

The WITNESS

10¢
A COPY

September 20, 1951



ST. LUKE'S ART EXHIBIT

Staged by Children of New York School
(Story on Page Five)

RELIGION AND THE MIND BY C. J. KEW

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
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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ST. JOHN'S CHURCH Lafayette Square, WASHINGTON, D. C. The Rev. C. Leslie Glenn The Rev. Frank R. Wilson

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—STORY OF THE WEEK—

Faith and Order Commission Meets in Switzerland

Complete Plans for Third World Conference To Meet Next Summer in Lund

BY

JAMES W. KENNEDY

Rector of Christ Church, Lexington

★ A full meeting of the faith and order commission of the World Council of Churches met at Orleans, near Montreaux, Switzerland, August 14 to 18. The special business of the meeting was to complete arrangements for the third world conference on faith and order to be held in Lund, Sweden, August 15-28, 1952. The first day however, was given over to receiving and considering the reports of the three theological commissions, prepared over the years since the second world conference on faith and order in Edinburgh in 1937. The work of these special commissions was intensified following the first assembly of the world council when the life and work movement merged with the faith and order movement, and the faith and order concerns were entrusted to the faith and order commission, really composed of the old continuation committee appointed at Edinburgh.

These three themes were and are of fundamental importance to the ecumenical movement. "The nature of the Church," theme one, sets out the main task of the theologian to seek for doctrinal unity in this area. The ramifications of this theme are so vast they cannot be given

in a brief news summary, but the work of this commission has covered everything from the agreements and disagreements over the historic meaning of "the Church" to some of the modern distortions in Marxism and some forms of existentialism. The commission did not forget that in the final analysis the nature of the Church must be expressed in the relationships at the parish level. "Every meeting of Christian with Christian must needs bear upon it something of the meaning of the Church which is his body. In the words of St. Augustine 'Thou hast been a brother; thou hast seen the Lord'."

The thorny problem "Inter-communion," the second theme, dealt with briefly in the report, was given long and serious consideration. Notice was given of the volumes soon to be available on the fundamental principles underlying the problem, with all points of view represented and a summary and classification of the actual rules and practices now in force in the various Churches.

The third theme, "Ways of Worship" concerned with the different worship traditions and their common elements especially, was reported by the secre-

tary of the commission, Wiebe Vas because of the lamented death of the chairman, Professor Van Der Leeuw. The report contained a summary of the work done in both the areas of compatibility and apparent incompatibility based upon many factors.

All these subjects will form the basis of the program for Lund, with the many non-theological factors involved used as a background for each section. The printed reports will be sent to all official delegates as their preparation for the third world conference on faith and order.

Other important business included the work of the second and third full days: A sub-committee on "post-Lund reorganization" with Prof. D. M. Baillie as chairman and Oliver Tomkins as secretary, prepared several memoranda for use at Lund on the possible future of the faith and order commission to be considered in the light of a more flexible and effective working within the framework of the World Council of Churches.

A sub-committee on the "Lund Program," with Bishop Angus Dun as chairman and Dr. Leonard Hodgson, secretary, worked out the details of the two weeks at Lund and the status of those who will come.

The makeup of the official delegation to Lund will be 250 places assigned to the Churches; five have been given to the Protestant Episcopal Church with no alternates allowed except in the place of a delegate who cannot attend; some 25 consultants; and a limited number of accredited persons to interpret the conference to their respective countries. The sessions will be held in the Great Hall of

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the University. Accommodations for the official delegation will be handled through the faith and order secretariat.

Another sub-committee completed plans for "Worship at Lund." Bishop D. W. Habler was chairman and Mr. Floyd Tomkins secretary. All services will be held in the cathedral with one communion service arranged by the Church of Sweden where all delegates will be invited to make their communions. Daily services will be held morning and evening in the cathedral.

A special delegation of young people attended the commission meeting and participated in all the sessions, making a statement at the close concerning their reactions and telling of the third world conference of Christian youth to be held in Travencore, India, in the winter of 1953 immediately preceding the central committee meeting of the World Council of Churches in India in January 1953.

The commission held daily services morning and evening and two communion services, one according to the rite of the Church of England and the other rite of the Greek Orthodox Church.

About 80 attended the meeting, most of them regular members of the commission with a few substitutes, consultants and members of theological commissions present as visitors.

CHURCHWOMAN WINS AWARD

★ Mrs. Mabel K. Staupers, member of St. Philip's, New York, has won this year's Spingarm award presented by the National Association for the Advancement of Colored People. She has been active for 30 years in public health work. The award was made "for spearheading the movement to integrate

Negro nurses into American life as equals." She was instrumental in the liquidation of the National Association of Colored Graduate Nurses, as now Negro nurses may join state and local chapters of the American Nurses Association. She led the fight to have Negro nurses training in New York City tax-supported institutions, and was largely instrumental in breaking down the navy's ban against Negro nurses in world war two.

CHURCH NEAR NORTH POLE

★ More than 100 miles above the Arctic Circle, about 20 degrees from the North Pole, a finger of land, "Tigara" in the Eskimo tongue, juts out into the polar sea. Tigara used to be the postoffice name but in recent years it has been changed to Point Hope. Here is an Eskimo village where the Church has had a mission, St. Thomas', since 1890.

John Driggs, M.D., later ordained deacon, ministered there for eighteen years, with but three visits home and mail but

once a year. He was followed by four others, Hoare, Thomas, Goodman and Gordon. Only in very recent years has the isolation been broken by the use of airplanes.

The Point Hope parish reaches up and down the bleak coast to Kivalina and Point Lay, and inland eighty miles to Noatak the one place where the missionary never sees a tree.

The mission has more than 600 names on its membership list. The Eskimo church council and Eskimo lay readers have been a strong support to the missionary and during the present long interval without a priest, more than three years, they have kept up their services and their offerings. "No question about offering," the chief lay reader, Roy Vincent, who is also president of the village council, wrote to Bishop Gordon. "We give our little money to the Church every first Sunday in the month ever since you left. Services pretty good every Sunday. Large congregations. I remind them confirmation class try to be here ready for you."



STUDENTS in universities and colleges throughout the country are now gathering. This is a dinner of the Canterbury Club at the University of Kentucky. Rectors are urged to notify college chaplains of their students going away to college

ST. LUKE'S CHAPEL AND SCHOOL

★ The story of St. Luke's Chapel dates back to 1822 when Greenwich Village was separated from New York by several miles of open country. There was an occasional stage service between this village and New York City, but for those who wished to attend the laying of the corner-stone of the church, it was a considerable journey. An old account tells us this of the event: "Curiosity and propriety drew many this day out of the precincts of the city to attend the laying of this corner-stone. Some took the lanes winding among and over the hills of Broadway, till they reached the stone bridge which spanned the canal. Other parties passed on, till they crossed the wooden bridge over the canal at Greenwich Street." The facts of this imposing ceremony required two days to reach the city papers.

The church grew rapidly with the expanding neighborhood which soon became a suburb of New York rather than a country village. For during the yellow fever epidemic of 1822, many came here to escape from that dread scourge and eventually settled here permanently. In late years as the character of the neighborhood changed with the northward movement of the population, the church adapted itself to changing conditions.

The first warden of the church was Dr. Clement Moore who wrote *The Night Before Christmas* for the amusement of his children. There has always been a strong interest in the children of the parish and community. A school was established as far back as 1831, there being a strong feeling that "the work of education was the bounded obligation of the Church." The present St. Luke's School is only six years old, under the direction of Trinity Church. But starting with only three grades, it will have grown from nursery to eighth grade this fall. The main part of the

school is now in the Bret Harte House. In keeping with the background of so many of the parents and of the neighborhood, the children put on their own outdoor art exhibit in the churchyard in May. (See cover). St. Luke's changing with the years but is ever a part of the community.

GENERAL CONVENTION HAS MANAGER

★ The Rev. Gabriel Farrell has been named manager of the 1952 General Convention, it has been announced by the Rev. Gardiner M. Day, chairman of the diocesan committee on arrangements. Until June he was director of the Perkins Institute and Massachusetts School for the Blind. He is at present on the staff of the Episcopal Theological School where he assists Dean Taylor in administrative matters. He has been released by the school for the first eight months of next year.

