

# *The* WITNESS

November 15, 1951

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A COPY



**ROSCOE THORNTON FOUST**  
Rector of the Ascension and Witness Editor

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WRITES ON SITUATION IN GERMANY

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## SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
THE DIVINE  
New York City  
Sundays: 8, 9, 11, Holy Communion;  
10, Morning Prayer; 4, Evening Prayer;  
Sermons, 11 and 4  
Weekdays: 7:30, 8 (and 9 Holy Days ex-  
cept Wed. and 10 Wed.) Holy Com-  
munion; 8:30, Morning Prayer; 5,  
Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

**GRACE CHURCH, NEW YORK**  
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Rev. Louis W. Pitt, D.D., Rector  
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Weekdays: Tues.-Thurs., Prayers - 12:30.  
Thurs., and Holy Days, H.C. - 11:45  
Fri., Organ Recital - 12:30.

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4 p. m. Evensong. Special Music.  
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10:30 a. m.; Wednesdays and Saints  
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Service and Sermon; 4 p.m., Evening Ser-  
vice and Sermon.  
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noon, Holy Communion.

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a.m., Morning Prayer - 1st Sunday, Holy  
Communion.  
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Thursday and Holy Days: 11 a.m., Holy  
Communion.

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5th Ave. and 10th St., New York  
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Sundays 8 a.m., Holy Communion; 11 a.m.,  
Morning Prayer and Sermon; 8 p.m., Ser-  
vice of Music (1st Sunday in month).  
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This Church is open all day and all night.

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Evensong and Benediction, 8.

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The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 8.

**PRO-CATHEDRAL OF THE HOLY  
TRINITY**  
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Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
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"A Church for All Americans"

# The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

**ST. JOHN'S CHURCH**  
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The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30  
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Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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

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Thursday, 7:30 a.m.

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**CHRIST CHURCH**  
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Rev. W. E. Weldon  
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M.P. and Ser. 11  
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;  
H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean  
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announced.  
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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N  
HC; Evening, Weekday, Lenten Noon-Day,  
Special services as announced.

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munion, 10 a.m.

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HC: Mon., Tues., Thur., Sat., 7:15.  
Wed., Fri., 7:15 & 10:30.

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FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
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Wed. & Holy Days, H.C. 11

## STORY OF THE WEEK

# Church Woman Tells of Retreat At House of Redeemer

## Three Days of Seeking Solitude With God Opened Doors Which Had Been Closed

★ The very word retreat, to the average churchwoman, suggests something other-worldly. It speaks of cloistered nuns, or monks, who have retreated from the workaday burdens of this world into a spiritual realm which is not for those of us with ordinary obligations. Too often we confuse "retreat" with "running-away-from."

To think in terms of making a retreat is almost to think in terms of something vaguely occult for the average middle-of-the-aisle Episcopalian. If we are aware of a yearning to drop our burdens momentarily in retreat we are careful not to speak of it among our Church friends. They might think we were "going off the deep end." After all, we are members of our Church in good standing. What more can there be?

I lived through all these conflicting thoughts during the past year while the inner urge to make a retreat kept growing, whether I willed it or not. The yearning would not be stilled. I made inquiries through the Order of The Holy Cross at Mt. Calvary, Santa Barbara, California, since I happened to be near there at the time. A kindly response was received—"For men only."

It was an article in a New York newspaper which gave me my first inkling that spiritual

inspiration such as a retreat offers was available for churchwomen, as well as for laymen, at the House of the Redeemer, 7 East 95th Street, New York City. When I wrote for information, requesting that I be registered for a week-end retreat in Lent, I was amazed to discover that no reservations were available until the middle of May!

The retreat center was opened in November, 1949, and almost immediately was flooded with requests for entry. It would seem that Lecompte Pierre du Nouy, the great scientist, had true vision when he wrote in "Human Destiny" that the human race had about completed its biological development, and henceforth would embark upon the spiritual quest in earnest. Certainly the House of the Redeemer can testify to the fact that men and women of all ages are seeking something more than they can get by faithful attendance at church services.

When finally accepted for a retreat the next big problem confronted me. How does one prepare for a retreat? What are its mysteries? I knew of no one in our parish who had ever made a retreat. I mentioned to our clergyman that I was going to make a retreat. He congratulated me. Thought it would be "spiritually refreshing." That was the extent of my prepara-

tion. I felt a little embarrassed at having mentioned it, and wondered if he thought me one of the "deep-enders." No instructions were received from the House of the Redeemer so I had to go there "cold," as it were.

But I did not come away cold!

