORDINATIONS:

G. C. ESTES was ordained deacon by Bishop Quin at All Saints, Austin, Texas, July 3. He is in charge of Trinity, Jasper, Tex. Also ordained deacons: W. W. MAHAN, in charge of St. George's, Austin; DAVID B. REED, missionary in Panama; M. P. RIKER, in charge of St. Michael's, LaMarque, Tex.

HAYWARD B. CREWE was ordained deacon June 29 by Bishop Emrich and is in charge of St. Timothy's, Jackson, Mich.

WILLIAM S. LOGAN was ordained deacon June 30 by Bishop Emrich at St. Joseph's, Detroit, and is now ass't at Christ Church, Detroit.

NORMAN ELLIOTT was ordained deacon June 30 at St. Andrew's, Detroit, by Bishop Hubbard and is now in charge of St. Mark's, Nenana, Alaska.

GEORGE M. CRUM JR., was ordained deacon June 28 by Bishop Carruthers at the Redeemer, Orangeburg, S. C. He is in charge of the Holy Communion, Allendale, and St. Alban's, Blackville, S. C.

THOMAS L. CRUM was ordained deacon July 3 by Bishop Carruthers at St. Philip's, Charleston, S. C. He is in charge of St. Paul's, Meggett, and Christ Church, Adams Run, S. C.

ELMER A. KEISER was ordained priest June 8 by Bishop Heistand at St. Luke's, Mount Joy, Pa., where he is now rector.

DONALE M. WHITESEL was ordained deacon June 11 by Bishop Heistand at St. Luke's, Altoona, Pa., and is now vicar of St. Mark's, Northumberland and All Saints, Selinsgrove, Pa.

MARK E. WALDO was ordained deacon June 24 by Bishop Barnwell at St. John's, Savannah, Ga., and is now vicar of St. Andrew's, Douglas, and St. Matthew's, Fitzgerald, Ga.

C. M. HENDERSON JR. was ordained priest June 29 by Bishop Stoney at St. James, Clovis, N. M. and is now in charge of St. Mark's, Pecos, and St. Stephen's, Ft. Stocton, Tex.

PAUL A. CLARK was ordained deacon by Bishop Roberts on June 29 at Wakpala, S. D., and has been assigned as ass't at the Pine Ridge Mission. Made deacons at the same service were RAYMOND R. TAYLOR, in charge of St. Philip's, Dupree and ass't at the Cheyenne River Mission and ROBERT B. LUCENT, ass't at the Rosebud Mission.

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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.

A. F. GILMAN
Layman of Chicago

Chad Walsh in his article "Open vs. Closed Communion" (July 12) is trying to ride a horse in two directions and getting nowhere. What we want to know is what does God say about it. There is no use turning to the Prayer Book which under the bungling of our clergy has become hash and subject to change without notice. The only place I know to look is what Christ said about it and he seems very clear to me: "whenever two or three are gathered together in my name there am I in the midst of them" and again "come unto me all ye that are weary and heavy laden." He didn't specify Protestant Episcopalians or Catholics and if there is anything to the idea that Christ is nearer to man in the sacrament than any other place why shouldn't all men be privileged to come near to him there?

In this connection I am reminded of an old clergyman who came from New York to preach at St. Paul's, Minneapolis. He was a true evangelical if there was one. He took his soapbox to a busy corner one evening each week to preach and sing hymns. In celebrating holy communion he said something like this: "Holy Mother, the Church, never refuses her blessing to a child of God."

It seems to me that it is time the Church paid attention to another saying of Christ's: "Judge not." That is a job God has reserved for himself.

WALTER D. SPANGLER
Lutheran Pastor of Park Ridge, Ill.

In your issue of The Witness of June 7, 1951 on page 7 in your Editorial "Marvelous Doctrine" in the first paragraph you include the Lutheran Churches among those dating



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THE WITNESS—July 26, 1951

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