BISHOP OF NEWCASTLE VISITS STATES

★ The Bishop of Newcastle, the Rt. Rev. Noel Baring Hudson, will arrive in the United States this week. He will be the guest of the General Theological Seminary while here and will cover a considerable speaking itinerary arranged by the Rev. Canon C. Rankin Barnes, secretary of the House of Deputies and of the National Council.

A former secretary of the Society for the Propagation of the Gospel in Foreign Parts (SPG) Bishop Hudson is official envoy to the Church in America, bringing 250th birthday greetings from the society. He will bring a replica of the charter granted to the SPG by King William III in 1701. He will visit ten dioceses between September 19 and October 23, and will sail for England October 27.

On Wednesday, October 10, Bishop Hudson will attend a luncheon with the National

Council at Seabury House, and that afternoon will address the National Council in session there, presenting his formal message from the SPG to the Church in the new world.

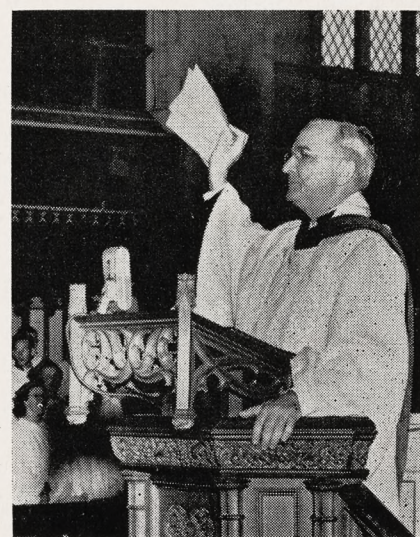
In his itinerary, Bishop Hudson will visit seventeen SPG parishes—parishes actually founded by the SPG, or at some early stage in their history assisted by SPG.

WASHINGTON LAYMEN MEET REGULARLY

★ The Episcopal men of King's County, Washington, hold weekly luncheon meetings at a Seattle hotel. They meet at noon, and all men are welcomed cordially. No introduction is needed and there is no formality. There is no program. It is simply a group of fellow Churchmen sitting down to lunch once a week. There is much conversation and a fine spirit of fellowship.

SON IS ELECTED TO VACANCY

★ Courtney Barber Jr. has been elected to the board of directors of the American committee for the Brotherhood of St. Andrew in Japan, to fill the vacancy caused by the death of his father.



VALENTINE LEE waves the cancelled note making the Good Shepherd, Jacksonville, Florida, free of debt. The choir in the background sings the doxology

National Canterbury Association

Elects New Officers

BY

JACK KELK

Episcopal Student at Cornell

★ Daniel Merrill of Princeton was elected as national chairman of the National Canterbury Association at the first annual meeting of the executive commission of the National Canterbury Association held at Topeka, Kansas. Other officers elected were Lucille Minarik of Western Reserve as recording secretary; Wendell Peabody of Colby as corresponding secretary and Jack Pierson of Washington University, St. Louis, as treasurer. Chosen as advisors for the group were the Rev. Roger Blanchard, executive secretary of the division of college work; the Rev. James Pike, chaplain of Columbia; and Capt. Leslie Richardson, executive secretary of the Church Society for College Work.

The National Canterbury Association was founded during the Christmas holidays last year at a convention of college students at Cranbrook School, Bloomfield Hills, Michigan. It coordinates the activities of all Canterbury Clubs, and other relevant Episcopal groups, on the college and university campuses of the nation.

Delegates reported that, during the past year, great advances had been made in the work of the association with all but one province now having commissions, and with a high percentage of diocesan commissions also being formed. To date, eighty-five campus clubs have applied for charters in the new association.

A major topic for discussion at the sessions was that of financial structure for the association. Two fundamental principles were

agreed upon: first, the association does not wish to be financially dependent on any other group either in or out of the Church and should become self-supporting as soon as possible. Second, the delegates believe that the association should always give to others as much as it spends on itself, thus fulfilling one of Christ's basic commandments, "It is more blessed to give than to receive." In light of this conviction, the conference designated a large section of its budget to support the work of two major ecumenical efforts, the United Student Christian Council and the World Student Christian Federation. It was recommended that the annual Lenten offering of students for 1952 go to the International Christian University of Japan which is in its formative stages.

Chosen as official delegates to the United Student Christian Council were Mr. Merrill, Miss Minarik, John Beekley of Lehigh and Robert Schmidt of Baylor. Mr. Schmidt was also elected as representative to the United Movement of the Church's Youth.

In challenging its chapters to stimulate new growth, on the college campuses, the executive commission said: "Equally as important as the establishment of the Canterbury Club is the growth of cooperation and action on the diocesan level; for this a diocesan or regional commission is of primary importance, both in creating a sense of unity among the individual clubs, and of carrying on the missionary work of the Church in the diocese. The executive

commission and all other commissions are ready to help wherever necessary; for we can aid, but we cannot initiate any activity on the local level. We feel that the students will meet this challenge and will respond to it in such a way that the mission of the association, 'To witness in our colleges and universities to the Lordship of Christ over the whole life of mankind' will be realized."

Time and again, delegates discussed the difficulty of making a Christian witness on today's college campus which, in essence, is pagan and secular in its religious outlook. It was decided that every effort should be made by committed students to convince the college community that, in practice, its members did make religious assumptions for their lives and to attempt to show them that Christian faith and doctrine explicitly, gives meaning and relevance to all phases of existence.

A draft copy of a new Canterbury handbook was revised at the session and will soon be published, in connection with a monthly association news letter. The national convention of the association is planned for October of next year in Boston, to meet in conjunction with General Convention.



WENDELL W. ANDERSON, industrialist of Detroit, is a director of the Episcopal Church Foundation

ST. MARTIN'S, DETROIT IS OPENED

★ The congregation of St. Martin's, Detroit, has moved into their new church building which will be dedicated in December.

EDUCATION INSTITUTE IN GEORGIA

★ The Rev. Don H. Copeland, rector of St. James, South Bend, Ind., conducted an institute for Sunday school teachers and parents at St. Paul's, Albany, Ga. He stressed the Prayer Book teaching regarding education and described in detail the methods he has used in a successful parish-home cooperative educational program.

BISHOPS CONGRATULATE JOHN FOSTER DULLES

★ Bishop Sherrill as president of the National Council of Churches and Bishop Scarlett of Missouri, as chairman of the department of international justice and goodwill, sent a communication to John Foster Dulles expressing the hope "that the deliberations at San Francisco will yield results that will immensely improve the prospects for peace and justice in Asia and throughout the world."

They also congratulated Mr. Dulles for his leadership "during the difficult negotiations of these recent weeks."

AMERICAN CHURCH UNION COUNCIL TO MEET

★ Bishop Louttit of South Florida will be the speaker at the banquet held in connection with the annual council of the American Church Union, meeting in New York, October 9-10. The council mass will be celebrated at the Church of St. Mary the Virgin, with business sessions the rest of the day.

WILLIAM LUMPKIN RESIGNS

★ The Rev. William W. Lumpkin has resigned as rector of Calvary Church, Pittsburgh, Pa. This month the Rev. T. A. Cheatham of Pinehurst, N. C., is aiding the Rev. E. L. Baxter, assistant minister, with services and pastoral duties, and next month Dean Chester Emerson of Cleveland will assist.

PACIFIC SEMINARY HAS LARGE ENROLLMENT

★ Ninety students registered on September seventh at the Church Divinity School of the

Pacific, when Dean Sherman E. Johnson began his first year as head of the school. During the summer, the interior of All Saints' chapel was completely remodeled. Regular pews are replacing the collegiate style stalls to increase the seating capacity of the chapel from 65 to 120. A new dormitory room has been added to Shires House to make room for additional students. The kitchen is being completely remodeled in order to prepare food for twice as many students. The staff of full professors remains the same: Randolph Miller, Charles Whiston, and Frederick Schilling, with Samuel Garrett as assistant professor. Special instructors will include various clergy in the vicinity, Mrs. Mary Blaisdell Harris and Mrs. Jean Johnson.