The House of the Redeemer, a recent gift to the Episcopal Church, is an old New York mansion built in the days when palatial homes were de rigueur for people of great wealth and fashion. Its walls have witnessed notables of America and Europe at the gay peak of fashionable parties. Now they echo to the soft chanting of a handful of Sisters of Saint Mary in their daily devotions. They hear the whispered prayers of retreatants, and would, if they could, lift their eyebrows in astonishment at the silence which envelops all during a retreat.

Retreatants go directly to their single rooms upon arrival, meeting only at meals, in the library, and in the lovely little chapel. We numbered eighteen (capacity), from college age to the seventies, from the young girl with torn shoes and runs in her hose, to the well tailored woman who wore her diamonds with restraint. There is no set fee. Each contributes according to their means.

Silence is the rule. At first complete silence seems embarrassing. Small talk occupies so much of our worldly lives. There is almost a compulsion to speak in the halls, at meals, or in the elevator. That compulsion quickly passes and in its place one feels oneself at peace with one's vis a vis, without words. They, too, are struggling for a deeper spiritual awareness. There is a

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sense of mutuality seldom experienced in the outer world.

Typed instructions for the retreat are in each room. We learn that "a retreat demands . . . a sense of the worthlessness of earthly things, with a desire to turn to God, or some light or impulse from God which leads or a sense of sin moving the soul with a longing for penitence; in fact, some drawing of the soul by God towards solitude, where it may find him."

"A retreat is this solitude."

"Each retreat ought to raise the soul to a higher level."

It was this aspiration, "raising the soul to a higher level," which occupied each retreatant, and their director. In prayer, and in meditation, each retreatant feels through their common mutuality, a sense of growth of the spirit. Outside New York swirls and clamors, its night lights blot out the stars above, while in the House of the Redeemer, in silence, each individual quite easily concentrates upon his inner quest.

The retreat services are conducted by a priest, using high Church ritual. For many who have had no experience except with the low Church service some sense of confusion results but it is quickly dissipated. The priest is available during all of the retreat for confession, and for conference. Practically all retreatants avail themselves of these blessed privileges.

The first instruction given was, "Relax. Do not try to resolve personal problems. The Holy Spirit cannot get through when you are trying to resolve your own problems. Be still. Let God come through your contemplation of him."

In our busy parish life of conducted services, good works, and all the teaching so very necessary, we often are exhorted to meditate, to contemplate. But rarely are we offered any oppor-

tunity to experience what seems to most Church people spiritual feats set aside for the great order of the priesthood.

My retreat at the House of the Redeemer offered me my first real instruction in the reality of concentrated meditation. It is truly amazing what happens when meditation unlocks the doors of the inner woman! What confusions quite naturally can be resolved!

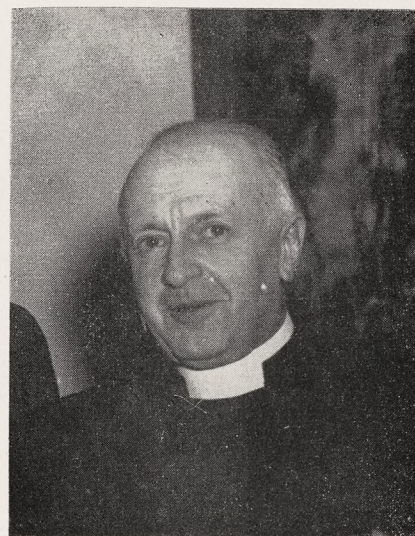
Most retreats open Friday and close Monday morning. Business people often leave Sunday evening. There is a definite program, and definite theme for meditation. The program includes early mass, a conducted meditation in mid-morning and mid-afternoon, and the services which constitute the daily devotions of the Sisters of Saint Mary in charge of the house, matins, lauds, none, vespers, and compline. Attendance is not compulsory but few services are missed by any retreatants.

The theme for our meditations was the study of the moral virtues of prudence, justice, fortitude, and temperance, and their relation to the Christian virtues of faith, hope, and love. In the prevailing atmosphere of gentle love which emanated from the devotions of the cloistered Sisters of Saint Mary, in the mutual devotions of the retreatants, in instruction, and the quiet hours of meditation, revitalized faith, fresh hope, and deeper love were born.

Three days of living in silence, of seeking solitude with God, gave me something I have never received in any church service. It opened doors which had heretofore been closed. Not closed because I did not care. Not closed because I did not long to have them opened, but closed because I did not know how to begin to open them. Such was the result of a churchwoman's first retreat.

## PROTEST VATICAN APPOINTMENT

★ The general board of the National Council of Churches, with Bishop Sherrill presiding as president, unanimously passed



BISHOP SHERRILL

a statement on October 31st protesting the appointment of an ambassador to the Vatican. The statement declares that it is "wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people."