NEWARK CLERGY CONFERENCE

★ The clergy of the diocese of Newark held a conference at Delaware, N. J., September 10-12. The leaders were Bishop Washburn, Bishop Ludlow, Prof. Robert Dentan of Berkeley, Chaplain James Pike of Columbia, Prof. Norman Pittenger of General.



ST. LUKE'S, Tulsa, started by Trinity Parish in 1942 when it took over the property of a former drive-in barbecue and beer stand, is now a parish of 500 communicants. The Rev. James E. Crosbie was rector until his untimely death in March

Mexican Government Hampers Church Activities

★ Progress in the face of considerable difficulty is reported for the missionary district of Mexico by Bishop Efrain Salinas y Velasco, who celebrates the 20th anniversary of his consecration September 29. Addressing the thirty-seventh convocation of the district, he said in part: "The world situation, which might not seem to affect us directly, has made difficult economic conditions. Many families have left their homes in the country, seeking better conditions in towns and cities where more opportunities may be found for work, and more income in commerce and industry. The seven-years drought which has laid waste wide regions of the country and has greatly reduced crops has resulted in scarcity and want which in turn have led to the emigration of whole families.

"Efforts to expand the work as opportunity offered met with much difficulty during the year. One of the clergy established a new mission in the federal district but it was impossible to obtain the necessary government permission to exercise his ministry or to hold services in the temporary chapel. Of course we have not abandoned our work in this area. A sufficient number of faithful people continue to hope that in the end they will be allowed to have their church and be left free to enjoy the rights, conceded by our Magna Charta, to worship God and to render him service according to their conscience.

"Our new mission in Tlamata is up and doing. On my last visit a churchman gave land for a church building, indicating the determination of these our brothers to stand firm in the

ranks of the Church. Our congregation at Joquicingo, which has been inactive, is now full of interest and enthusiasm. The people repaired their church during the year and are furnishing the interior, hoping to dedicate the building soon.

"Our church homes (hostels) in Nopala were threatened by fanatics at first but were able to finish the year and to start the new year under the best conditions. Several improvements were added to the house for girls. In the parish house at Cuernavaca a hostel has been opened for boys, especially those who hope to enter the ministry. These young men attend the government's educational institutions to obtain a bachelor's degree, looking toward theological study. A new parish house at Tlalpan has been completed except for plumbing and other interior fixtures. The Heroe de Nacozari kindergarten and nursery in Mexico City functions regularly, as do the other social welfare projects in various parts of the country. In San Martin de las Flores and San Sebastian, both in the state of Jalisco, two small but very helpful clinics have been opened, thanks to the good will and cooperation of Dr. Alfonso Ibarra Ibarra."

Other material improvements mentioned by the Bishop include an artesian well and pump to provide an adequate water supply for St. Andrew's School and the school farm, Granja Mexico. This was done with aid from the National Council and others. An electric organ, a gift from the diocese of Michigan and other sources, was dedicated in the cathedral in Mexico City, in memory of Frank W. Creighton, former Bishop of Mexico and of

Michigan. Other improvements, provided by local contributions or by gifts from friends elsewhere, have included two Church windows, three portable organs, two jeeps, and plumbing for the Cuernavaca hostel.

FREDERICK GRANT SPEAKS AT METHODIST SCHOOL

★ Frederick C. Grant, professor at Union Seminary and book editor of the Witness, was a headliner at the School of Missions held at Macon, Ga., Sept. 10-14, sponsored by women of the Methodist Church. There was an enrollment of about 200.

MICHIGAN URGES TITHING

★ The work being done on modern tithing in the diocese of Michigan was explained and discussed in three diocesan clergy conferences during the past week. Leading the discussion at the conference of the diocese of Western Michigan was the Rev. Howard V. Harper, chairman of the department of promotion of Michigan. The meetings took place September 10 and 11 in Grand Rapids.

John C. Chapin, director of the department of promotion, gave a talk on tithing to the clergy of the Diocese of Albany who met at Lake George September 9 and 10. On Sept. 11, Mr. Chapin addressed the clergy of the diocese of East Carolina at Washington, N. C.

Under the guidance of Bishop Emrich and the department of promotion, tithing has become a vital interest in Michigan. A little over a year ago a seven year educational program was begun, and a considerable amount of promotional material—films and pamphlets have been developed.

CHAPLAINS RECEIVE DECORATIONS

★ Three more Episcopal chaplains have been decorated for service "over and above the call of duty": Lewis B. Sheen; James A. Edden; Julian Ellenberg.

EDITORIALS

Irresponsible Statement

CARDINAL SPELLMAN quoted an old proverb recently when he said, To err is human, to forgive divine. He went on to announce that all ninety of the West Point cadets dismissed for having violated the honor code of the academy would be made welcome at the Roman Catholic colleges named in his much publicized statement.

The West Point story came as a terrific shock this summer. Since the football squad was conspicuously involved, it could not but call to mind other dismaying exposures of athletic misconduct in our colleges over the last year. Senator Kefauver was moved to speak with concern about "the moral fibre of the nation."

The fact that no less than ninety men were guilty of some kind of cribbing did not, as some have oddly suggested, give a kind of sanction to the deed. After all morality is not determined by counting heads, nor does it shift back and forth according to the majority will. From all accounts these boys had broken faith with the honor system, and if commendation there be—it should be directed toward those in authority who had the courage to uphold the standard of the institution at the cost of the worst kind of publicity and criticism. At the very least, their decision will probably mean defeat on the gridiron this autumn. Far more, it meant a shattering penalty laid upon so many promising young men.

Our sympathy goes out to these last: they have paid a very high price for the error of their way. And all of us would hope that they might be given other chances to continue their education and put the past behind them. But this is not to say that they are to be made martyrs or heroes. To encourage any such idea would be a disservice to them and to youth in general.

It is this last which disturbed us about Cardinal Spellman's magnanimous gesture of forgiveness. We share the Cardinal's belief in forgive-

ness, but we would remind him that repentance is rather important, too, if not quite essential if forgiveness is to benefit the sinner. Frankly we thought his widely circulated announcement on the irresponsible side, if not a deliberate piece of Roman Catholic propaganda.

Education Moves Forward

PRESIDENT HENRY VAN DUSEN of Union Seminary has written a most pertinent book, "God in Education; a Tract for the Times," which has attracted much attention as a keen analysis

of the failure of our educational institutions to educate. He insists that the study of religion is not only a specific interest on the plane of other interests, such as literature, science and business, but that it is much more; "a determinative principle in the educational process as a whole." The sad part about our educational systems is that they have very generally been unconcerned to correlate the information gained; they have been content to leave it undigested, have produced a grab-bag of so-called facts which have no meaning in themselves because they are aimless and goal-less. They have failed singularly to face the ultimate question for every human being; is there a God or is there not? Our institutions of higher learn-

"Quotes"

THE Church is not organized as a fighting force in national and international life. That is why all kinds of injustice, oppression and immorality can flourish right under our eyes. When the Church becomes militant again, when its strategies are less timid and stereotyped and more venturesome and courageous, when its social conscience is keener, when Church membership costs something, not only in dollars and cents but in time and service, in labor and sacrifice and, possibly, in reputation, it will once again become a center of attraction for heroic souls.

—ROBERT J. McCRACKEN

ing have consistently dodged the issue or self-consciously pretended it didn't exist.

The lamentable result has been that they have only succeeded in producing highly skilled animals—theirs not to question why. They are only superior in techniques to the trained apes who can learn to count up to six, ride bicycles and even smoke cigarettes. These former, to be sure, can erect sky-scrapers, soar into the stratosphere, split the atom; destroy and restore life with equal facility. Most efficient of the higher primates, one observes them with morbid fascination as they turn their energies to exterminating each other with flawless timing and precision—"Oper-

ation Killer"—and then inconsistently withdraw in dismay and horror as they see what they have done in their superlatively organized madness.

For this we educate. Why not?—how much time has been spent in teaching our youth otherwise? The preposterous grotesqueness of such raive methods in training men to live is gradually being realized. We congratulate President James P. Baxter of Williams College, who recognizes this. In a recent report on the state of education in his institution he puts the problem succinctly and squarely. Writes he, "We are doing a better job at training the intelligence than developing

the character. Clearly we need to strengthen religious influence, particularly at the college level . . . I believe that it is our duty as part of general education to expose all Williams students to the big questions that lie in the field of religion." Noting that an instructor in religion has been engaged, he states that it might be well to consider the possibility that "each Williams undergraduate be required to elect, during his four years, a minimum of two courses from the fields of religion, philosophy, ethics, or the Bible."