## SOCIAL WORKERS MEET IN CLEVELAND

★ A conference for social workers was held at Trinity Cathedral, Cleveland, October 18. Leaders were Bishop Burroughs and Prof. Thomas J. Bigham Jr. of the General Seminary.

## ACQUIRE CORNER IN HONOLULU

★ The district of Honolulu has purchased a corner in that city for \$150,000 which will be cleared and improved for the beauty of the cathedral grounds as soon as leases now held by business firms expire.

# Fletcher Gives Interpretation Of Vatican Appointment

★ "The Christian Church is the only international institution today that can mediate the world struggle," said the Rev. Joseph F. Fletcher, professor of social ethics at the Episcopal Theological School in Cambridge, Mass., who spoke Nov. 4th at a public forum at the Church of the Holy Trinity, Brooklyn. "All other international bodies have been split into two political camps: trade unions, scientific societies, organizations of lawyers, doctors and the like. All are divided. Even the U. N. has become predominantly the agency of one camp as against the other. Only the Christian Church remains. Its international ties are tenuous and are being maintained under great stress. But we must view the attempts of the World Council of Churches to preserve even a semblance of ecumenical reality with the utmost sympathy and patience. Enormous pressures are seeking to make difficult or impossible the Church's essential work of reconciliation. We must not lose sight of this fact. We must not become discouraged and abandon the Christian Church as an agency of international understanding."

Asked his opinion of the appointment of General Mark Clark as American ambassador to the Vatican, Fletcher said, "The establishment of diplomatic relations with the Vatican seems to me an unwise and unhappy step that increases rather than decreases the possibility of war. The Vatican, as the President correctly said, has the best information service in the world today. This is because its innumerable concordats permit it to maintain its agents in many countries. But to put this information at the disposal of those American war-makers who are bent upon containing and over-

throwing Communism will further reduce the mediating function of the Christian Church and increase the suspicion with which all Christian clergy and workers will be viewed in Communist countries. The net result can only be the deepening of the chasm between East and West."

Prof. Fletcher said he was convinced that the Vatican did not want all-out war and would actually like to restrain, if it could, those American Roman Catholics who are beating the war-drums for an anti-Communist crusade. At the same time, he added, it seems unavoidably clear that the historic antagonism of the Vatican to the Orthodox world, coupled with its political maneuverings to maintain its own interests against liberalism and socialism, has added tremendous fuel to the emotions of the present cold war beyond any legitimate justification of the objective social realities. "President Truman," he declared, "though himself a Protestant, is advocating a closer working relationship between American cold-war policy and Vatican policy that can only benefit the Vatican. The first groups to find themselves the victims will be the Protestant minorities of Europe and the Soviet Union."

When asked why the Vatican so hates Communism, Fletcher replied, "The real reason is not its economic theory, because Christianity could easily make its peace with that, but the principle of equal treatment of all religious bodies which has denied exclusive privileges to the Roman communion in areas where there are large bodies of Roman Catholics. It is this that the Vatican finds intolerable. But the Vatican also knows that East-West war means the physical destruction of large masses

of its people, and that Europeans generally are against any such conflict. The Vatican does not want atomic war but at the same time follows policies designed to favor its own long-range interests."

"In the past," concluded Fletcher, "the Christian Church has accepted a doctrine of the just war as constituting under certain circumstances the lesser of two evils. War in the past had a limited scope. There was some personal confrontation of individuals, and the possibility of some moral discrimination operating in its conduct and termination. But since the obliteration bombing of Rotterdam, a new type of warfare has come to confront moral theologians. The earlier Stuka raids still pinpointed their objectives. Obliteration bombing and atomic weapons have introduced the fact of indiscriminate annihilation. War today is completely indiscriminate, non-selective, impersonal, totalitarian and uncontrollable when once started. For the first time, Christian ethics must reconsider its doctrine of the just war. Modern war cannot any longer be considered the lesser of two evils; it has become the final and absolute evil—sheer anarchic annihilation."

He praised the rank-and-file among the Churches for demanding prayers for peace, and for putting pressure on the top religious leadership to take a more vigorous stand against the war drive. "After many months of conscientious thought and study, I have come to the conclusion that the Soviet Union has everything to gain by peace, and everything to lose in an atomic war. I wish that I could be moved to say the same of the thinking of our leadership in Washington. We have an economic stake in government subvention for rearmament. It is growing every month. There are many factors in the world making for the present East-West tension but this is the one most serious threat of actual war. The Church leadership of the United

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States is financially dependent upon money drawn from an arms-supported economy. That is why Church leadership will only be as vocal as the people in the pews compel it to be."

## SOUTHWEST PROVINCE HAS SYNOD

★ Bishop Bentley, vice-president of the National Council and Bishop Lichtenberger, coadjutor of Missouri, were headliners of the synod of the province of the Southwest in San Antonio, Texas, Oct. 23-25. The former was preacher at the opening service in St. Mark's Church and gave a sketch of the missionary work of the Church in past years and a glimpse of the present status. He stated that despite a retreat from China there are now more Episcopal missionaries than ever before. Bishop Lichtenberger, speaking at the synod dinner to some 300 guests, was given the headline, "Christian Asset is Optimism Plus." His subject was "The Church Faces the World" and his emphasis was on Christian hope.

Both the president of the province, Bishop Jones, and the secretary, the Rev. Harold Gosnell, were on home territory—the former, the bishop of West Texas and the latter, the rector of the host parish. There were present delegates from all eight dioceses and three missionary districts of the province and fifteen members of the National Council were in attendance. Among the reports of general interest was one given by the Rev. William G. Wright of El Paso, Texas, chairman of the department of missions for the province. This was a statement of growth during the ten years 1940-1950. The clergy increase was 124; average increase in contributions 313 per cent; gain in communicants 36,426; gain in church school enrollment 14,866.

The synod, following the leadership of Bishop Sherrill and the National Council took action as being opposed to the appointment of an envoy to the Vatican.

Pre-synod meetings included a conference of the Deaconesses of the province in St. Paul's Church under the leadership of the rector, the Rev. H. Paul Osborne.

The Daughters of the King of the province held an assembly with Bishop Jones giving a meditation at holy communion and conducted the service of rededication. There were four pre-synod educational forums, two under leadership of the national department of religious education—the Rev. Walter Williams on Church music and Church school teaching led by Miss Mary Louise Villaret and Miss Eleanor Snyder. Two of the forums had local leaders—church architecture by Mr. Henry Steinbomer, member of the diocesan architecture commission of West Texas and financing the new church by Mr. Frank Gillespie, chairman of the Church extension committee of the diocese.

The Woman's Auxiliary of the province met under the leadership of the vice-president, Mrs. C. A. Lick Jr. of Fort Smith, Ark. Delegates were present from all dioceses and districts. There was a joint session with the synod and Mrs. Percy Pennybacker of Austin, Texas, member of the national executive board, and Miss Avis Harvey shared in a panel on "The National Council in action." These two also presented for the Auxiliary two levels of work—the parish level and the diocesan level. All the projects previously adopted were continued. These include contributions to Seabury House, to provincial youth commission, to Navajo mission, San Juan, N. M., to Negro mission in Forest City, Ark. and to St. Paul's High School Balbalasing, Philippine Islands.

## WASHINGTON PUSHES PARISH LIBRARIES

★ The promotion department of the diocese of Washington has issued a six page, mimeographed report on how to organize a parish library. It is the work of Margaret Hill who is librarian of St. John's, Bethesda. It deals with matters of financing, location, furnishings, hours, cataloguing, classification, and selection of books and tracts. It concluded with a list of recommended books on the Bible, history, the Church, prayer, missions, theology and present day problems, biography. There are but two works of fiction listed, the Robe and the Big Fisherman by Lloyd C. Douglas.

## STUDENT CENTER AT IOWA

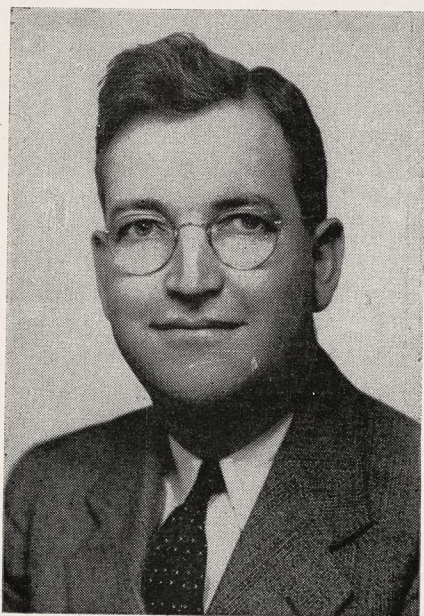
★ A new student center is nearing completion at the University of Iowa. It is being financed jointly by the Advancement Corporation and Trinity Church, Iowa City, and costs about \$40,000. The center was far enough along to enable the annual student-faculty dinner to be held there this fall.



BISHOP HUNTER of Wyoming addresses meetings in the east on the fall canvass

## PITTSBURGH DISCUSSES PUBLIC QUESTIONS

★ An institute on public questions opened in Pittsburgh, Pa. on October 16 and continues for six successive Tuesday evenings. The whole thing began last spring when Bishop Austin Pardue called together a number of Episcopalians and Presbyterians in his diocesan office to propose the idea. The affair is sponsored jointly by the Episcopal and



CAMERON HALL

Presbyterian Churches and by union representatives, with the support of the department of community relations of the council of churches of Allegheny County. The school is conducted on a non-sectarian basis with all welcome, whether members of any religious group or not. Likewise both non-union and union workers are welcome.