This is a realistic step forward; other colleges please note and copy.

Future of Free Catholicism

BY

CHAD WALSH

Professor at Beloit and Witness Contributing Editor

THERE are many different ways of describing the Anglican communion. It has been called the *via media*, the missing link between catholicism and protestantism, liturgical protestantism, evangelical catholicism—the labels are legion. You may prefer some of these descriptions over others, but I think they all point toward the same fact: that the Anglican communion is firmly catholic in framework, with its historic creeds, apostolic ministry, objective sacraments, and liturgical modes of worship—but that at the same time a spirit of liberty and individual man-to-God immediacy prevails within the catholic framework.

Another way of putting this is to say that the ethos of the Anglican communion is strikingly similar to that of the early, apostolic Church, as reflected in the New Testament and Church fathers. At the time of the Reformation the ethos of western Christianity divided into two types: the sense of visible historical continuity and the belief in the objective power of the sacraments became a Roman Catholic specialty, whereas the inwardness of the direct man-to-God relationship and the primacy of faith over all visible deeds and institutions became the treasure of protestantism. Of the western Churches, only the Anglican communion has steadfastly endeavored to hold together, in a state of creative tension and paradox, these elements which were intermingled in the golden age of primitive Christianity. For this reason, I believe the best way of labeling our

communion is to call it evangelical catholicism or free catholicism.

What is the future of free catholicism, such as we profess? A first glance is not encouraging. If you look at the broad patterns of world Christianity, it seems evident that three great rallying points are evident. Roman Catholicism grows more Roman every year, and less inclined to rub shoulders with Christians outside the pale. The Kremlin is endeavoring to make Moscow the center of Eastern Orthodoxy. The Protestant Churches are drawing rapidly together, with Geneva as their spiritual center. This leaves the Anglican communion, a small free-wheeling comet, circling Canterbury for the most part but making occasional wistful journeys to Geneva and the other great focal points of world Christianity.

Folly of Figures

IF the Christians of the globe organize themselves into four groups, the Anglican contingent will be by far the smallest. What mission can it have in a world inhabited by the giants of Rome, Moscow, and Geneva? The very fact that I even ask this question is evidence that my thinking has been infected and corrupted by the American insistence on treating statistics with exaggerated seriousness. In reality, one man in the right is a majority of one. The early Christians began as a few hundred passionate believers, and were not discouraged at any census reports indicating that a thousand men worshipped Caesar for every one

who worshipped Jesus Christ. If, as we believe, the Anglican tradition of free, evangelical catholicism represents the most comprehensive attempt to combine all facets of Christian truth, we need not pay too much attention to statistics.

But we do need to think in the language of the missionaries. In principle, if not always in fact, the Anglican communion stands for a full-bodied, balanced Christianity—for a tradition which arrives at truth by addition rather than subtraction. We have no cause for personal pride in this. We are merely lucky. Either the character of the Anglican communion is the result of a fortunate set of historical accidents, or else God has deliberately guided the history of our Church so that it can bear witness to the ideal and fact of evangelical catholicism. If this second possibility is the true one, then I think the unimpressive statistics of our world membership is a part of God's present plans: our small size is a protection against pretensions to secular power. Our bearing witness can be purer because we are so very powerless in worldly ways.

Here is what I think: the unique mission of the Anglican Church is to demonstrate free catholicism in action, and to commend it to all the Christians of the world. We ought to maintain all contacts possible with other Christian bodies

and be alert to establish new contacts, so that we will be on the spot, ready to recognize and encourage, anywhere and at any time, any tendencies toward the full-bodied protestant catholicism that we ideally represent.

Roman Church

WITH this in mind, I should like to say something about Rome, Moscow, and Geneva. Concerning Rome I speak with both love and sorrow. With love, because I know how deep and genuine is the devotional life of millions of Roman Catholics, and because I know also that Rome has courageously preserved, against all temptations to water them down, the basic truths of the Christian faith. But I must speak also with sorrow, because the Roman Church of today is not the same thing as the western Church of the early Middle Ages. Modern Roman Catholicism is almost as much a child of the Reformation as Lutheranism or Calvinism. The birthday of the Romanism that we know was the Council of Trent. Since Trent, the process of stiffening and growing rigid and adding new and unscriptural doctrines has gone on apace. Vanished is the evangelical, free spirit that once prevented occification.

(The First of Three Articles)

Peter, Patmos and Peace

BY

RANDOLPH CRUMP MILLER

Professor at Church Divinity School of the Pacific

THE old Sewanee poet, William Alexander Percy, wrote a wonderful hymn about the fishermen who cast their nets in Galilee. They were contented, until Jesus came along and threw their lives into a turmoil. And in the end

"Young John, who trimmed the flapping sail,
Homeless, in Patmos died.
Peter, who hauled the teeming net,
Head-down was crucified.

"The peace of God, it is no peace,
But strife closed in the sod.
Yet, brothers, pray for but one thing—
The marvelous peace of God." (Hymn 437)

The "peace that passes understanding" is so much deeper and striking and more satisfying

than the kind of peace we usually dream of, that we need to rethink our views of peace if we are to know the blessedness of the Christian faith.

Our young fishermen, John and Peter, were contented and peaceful. They had good jobs, were happily married, and had at least the conventional Jewish faith. They may have been stirred by John the Baptist. We know that Jesus was a follower of the Baptist before and after his baptism, and John and Peter soon joined Jesus. They left their nets in Galilee, closed up shop, left their homes, and became fishers of men, because Jesus said, "Follow me." It is just like that—casual, intuitive, and yet shockingly final. That they were never far from their fishing, however, is clear from the statement from the broken-hearted Peter after the crucifixion, "I'm going fishing."

Peter the Rock

PETER is the best known of the Twelve. He is portrayed as the chief spokesman through Jesus' ministry and at Pentecost. We are familiar with his enthusiasms and his weaknesses. We know how Jesus came to his house and healed his mother-in-law (which led one wag to say that this was why he left home so eagerly). We are familiar with Peter's confession that Jesus is the anointed one, the Christ. We recall the story of the Transfiguration, which may be Peter's vision of Moses and Elijah with Jesus. We all know that Peter denies his Master in the great crisis of the trial and crucifixion. Peter is a vacillating character, until the risen Christ appears to him: the first disciple to experience Christ's presence after the women.

Then comes a great change. The risen Christ takes hold of the wandering fisherman and brings him around. It is Peter who gives the great sermon at Pentecost, when three thousand are baptized. He becomes the leader of the Church at Jerusalem for awhile, although he is soon superseded by James, the brother of Jesus, as he expands his activities outside of Jerusalem. There is a legend that when Nero's persecution caught up with Peter at Rome, that he asked to be crucified upside-down, because he was not worthy to die as did his Master.

It is certain that Peter lived a dynamic, exciting, and even violent life after he was whisked away from his teeming nets by his Lord. But there was a "marvelous peace of God" for the "big fisherman" who travelled throughout the known world bringing the gospel of Jesus Christ to his fellow Jews.

John Son of Zebedee

JOHN, the son of Zebedee, offers us more difficulty. We are not sure that he is the author of Revelation and therefore identical with the seer of Patmos. We are certain that he did not write the letters and gospel ascribed to him. But there is enough in the gospel story to make the same point.

Jesus called John and James the sons of Thunder, because they were noisy, impatient and vehement. John scolded those who attempted to heal in Jesus' name. He prayed for fire to fall on a Samaritan village. John and James were ambitious, and asked for chief places in the future kingdom.

On the other hand, tradition tells us that John was the "beloved disciple." After the resurrection, John worked closely with Peter, was imprisoned, made some missionary journeys, and worked

chiefly in the Jerusalem Church. He was probably put to death sometime about the year 70. Another tradition ties this with John the author of Revelation, who is quite evidently a Jewish Christian imprisoned on the isle called Patmos. It is possible that the vehemence of John the son of Zebedee is reflected in the bitterness of the book of Revelation, but only if John lived long enough, for Revelation was written about 95 A. D. (and this conflicts with the story of his martyrdom in the year 70). The Patmos John lived into the reign of Trajan, and died a natural death probably at Patmos and in exile.