Sam Sponseller, regional director of the CIO, was the first speaker on the guaranteed annual wage. The Rev. Charles O. Rice, chaplain of the Association of Catholic Trade Unionists; James L. McDevitt, state president of the A. F. of L., and the Rev. Cameron P. Hall of the National Council of Churches were the speakers on October 23rd on the Taft-Hartley law.

The third meeting was devoted to pensions, health and

welfare programs, with Bernard Greenberg, representative of the Steel Workers; John P. Tomayko, also of the Steel Workers, and John P. Busarello, president of the local United Mine Workers the speakers. On November 6th Anthony Luchek, director of labor educations service at Penn State, and Col. Edward Gallip, secretary of the Pittsburgh Hotels Association, led in the discussion of union participation in community activities.

That very hot subject, the significance of inflation for labor, was dealt with this week by Prof. George Kosmetsky of Carnegie Tech, and the final meeting of this series will be November 20 on labor and education with Irwin Kuenzli, officer of the American Federation of Teachers and Prof. William Yeager of the University of Pittsburgh the leaders.

Bishop Pardue states that these initial meetings have been so successful that another series will be held presently. The co-chairmen of the committee are the Rev. Oliver R. Floyd, rector of the Advent, and the Rev. James G. Miller, pastor of the Second Presbyterian Church, a downtown church where the meetings are held.

## CEDAR RAPIDS CHURCH CELEBRATES

★ Grace Church, Cedar Rapids, Iowa, celebrated the 100th anniversary of the laying of the cornerstone with a series of services, October 24-28. A large portion of the original church is still standing. The Rev. Ralph Higgins of St. Mark's, Evanston, Ill., was the speaker at a dinner held as a part of the celebration. Remodelling at a cost of \$10,000 has just been completed.

## DALLAS PARISH PROSPERS

★ The story of St. Luke's Church in Dallas, Texas, is literally a miracle of Christian faith and evangelism. The story of St. Luke's reads like a chapter in the life of the early Church. In August, 1949, seven families

came together in the suburbs of Dallas to establish a church. Four months later St. Luke's was admitted to full parish status in the diocese of Dallas. Eight months from the beginning fifty families composed the church and a building program was begun.

By the end of 1950 over 200 people regularly attended church at St. Luke's, and this last May the congregation moved into its new church home with a membership of baptized persons totaling 627.

## LEADERS URGE PEACE IN KOREA

★ Heads of three theological schools and a Nozel prize winner were among the 417 prominent Americans to send a letter to President Truman on November 5th asking that he exert the full strength of his office "to a supreme effort to bring the fighting in Korea to an end and achieve a truce that will lead to a full restoration of peace." Emily Greene Balch, who received the Nobel award in 1946, was among the signers as were President Herbert Gezork of Andover - Newton Theological School, Dean John M. Atwood of the school of religion of St. Lawrence University, and President John Long of Southern Christian Institute.

Among Episcopalians to sign the document, which was initiated by the Church of the Saviour, Brooklyn, N. Y., were the Rev. Arnold Bode of California; Bishop Walter Mitchell, retired of Arizona; the Rev. Fleming James and Mrs. William P. Ladd of Connecticut; Prof. Vida D. Scudder and the Rev. George L. Paine of Massachusetts; the Rev. Eric M. Tasman of Newark; the Rev. Charles B. Ackley and Kathleen Sayre of New York. Three editors were among the signers: the Rev. Guy E. Shieler of the Churchman and the Rev. Roscoe T. Foust, and the Rev. Joseph H. Titus, chairman and member respectively of the editorial board of the Witness.

## CONFERENCE ON ALCOHOLISM

★ Called together by the Rev. Almon R. Pepper, director of the department of social relations of the National Council, a number of people interested in the problem of alcoholism met at Church Missions House October 30 for an all-day session.

The purpose of the conference was to discover ways in which the clergy and the Church generally can be made to see the importance of work with alcoholics. The group agreed that it is important for Church people to realize that alcoholism is a disease and that alcoholics are sick persons who need special ministry as well as treatment from community resources. It is also important for as many of the clergy as possible to have training in the special skills and understanding needed for this ministry. Further, it is important for the Church to become concerned and active in the prevention of alcoholism.

The immediate motive for the conference was the success of a state-wide conference for clergy and their wives successfully completed in North Conway, N. H., October 8 and 9. Experts from the clergy, physicians, public health administrators, and others formed the faculty. So much was attained by the conference that those who organized it felt that it could well form the pattern for similar conferences in other areas. The conference, originally begun for the Episcopal Church, was expanded to become interdenominational. It is recommended that other conferences follow this same pattern.

Among the agreements reached at last week's conference were (1) the continuation of plans already begun for a regional conference to include Western Massachusetts and Connecticut; (2) an intensive program of recruiting for the Yale summer school of alcohol studies. Fifteen Episcopal clergymen already attended this school

during the past nine years. A goal of ten to fifteen persons was set to attend this coming summer. And; (3) it was agreed that the Rev. David Works and Mr. Ernest Shepherd of the New Hampshire commission on alcoholism would prepare an outline for suggested regional seminars including an interpretation of the various sections of the program, and, in addition, a brief bibliography of material available on the subject. It was agreed that the department of social relations would secure as widespread distribution of this publication as possible.

During the conference the new joint publication of the department of education and the department of social relations was presented and discussed. The pamphlet is entitled "Strong Drink is Raging." It is part of a series entitled "Parishioners Are People," intended for adult study. The leader's guide of the series also includes a section on alcohol and outlines parish projects in the field. The pamphlet is prepared for general use and presents educational material not only on alcoholics but the problem of alcohol in general.

## MUSCATINE PARISH CELEBRATES

★ Bishop Smith of Iowa, Dean Johnson of Davenport and the Rev. B. G. Miars of Burlington took part in the service on November 11th that marked the 100th anniversary of the laying of the cornerstone of Trinity Church, Muscatine, Iowa. Evensong and confirmation were followed by a reception in the parish house to which all members of other churches in the town were invited.

## MILWAUKEE RECTOR IS CRITICIZED

★ The Living Church and a Milwaukee Congregational minister have taken exception to a sharp attack on the Roman Catholic Church made by the Rev. Stoddard Patterson, rector

of St. Paul's. In a sermon Mr. Patterson urged his listeners to "vote for Protestants at the polls—Protestants who will uphold the Protestant traditions."

The Living Church, without mentioning Mr. Patterson, declared in an editorial: "We don't think that recognition of the Vatican means a surrender to the Roman Catholic Church, or that it jeopardizes the American doctrine of separation of Church and state. It may in time even serve to clarify that doctrine, which is urgently in need of constructive rethinking." The magazine said it hoped that the appointment of an ambassador to the Vatican will not be "seized upon as an occasion for religious intolerance and prejudices, or for political strife in a presidential election year." The editorial called the appointment "unwise," however.

Mr. Patterson's sermon also drew a reply from the Rev. Paul Gia Russo, of Pilgrim Congregational Church. "The essence of the Christian gospel is to transform fear and hate into faith and love," Mr. Russo said. "Religious leaders will never supply the constructive needs of our people by preaching sermons that are designed to elicit fear and hate for other institutions.

"God created . . . people, not Protestants or Catholics, but people. It is we ourselves who create the differences that separate us from our common humanity. Until we rediscover this humanity and live and die for its betterment, we will be a sad, miserable and unhappy people."

He said that Protestant and Catholic churches should strive to minimize their differences, shun politics and "produce morally responsible people."

## WILLIAM B. GIVEN JR. NEW PRESIDENT

★ William B. Given Jr. of New York, president of the American Brake Shoe Co., is the new president of the Episcopal Church Foundation, succeeding Pierpont V. Davis.

# EDITORIALS

## Faith of Our Fathers

**A**S we write this we have not seen the annual Thanksgiving proclamation. Certainly we can never, as did the Pharisee, give thanks that we are not as other men are. In the stern cold light that beats down from heaven and reveals all men's unworthiness we of the United States can hardly claim that, because of superior material satisfaction, we are more "blessed" than other nations. When we think of these things we can only experience a deep sense of humility. We must look elsewhere for things to be devoutly thankful for.

There are many. But if we were Mr. Truman in the year 1951 we would state it simply and thus: let us be thankful for the faith of our fathers as expressed in the Bill of Rights. For that is perhaps the most precious heritage we have received, a strong bulwark against those who would assault our personal and civic freedoms. More to be treasured is it than gold.

In December of 1791 history, wherein we can see the hand of God, was made in the Congress Constitutional Convention as the first ten amendments to the Constitution were passed; our Bill of Rights. Listen to the first: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Glorious words!—faith of our fathers! And, in amendment number five, . . . "nor shall any person be subject for the same offense to be twice put in jeopardy of life and limb; nor shall he be compelled in any criminal case to be a witness against himself, nor to be deprived of life, liberty or property, without due process of law."