But whether there were one or two Johns, the point is the same: one was martyred and the other exiled. Life for these early Christians was not easy, and to take them from their safe and contented fishing jobs and to put them at the mercy of cruel leaders is not exactly the promise of worldly peace.

What are those demands of Jesus which promise men the peace of God and then breaks them? In W. Russell Bowie's hymn we sing:

"From old unfaith our souls release
To seek the kingdom of thy peace,
By which alone we choose thee."

(Hymn 522)

Paul writes: "Let the peace of Christ be supreme within your hearts—that is why you have been called as members of the one body." (Col. 3:15, Moffatt). When we show "compassion, kindness, humility, gentleness, and good temper," when we "forbear and forgive each other," and above all when we are "loving, for love is the link of the perfect life" (Col. 3:12-13, Moffatt), then we are on the road to perfect peace.

Peace is certainly not the absence of conflict or the absence of security. Tennyson writes:

"Why do they prate of the blessings of
peace? We have made them a curse,
And lust of gain, in the spirit of Cain, is
it better or worse
Than the heart of the citizen hissing in
war?"

The contented, peaceful fishermen did not have peace before they followed Jesus. Such peace was a delusion. They were at the mercy of anyone who could conquer them. They were at the mercy of schools of fish. They relied on their own strength. They may have escaped turmoil for awhile, but they did not escape inner stirrings of the spirit. They did not know the peace of God at all.

But later on, when John was on Patmos and in prison, he knew peace. Peter, who was perse-

cuted throughout his later life, knew peace. From a secular point of view, they were in the midst of a world-changing conflict and they died at the hands of the opposition. Their peace was not what we discover in the peace of mind cults of today. Yet they had the "marvelous peace of God."

This peace was like the ocean. Deep down beneath the waves, there is a serenity about the ocean, but on the surface there are swells, waves, and even typhoons. The ocean does not lose its basic rhythm of peace.

Great music may often provide magnificent excitement on the surface, and even reflect conflict and discord. Wagner and Beethoven are often tumultuous and even stormy, but there is experienced unity and structure and serenity in the total impact.

This kind of peace is illustrated in a happy family. On the surface there are noise and activity and excitement and argument. But even a home that looks like a beehive may express a deep peace in the background. Tennyson wrote about his wife: "The peace of God came into my life before the altar when I wedded her." The peace of God is like that. It is what rest is to the body, what sleep is to the activity of the day, what serenity is to the home, what depth is to the ocean.

Louisa Alcott, who wrote *Little Women*, in her first twenty-eight years moved twenty-nine times. Even today that would be a record matched only by trailer lovers. Her home was fundamentally happy even against the background of constant change.

Peace in Activity

WE begin to see what is meant by the peace that Peter and John of Patmos experienced in the midst of their rugged missionary careers. Their serenity was no "flight of the alone to the alone." It was no detachment from life. Their work was full of urgency as they expected the end of the age. They spent their days and nights in feverish activity, for the kingdom was just around the corner. But one never feels that they were jittery or shallow or anxious. From the depths of their being came a strong sense of dependableness. Peter was like a rock. John's soul was released from unfaith to seek the kingdom of peace. They knew the marvelous peace of God and thus could face prison on Patmos or crucifixion in Rome with equanimity. That simply was not the issue.

The peace of God, then, is the source of tremendous activity. If we are going to reform the world, to overcome evil with good, to serve our fellow men, we need resources like the depths of an overflowing spring. Then God's grace will con-

tinue to work from within us to provide integrity of purpose and power to do his will.

If we have this kind of peace, the pace of modern life is not so appalling or devastating. Like Louisa Alcott who moved twenty-nine times in twenty-eight years, we can keep our serenity and keep moving. There is no greatness in anyone without serenity. There is no great art of living without the peace of God. The blessedness that Jesus promised Peter and John, and which he promises to us today, is to the poor in spirit and the pure in heart, to the peacemakers and those who suffer for righteousness' sake. Out of the hurly-burly of life comes a peace that passes understanding, and it throws us back into the maelstrom better able to keep our heads above water and swim in the direction God chooses.

"The peace of God, it is no peace,
But strife closed in the sod.
Yet, brothers pray for but one thing—
The marvelous peace of God."

Forgiveness

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

WHEN the score is about even it is easier to forgive. Unfortunately it is not usual for both parties to agree when the score is even. One or the other feels that just one more stroke must be struck to get even and then the account can be closed.

I have found it helpful when trying to forgive an offense to remember what I have done to offend. Forgiveness flows more freely from a heart which is genuinely ashamed and knows its own need to be forgiven.

Yet God freely forgives those he has not offended. He never stands in need of our forgiveness. Here is one of the points at which we stand in utter amazement before him. What a love it is which forgives those who return evil when they have received good.

There is some inkling of it in the incident of the slave being brutally flogged and taunted by the master with the question, "What can Jesus Christ do for you now?" He replied: "He can teach me to forgive you."

Forgiveness is like the pearl which forms in an oyster at the very point where a wound is inflicted by some foreign body. Out of harm comes great beauty.

Religion and the Mind

BY

CLINTON J. KEW

PSYCHOSOMATIC

“WHAT is psychosomatic medicine? Does religion have any bearing on this type of medicine?” These questions have been asked by many people who have read several popular books in the field of psychology.



Psychosomatic as a term frequently means thinking of the human being as consisting of two separate parts: a mind and a body. Recent studies have shown that there is a close connection between mental states and physical disorders. Psychosomatic medicine means

that an emotional disease will affect the body, and a physical disease will affect the mind and the emotions. In other words, a sick mind will disturb bodily functions and a sick body will affect the mind. Thinking has a great deal in common with emotional reactions and emotional components enter into a great deal of thinking.

About 380 B. C., Plato in the Republic anticipated this in his narrative of Socrates' dissertation on the cure of a headache: "Charmides had been complaining of a headache, and Critias had asked Socrates to make believe that he could cure him of it. Socrates said that he had a charm which he had learned when serving with the army, of one of the physicians of the Thracian king, Zemolxix. This physician had told Socrates that the cure of a part should not be attempted without the treatment of the whole, and also that no attempt should be made to cure the body without the soul, and therefore, if the head and body are to be well, you must begin by curing the mind: that is the first thing. And he who taught me the cure and the charm added a special direction: 'Let no one persuade you to cure the head until he has given you his soul to be cured. For this is the great error of our day in the treatment of the human body, that physicians separate the soul from the body'."

If we can think of the human being as a single system, we can understand that anything which affects the body will affect the mind and the emotions. Even the common cold affects our thinking. Some people, as soon as they feel a cold de-

veloping, immediately make up their minds that certain plans must be terminated. Others lament that the next few days of the cold will be unhappy ones.

Similarly, there is no emotional disturbance which does not affect the functions of the body. For instance, a man is afraid of losing his job. He may have a bad mental picture of being idle and in need of food for his family. An anxiety attack may come. This mental picture may stir him up to such an extent that his breathing may become shallow or deep, his heart may palpitate, and he may experience a choking sensation. These disturbances are only bodily manifestations of his mental and emotional disturbances. In other words, all disease is psychosomatic.

It is not a question of having mental medicine when our minds are disturbed or physical medicine when our bodies are ill. It is necessary for us to treat the whole organism. This is where religious belief plays a large part in the healing of diseases, both physical and mental.

Prinzhorn implies the necessity of treating the whole man when he wrote his prescription of the ideal healer back in 1932: "One wise priest from each of the great religious communities, one lawyer, one teacher, one psychologist, one wise philosopher, and three physicians possessing a very firm biological basis." Everyone is acquainted with the statement of Jung where he says, "there has not been one whose problem in the last resort was not that of finding a religious outlook on life." Religion has a large state in the happy functioning of men, women and children.

Much of the illness today is due to the fact that people have no love, because they have never experienced it; no faith, because they are afraid of the future; no hope, because they are disillusioned by their lives; no understanding, because they have failed to find significance in their own existence. Everyone needs faith, hope and love. Spiritual healing can be regarded as a kind of surgery. As an officer in the art of spiritual hygiene, the minister must not only keep his flock from going astray, but he must seek them when they are lost.