There they stand! The McGraths, the O'Connors, the McCarrans and the McCarthys may strive to destroy or weaken them—but still they stand! Wrote Justice Rutledge in 1942, "With

world events running as they have been, there is a special reason at this time for not relaxing the old personal freedoms won, as this was, through centuries of struggle. Men now in concentration camps could speak to the value of such a privilege if it were or had been theirs. There is in it the wisdom of decades if not centuries."

We could almost wish that each congregation in this our land could sing and ponder each Sunday—and certainly Thanksgiving Day—that hymn which is our quote for this week.

Let us lift up thankful hearts that "through the truth that comes from God, mankind shall then indeed be free."

## ★ "Quotes"

Faith of our fathers, living still  
In spite of dungeon, fire, and sword:  
O how our hearts beat high with joy,  
Whene'er we hear that glorious word:  
Faith of our fathers, holy faith!  
We will be true to thee till death.

Our fathers, chained in prisons dark,  
Were still in heart and conscience  
free:

And truly blest would be our fate,  
If we, like them, should die for thee.  
Faith of our fathers, holy faith!  
We will be true to thee till death.

★

## Special Pleading

**W**E Christians have acquired some strange and unnatural habits in the matter of church attendance. We have forgotten who we are. Were it not so, it would hardly be necessary to give thought and energy to "drives" for coming to services on special Sundays, or to invite the members to come into their own house.

Look at it this way. Suppose the housewife, when she purchased food for Sunday dinner had to see to it that the head of the house, at the same time, engaged in a campaign to persuade the members of the family to be present to share the dinner—or perhaps issue a properly worded invitation to each

member of the household extolling the virtue of the Sunday dinner which no one could afford to miss! Such behavior and such an interpretation of family life would certainly be open to question, if not deserving of psychiatric examination. There are certain things which a family which is worthy of the name does without coaxing, just because it is a family. Courtesy and love bind the members together and with respect to certain fundamental things there is no need to assume that the individuals need special attention and preferred treatment before they will behave in a natural way.

In just as intimate a way the Christian Church is a family. In just as natural a way those who

realize this come together on Sunday morning without urging or special invitation, to share with the family both the feast of good things which their Lord provides, as well as the common difficulties he may ask them to share. And unless Christian worship is a spontaneous expression of family solidarity, free from the taint of special

pleading, it will fail in its avowed purpose of generating a contagious spirit of love which will eventually transform and change the world.

Need it be added, at this every member canvass time, that the same judgment may be made of our unsponaneous giving?

## Brothers In Spite of Everything

BY

ROSCOE THORNTON FOUST

**W**ESTERN GERMANY is a busy place. Everywhere things and people are in motion. Within a year stagnation has become a thing of the past. The future and the shape of things to come with that future may be uncertain, but the present is at hand to be dealt with and life goes on with increasing urgency. There is a ready, if not eager, awareness that Western Germany's prosperity still rests on the solid foundation of \$400,000,000 annual U. S. aid, and the continued allied occupation is by no means a cause of rejoicing, but the feeling is strong especially in Berlin that the American, French, and British occupation forces should by no means retire until the Soviet Union is willing to do likewise.

This brings us at once to the heart of the matter, for in Berlin in small is found everything that is elsewhere writ large. Here hopefulness and hopelessness are intermingled. Here democracy and the police state meet toe to toe. Each tries to out-guess and out-maneuver the other as well as out-bid the other for the allegiance of the people. As goes Berlin, so will go Germany and the rest of Western Europe. Nowhere is this basic struggle so vividly seen as in the contest for the minds and hearts of the youth of Germany. It is to this subject that the balance of this article is addressed.

### Youth Movement

**W**ITH the Russian occupation of East Germany and East Berlin there began a strenuous program to indoctrinate the minds of the younger generation with Communist tenets. These young Germans from the East, chosen for such preferred treatment, seem to have responded with uncritical enthusiasm to what was offered as a new and better way of life. These youth leaders formed

the background of the Communist Youth rally in East Berlin in August. To their number was added not only many thousands of other German youth, but thousands of young people from almost every country of the globe, fired to enthusiasm by the interest of new comradeships and stirred genuinely by the appeals for "friendship" and "peace" adopted as the keynotes of the gathering. The purpose of this story is not to evaluate the motives of the organizers of the rally, which are certainly suspect, but rather to understand if possible the effect of the speeches, the marches, and the mass appeal on those who listened to the harangues and took part in the demonstrations, who in many cases had succeeded in reaching Berlin only after surmounting the obstacles rather foolishly put in their way by British, American and French authorities at various stages of their journey. The only outcome of such treatment was to make these youngsters who are not easily discouraged heroes in their own minds and in the eyes of their fellows.