A woman is on the operating table. The doctors do not want to give her ether as she is afraid

of death. The chaplain is sent for. If he is the kind of person who has lived in an atmosphere of holiness, his very presence in the operating room will bring fresh light and hope to the fearful woman. A manic-depressive student in a mental hospital has rebelled against his shock treatments. The chaplain enters the room and the young man runs to him for help. With the help of the chaplain who carried confidence and love within him, the young man regained confidence

in the doctors and his cure was assured.

Public worship is very important in these days of fear and tension. When people realize that the individual ministry is an integral part of public worship, that too will be undertaken in the physician of the soul's white surplice. "Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is of God."

Questions should be addressed to Mr. Faw at St. Luke's Church, S. Fullerton Ave. & Union St., Montclair, N. J.

The Big and Little in Religion

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

RELIGION is really a big thing, but when a little mind is confronted with a big thing, it bites off only a small chunk of the whole, and that which was a big thing goes on its way, while the morsel becomes the big thing to the little mind.

Religion has much to do with various things. It is infinite in its diversity.

It has been the motive power for many things. It has promoted education, philanthropy, social service, lodges, cults, philosophies and other movements.

It has concerned itself with prophecy, healing, spirit rapping, telepathy, and other wonders. In the hands of Mohammedans it has sanctified many wives and much slaughter, and in the hands of the Mormon many wives and much business sagacity.

The man who is self-seeking can invoke religion to gratify his lust, slay his enemies, fill his pocket or cure his ills.

The man who lives in an academic world can give a philosophic turn to his religion or a religious turn to his philosophy, and so discover a new religion.

The man who does big business can invoke religion to protect his dividends and the man who works by the day can curse religion because it does not increase his wages.

Religion is elemental. It is like air and fire and water. With these elements one can sail his craft into the harbor where he would be, and with the same elements he can destroy his ship and be engulfed in the very element by which he plies his trade.

The man who is prosperous can use religion

to embalm his conscience and the man who is down on his luck can secure religious charms with which to dispel his misfortune.

The man who is well can ignore religion so long as he has a good appetite, and the man who is ill can become religious to aid his digestion.

A Potent Force

YET religion is the same potent, kindly force which Christ sanctified. It still has force to make us friends with God; to replace hatred for personal enemies with love for those who have spitefully used us; and to inspire sinners with a longing to be clean.

Like fire, it has power to illuminate the understanding; enkindle the affections; energize the will, and burn out the dross.

Like fire, it may also derange the mind; consume love; scotch the will and burn up the most valuable of our possessions.

Like fire, it must be watched, confined, guided, directed, and it will warm men into friendliness and contentment; but like fire it may become a devastating conflagration, destroying the valuables of life as well as its refuse.

Religion has made men saints and hypocrites; has lit the fires of hospitality and the inquisition; has built up Jerusalem and devastated Smyrna. It has produced Christ and Judas; St. Francis and Torquemada; Allenby and Kaiser Wilhelm. In other words, religion is a force which, like all other forces, man may use for his development or for his destruction; for his redemption or for his judgment.

The mother who has seen her child scorched

by fire loves not the fire; but the cold, hungry, lonesome traveler loves a fire-place.

After all, things ought never to be condemned because of our own personal experience, but rather on the broader ground of their benevolent purpose.

So a man should not condemn religion because he has been swindled by a hypocrite, but rather should praise religion because it has given a Christ to the world.

It is only thus that we can find the way that leadeth to eternal life.

Darkness or Light

THE world is full of many ills and many blessings. You may dwell on its wrongs or its blessings and you yourself will become darkness or light to those who look to you for blessing and find in you what you have found in the world.

Elemental things are realities, but they do not change their nature to suit our moods.

God gives us a force in religion and we seem to think we can treat it merely as a sentiment.

The average man dislikes to think and loves to feel.

We want thrills, impressions, emotions, and so we frequent the movies, sing jazz songs, and give bizarre entertainments.

Those who have the money to spend seek to find satisfaction in creating the impression that they are prosperous, while they are grumbling at the size of their bills and the lack of satisfaction that they get out of life. Prosperous people, therefore, grow blase, stodgy, dull, because they foolishly think that joy can be purchased with money.

Dimensions of Christ

A LITTLE soul cannot be a big man because it has the temporary power of spending much money, nor can such a soul expect to experience big things after the money has been spent.

In the same way the bigness of religion is limited by the size of the soul that comes in contact with it.

As we have intimated, it usually takes a bite, gets an impression and runs eagerly away with the morsel, thinking that it has captured the prize.

Religion can make men big, but it also can make them petty; and when one has persuaded himself that "the sky is falling" because he has been hit by a raindrop, he has helped to make religion ridiculous.

Let us endeavor to study the dimensions of Christ and then bring our own life into comparison with those dimensions.

Cracking Walnuts

BY

WILLIAM PAUL BARNDS

Rector of St. Matthew's, Lincoln

RECOLLECTIONS of my Missouri childhood came back to me as I cracked some black walnuts. The shells are hard and it takes a hard blow of the hammer to break them. An ordinary nutcracker will not do the job.

There are other things that take some cracking before the inner worth appears. Some parts of the Bible are hard to understand at first reading, because they are couched in archaic phraseology, or a literary form that is not familiar in our present day. How rewarding, though, are the effort and study which enable us to get to the spiritual meaning contained within the shell of the outer form!

Sometimes we are confronted with problems that come in a form which makes them hard to solve. Repeated efforts may be necessary but when by persistence the solution is reached, it proves to be worthwhile. It is hard to get to know some persons. They have a shell about them. Once this is penetrated, a satisfying friendship may develop, better than a casual acquaintance with a more approachable but perhaps superficial person.

Forming a new habit or learning an unfamiliar technique frequently requires repeated efforts and for the time being one seems to make little progress but at length the goal is reached. Some of the best things in life do not come to us only with effort. But when we keep cracking away, the hard encasing shell is broken and the real inner value is our reward.

An Invitation To Roman Catholics

By ROBERT S. TRENBATH

Rector of Trinity, Washington, D. C.

Reprinted as a leaflet at numerous requests

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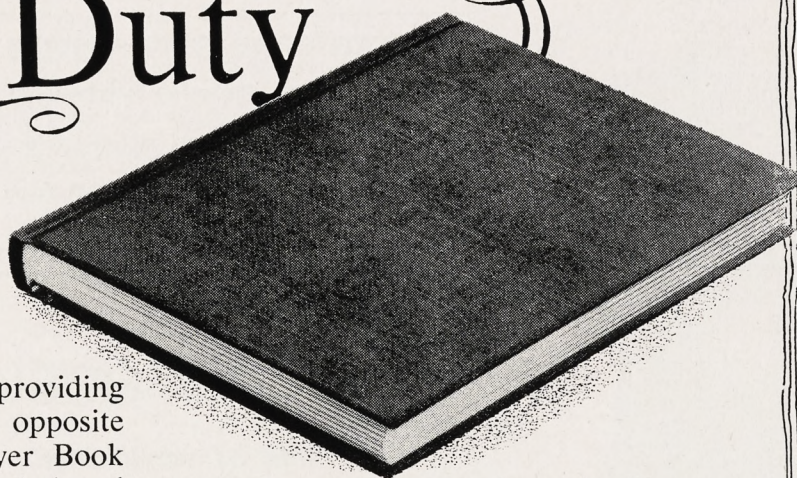
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during and after Holy Communion

Our Bounden Duty

By the
REV. M. L. YATES
*General Theological
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The only devotional manual providing worship material on pages opposite the Holy Communion Prayer Book pages, *Our Bounden Duty* is designed to help members of the Church interpret the Holy Communion as the solemn action by which they perform their "bounden duty." It is an excellent background text for clergymen preparing Confirmation classes and for clarifying the meaning and significance of the Service for students and other parishoners.

A brief and simple explanation of Christian doctrine in its relation to the Holy Communion, together with a carefully presented outline of the Communion Office, constitutes the introduction. This is followed by devotions and meditations for before and after the Service. Devotions for use during the Service are arranged with the Holy

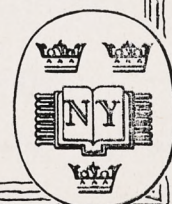
Communion Service from the Prayer Book on the left and the devotional material on the right. Material from the Psalter and Hymnal has been incorporated into the prayers. The pages of the pew-size Prayer Book are used for reproduction.

Dr. Yates' scholarship and understanding of the needs of Churchmen will bring greater appreciation of the Holy Communion to everyone. *Our Bounden Duty* is an ideal gift for church school students, confirmands and other Episcopalians.

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NEWS OF OTHER CHURCHES

FIGHTING SEGREGATION A CHURCH TASK

Action to improve the lot of racial minorities in the United States, especially in the fields of housing, legislation and church membership, was recommended by the Pacific Northwest institute of race and cultural relations meeting at Portland.

Church bodies were urged to "join other organizations in a long-range policy of reducing segregation on a national level." At the same time, denominational authorities were asked to work toward the principle of non-segregation in all newly established congregations.

As measures to combat segregation in housing, the institute called on church members to:

- (1) Form a united front of community groups against realty boards which restrict sales on grounds of race, creed or national origin.
- (2) "Debunk the myth" of depreciation of property values due to sale of real estate to non-Caucasians.
- (3) Refuse to sign petitions to ex-

clude certain races from a neighborhood.

(4) Refuse to list property with firms which discriminate against certain races in selling.

(5) Actively welcome members of other races who move into a neighborhood.

(6) Refuse to be parties to plans to exploit members of other races who are trying to obtain housing.

WHITTEMORE ASSOCIATES INSTALLS CARILLON

Religious music will ring out over Boston four times daily starting Sept. 24, when Whittemore Associates, dealers in church supplies, dedicates what is believed to be the first bell carillon on any retail store in this country. The carillon, comprising 25 bells, weighs two and a half tons.

Representatives of religious, political, business, music and other fields are expected to attend the presentation ceremony. The Rev. Frank Jennings, executive secretary of the Massachusetts Council of Churches, is

scheduled to offer the dedication prayer, and Dr. Kamiel Lefevere, carillonneur of Riverside church, New York, will play the first notes on the new instrument.

Other slated participants are Boston's Mayor John B. Hynes, T. K. Hebert, Dutch consul in Boston, and Guus Fritsen of the Dutch firm which made the carillon. Mr. Fritsen ac-

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accompanied the bells on their voyage from the Netherlands and assisted in their installation in a special steel structure over the facade of the four-story business house.

Carroll Whittemore, head of the Boston store, said the carillon would be used "to provide music to lift the spirits of hurrying wayfarers." After the dedication, hymns will be played daily at 9 a. m., noon, 1 p. m., and 5 p. m.

JACK McMICHAEL REELECTED HEAD OF FEDERATION

Jack McMichael, under constant attack in recent months as being too leftist, was reelected executive head of the Methodist Federation for Social Action at the annual meeting held this month in Evanston. The vote was overwhelming in his favor after a two-hour debate when the leader of the Boston University delegation, Roger Ragen, threatened to withdraw if McMichael was retained.

SEX EDUCATION SOUGHT BY METHODISTS

A program of education which would deal with sex, marriage and family life was urged in a report on moral standards adopted by Methodist young people, meeting at Lafayette, Ind. It recommended a committee to study literature on sex and recommend approved materials. It also advocated that youth be informed of the conflicts involved in mixed marriages and that protests be made to advertisers, publishers and movie producers on the improper use of sex in their media.

An imprisoned Negro conscientious objector, James Lawson of Massillon, O., was reelected a vice-president, with a letter going to President Truman charging that CO's "are receiving decidedly longer sentences on the average than federal offenders convicted of embezzlement, forgery, counterfeiting, larceny, white slavery, liquor and narcotic law violations." In the message to the White House, Lawson was characterized as "a representative of our finest Christian youth" and pointed out that besides serving as the conference's vice-president, he represented the Methodist Church in the united Christian youth movement and at the midcentury White House conference on children and youth last December.

ACTIVE CHURCH MEMBERS LEAD SUCCESSFUL MARRIAGE

First place for successful marriages is held by couples who are active church members, participants in the annual summer workshop of the American institute of family relations were told.

Reporting on a survey he made, Joseph B. Henry, of the institute's edu-

cational department, said in second place for marital success were those who, while no longer active in church work, attended Sunday school and church regularly beyond childhood into their early adult years.

Third place, according to the survey, is held by couples who, although not closely identified with a church, had a wedding ceremony performed by a clergyman.

Mr. Henry said the survey disclosed that couples who have no church affiliation and are married by a justice of the peace are in the great-

est danger of seeing their marriage go on the rocks.

A report of another study on the relation between church membership and marital success was presented by Dr. Paul Popenoe, head of the institute. He said his study showed that a mixed marriage is two or three times as likely to end in divorce as when persons of the same faith are united. In spite of the risk involved, Dr. Popenoe said, his study indicated that an increasing number of people are crossing faith lines in contracting matrimony.

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CHURCHES OVERSEAS

ARCHBISHOP SENDS GREETINGS TO METHODISTS

The Archbishop of Canterbury sent greetings to the eight hundred delegates attending the world conference of the Methodist Church, meeting at Oxford. "If there had been a clearer vision of the true purpose of God," he wrote, "there would have been no need for separation between us. Yet God turns even the shortcomings and sins of his people to the furtherance of his purpose. He is now leading us to see that there can be no resting in our divisions, but a constant pressing on to find again the unity in which every revealed truth of God shall be preserved for the salvation of his people."

Methodist leaders from several countries gave accounts of the religious situation and the work of their Church, including a report for the U. S. by Bishop Baker of Los Angeles. Speaker for the Churches of Asia was the Rev. S. G. Mendis of Ceylon who told of efforts there toward reunion. "The younger Churches can no longer be divided by denominationalism but must stand together. They know their goal and where they are going."

SCIENCE & RELIGION CONFLICT MORE SUBTLE

Developments in the field of psychology have produced a "more subtle and painful" form of conflict between science and religion, the Rev. Donald M. Baillie of the University of St. Andrews told the British association for the advancement of science at its annual meeting at Edinburgh. Preaching at a convention service in St. Giles Cathedral, Prof. Baillie said that, while in the past theologians and scientists have clashed over particular teachings, present-day psychology has led to "a struggle be-

tween two different habits of mind" in the same person.

In some quarters, he said, psychological discoveries have brought about "a meticulous dread of wishful thinking—a self-questioning as to whether one's religion is anything more than an escape into fantasy, or one's God anything more than a projection."

He declared that such psychological efforts to "explain away" religious belief go against "the devout persuasion in our hearts, deeper than all proofs and arguments, which told us about God and the meaning of life."

Thus, Prof. Baillie asserted, "the intellectual might be torn between two opposite temptations, on the one hand, to be very chary and non-committal about all religious belief because of his scientific conscience, and on the other hand, to flee from his scientific conscience altogether, with a certain dishonesty, because he was afraid of straining his faith in God."

YOUTH DELEGATES ALARMED OVER CHURCH DIVISIONS

Delegates to an international Christian youth conference sponsored here by the British Council of Churches expressed concern over the Church divisions which kept them from having a united communion service.

"Early in the conference," an official press release said, "these young

people were disturbed by the need to hold two separate communion services. Most attended both services—the Anglican one and the Free Church one. But those not belonging to the Anglican communion were not invited to partake at the Anglican service and felt cut off."

The release added that "the Anglican young people themselves were most deeply disturbed. Many discussion groups tried to understand more fully why the Churches of Britain were thus divided at a communion service."

At the conference, more than 1,100 delegates aged 18 to 39 discussed four main topics: work, international affairs, education, and evangelism. Evangelism drew the greatest interest of the young people, 200 of whom came from overseas.

NEW PRIMATE IN CANADA

Bishop Walter F. Barfoot of Alberta was installed as the new primate of the Church of England in Canada at a service held in Christ Church Cathedral, Victoria, B. C.

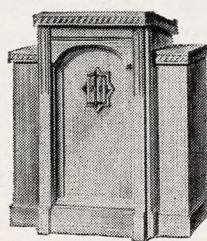


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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Christian Way. By Sydney Cave. Philosophical Library. \$3.75.

Responding to questions of senior students in his seminars on Christian ethics concerning the significance of the teaching of Jesus and its relation to our modern situation, the Principal of New College, London, has written a useful volume, which might well supplement in some degree, though certainly not supplant, the profounder work of Brunner to which he is so deeply indebted. The scope of the book is suggested by its three main divisions: New Testament Ethics; Methods and Motives; Life in Community (marriage, industry and state.) A final chapter discusses the Church's task.—Oscar J. F. Seitz

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

In these talks, delivered before the International Convention of Disciples of Christ, Dr. Ferre searches his own experience for practical guidance in the life of private devotion. It is interesting that, along with the works of the great Christian writers and the devotional sections of the Bible, he recommends the Episcopal Book of Common Prayer as a companion in the development of Christian character. Nor does he omit reference to mystical writings of other religions for, he asks, "Can its (religion's) universal speech separate us from the love of God in Christ Jesus, our Lord?" Perhaps the chapter which is most needed in this day of broken homes and busy fathers and children is that on "Strengthening Through Family Devotions."—Sydney Temple

Religion and the New Psychology. By Alson J. Smith. Doubleday. \$2.50.

This book is one of a series of attempts to relate the field of psychical activity with both science and religion. That Dr. Smith has succeeded, at least in some measure, in making an interesting case is proven by the introductions which were written by Bishop Pardue of Pittsburgh, and by Dr. J. B. Rhine, professor and director of the parapsychology laboratory at Duke University.

Following a brief survey of the modern study of psychic phenomena, particularly communication with the dead, the author turns to the modern, scientific study of the phenomena grouped together under the term extra-sensory perception, or E.S.P. In brief, the results of this study are, for science, the end of materialistic

emphasis, and the opening of new vistas for research; for religion, it confirms the existence of the soul, of God, and of human free will. While the book is a little too uncritical in places, and the author tends to claim too much for his subject, neither is unusual in a study such as this. Indeed, the treatment is notable for its restraint in handling material which can make such an impact, and which is so interesting to so many people.—Robert Hill

God So Loved the World. By Elizabeth Goudge. Coward - McCann. \$3.50.

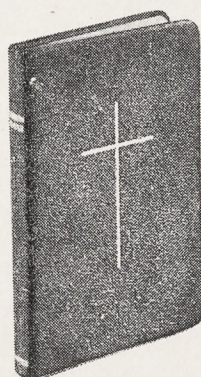
The author of "Green Dolphin Street" employs the novelist's skill to give us the story of Jesus. The book is beautifully written and covers the life of our Lord from the time the angels appeared to Mary until the resurrection. Although she uses her imagination in the background material she follows the gospel story rev-

erently and humbly. This is not a scholarly account of the life of Jesus, but it is beautiful and it is sincere. It should prove helpful and inspirational to the layman.—G.H.M.

Beyond East and West. By John C. H. Wu. Sheed and Ward. \$3.50.

The spiritual autobiography of a Chinese convert to Roman Catholicism. Dr. Wu was born into an old fashioned Chinese home at Ningpo in 1899, had his early education in traditional Chinese fashion, but as a youth transferred to a mission school to study Western subjects, was converted to Christianity and joined the Methodist Church. Coming to America to study law he lapsed into a vague theism and returned to China to a successful career as a lawyer, judge and member of the legislative Yuan, but to a life a moral chaos. In 1937 he was converted to Roman Catholicism, and this book is essentially an account of the spiritual experiences which from childhood had been preparing him, as he thinks, for that conversion. Perhaps its greatest interest is the light that it throws incidentally on home life and public life in the China of his generation.—Elsie Gordon Jeffery

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PEOPLE

DEATHS:

HENRY R. FELL, 42, rector of Trinity, Ottumwa, Iowa, died of a heart attack Aug. 21 while on maneuvers as a chaplain in Wisconsin.

EUGENE A. HEIM, 74, retired, died Aug. 22 at his summer home at LaPorte, Pa.

ALBERT T. PHILLIPS, 70, rector of St. Mary's, Laguna Beach, Cal., died Aug. 27.

CLERGY CHANGES:

GEORGE DAVIDSON, rector of St. John's, Los Angeles, for 38 years is retiring as rector and from the active ministry on Oct. 1.

THOMAS L. COX, formerly rector of Christ Church, Blacksburg, Va., is now rector of Emmanuel, Geneva, Switzerland.

H. G. STACEY retired Sept. as rector of Christ Church, Dearborn, Mich., and from the active ministry.

EDWARD R. A. GREEN, formerly canon of St. Paul's Cathedral, Detroit, is now rector of Christ Church, Dearborn.

B. H. CREWE, formerly rector of the Ascension, Detroit, is now vicar of St. Gabriel's, East Detroit.

CLYDE EVERTON, formerly of St. John's, Bandon, Ore., is now ass't at Trinity, San Jose, Cal.

EDWIN E. WEST, formerly rector of St. John's, San Francisco, is now rector of St. Mark's, Palo Alto, Cal.

F. J. KLOHN, formerly rector at Galion and Mt. Gilead, O., is now rector of St. Andrew's, Akron, O.

T. E. VOSSLER, ass't at Grace Church, Mansfield, O., became rector of Grace Church, Toledo, Sept. 15.

JOHN W. KNOBLE, formerly ass't at Trinity, New Haven, Conn., is now rector of Holy Trinity, Minneapolis, chaplain to Episcopal students at the University of Minn., and managing editor of the Minn. diocesan paper.

ARTHUR L. KENYON has resigned as rector of Trinity, Findlay, O., because of ill health.

G. F. GILMORE, formerly rector of All Saints, Appleton, Wis., is now rector of St. Paul's, Yonkers, N. Y.

A. W. KAHL, formerly ass't at St. Mark's, San Antonio, is now locum tenens of St. Luke's, Altoona, Pa.

C. E. EDINGER, formerly vicar of St. Luke's, Ferndale, Mich., is now rector of St. James, Cheboygan, Mich.

E. G. GUTHRIE has resigned as rector at New Philadelphia and Dennison, O., because of ill health.

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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.

GRAY M. BLANDY
Clergyman of University of Texas

I read with interest the editorial about theological education (Witness, July 26). The last sentence of the opening paragraph was of particular interest. The fact that the majority of our seminaries lie concentrated along the eastern seaboard—or east of the Mississippi—would indicate that the "Church at large" to which you refer seems relatively content with this situation. Yet the most rapid expansion of the Episcopal Church in the past decade has been elsewhere. Having grown up almost in the shadows of ETS, I know of what great value to the work of the Church the presence of a seminary can be. It provides a center of inspiration for continuing study by the clergy, of resource leaders for many types of conferences for lay people, and the chance to introduce likely ministerial candidates to the actual life and work of seminary years.

Also, the fact that most of our present seminaries are struggling for adequate financial support seems to be no argument in favor of suppressing further seminaries. All it does testify to is the fact that the Church has failed to consider seriously enough the need for adequate seminary education, and the need of seminaries for wider support than either present fees or endowments will produce.

The fact that we have questions about the number of scholars in our midst who can staff our seminaries again points to the inadequate concern shown for seminaries in our Church structure. We have not deemed it essential to provide men free from demands on their time or their financial capacities to pursue further such studies as would fit them for teaching in seminaries.

Certainly I would be the last to suggest that we have seminaries inadequately staffed. But it does seem to me that one must take a venture in faith that a much-needed institution in a given area can through the years meet its requirements both financial and personal to do its best work.

At the same time, it seems required of us who see the problem to urge upon the Church that it encourage scholarship among its best equipped clergy, providing them with the time and resources to do a major service to the Church in the field of clergy education.

When I see the reserve of manpower which is available amongst our Ro-

man brethren and also the opportunities amongst us which must be delayed because of lack of sufficient clergy to get the job done, then I cannot help but protest that the point of your editorial seems to me a call to retreat rather than to advance. However, I am quite ready to agree that the problems to which you point are serious problems; yet they do not convince me that to suppress further establishment of seminaries is the logical or practical answer to them.

THEODORE C. BRAUN
Editor of The Messenger

Organ of the Evangelical and Reformed Church

The Witness is a live magazine. I regularly enjoy reading it.

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By Richard G. Salomon

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