That which demands our sober and earnest attention is the effort Russia and the other Communist countries are making with a disturbing measure of success to capture the youth of the world for Communism. Many factors are in their favor. They understand the values of organization psychology, particularly crowd psychology. By any standards when a million and a half young men and girls march for something like eight hours in ordered ranks through the streets of East Berlin it is a most notable and successful occasion. The Nazi of Hitler's day could produce nothing better. The organizers of the demonstration may well congratulate themselves for a huge success, but the psychology was more important than the organization, for the ability to play skill-

fully on the impulses of youth did far more for the Berlin rally than the ablest organizers in the world could achieve. To recognize that is all important, for the Communists cannot be left in possession of this field. It must be contested and it will not be contested with any hope of success unless the Communists can be out-played at their own game. If that is to happen there must be a clear understanding of what the methods of the game are.

What is disturbing about the Communist game as played in East Berlin this summer or throughout the world anywhere, any time, is not what is bad in it, but what in appearance at any rate is good. Their slogans are "friendship" and "peace." Surely there is nothing the world wants or needs more—not merely peace in the sense of warlessness but genuine friendship between nations. Nor is there anything better calculated to appeal to youth which by nature is generous and warm in its impulses, given to camaraderie, genuinely idealist, fired by the thought of building bridges between nations. The Russians know all that and are astute enough to make capital out of it. They are doing what the Western nations might be doing with far better right. Granted that rallies of the Communist model are not congenial to any nations which pride themselves on their democratic ideals and aspirations, it is none the less fatal to let Russia snatch and make off with the very standards beneath which we must all one day live together.

### Effect Abroad

ONE thing is certain, that most of those who went to the youth rally in Berlin from other countries will have found there things which they never found at home. Many of them we honestly believe are bad, but that would not be a true judgment of all of them. The very fact of the contacts made in the good comradeship established with the youth of other lands is something of solid value in itself. It is a truth which the democracies recognize, but which is made available for all too few. Another good is this:—whereas Hitler's Nuremberg rallies and gatherings were menacing and alarming because the motive power behind them was purely national, the Communist rally was ostensibly international, like the United Nations, even granting the strong probability of many wolves lurking beneath sheep-like disguises. This question is still relevant. Where in Paris, London, or New York would it be possible to organize a parade of one million, five hundred thousand young people of all nations to support what the United Nations stands for? One reason of course why there is so great an

uncritical response to the Communist appeal is that, especially in youth, the critical faculty is undeveloped. This normally comes later in life as memory grows longer and experience widens. If then one side of the picture can be made sufficiently attractive, the other can for the moment be ignored. There has to be created an air of genuine enthusiasm shared in by many people to create a climate and soil favorable for the later growth of the true fruits of freedom for which the soul of every man longs.

It is easy, too easy, to criticize the obvious faults of the Communist regime in Russia or anywhere in the world. McCarthy and his followers are really taking the paths of least resistance as they grasp greedily for political power. They are the delight of the Kremlin, for they distract our attention from the positive ideals which, if endorsed more strongly, believed in more firmly, and practiced more zealously at home and abroad might well succeed in commanding more support than Communism is able to attract. What we lack is imagination and driving power—lacking because we assume too easily and readily that all elements of our cause are just and that God may safely be trusted to give the victory to his allies with or without their help. The history of nations who ignore God or take him for granted is that sooner or later a stronger nation than they which may defy God will come upon them and take from them all the security wherein they mistakenly trusted.

### Last Best Hope

THIS would suggest that the last best hope of man on earth would be a sincere and honest return to God and a return to the Christian Church which in its remnants at least seems to have survival power in a crumbling world. This fact too was demonstrated in Berlin this summer. For five days, starting July 11th, tens of thousands of men and women converged on Berlin, travelling by any means possible, many of them on foot, to demonstrate to the world through their coming together that "we are brothers in spite of everything." German Christians of all ages from both East and West had come together to bear united witness to that eternal truth. "Church Day" it was called, and some three hundred thousand came to keep it, in what Bishop Dibelius called the greatest assembly of European Protestants. They completely packed the Berlin Olympic Stadium for the concluding service. It was a fitting and impressive finale to a fine effort to demonstrate Protestant Christian solidarity, but for all of that it seemed, at least to this observer, to lack the contagious zeal which the Communist rally was to show a few days later. Perhaps this

is an unfair comparison. The progress of this movement has been truly phenomenal in a very short time. It began with a comparatively small conference in Hanover in July 1949. In 1950 the second meeting held in Essen was attended by many thousands, and now a year later we find some three hundred thousand lay men and women together in one place for a conference on applied Christianity. If its growth and enthusiasm can continue to spread and if its meaning can be made plain to the young people of Germany, perhaps we in the Western world may learn from them how to deal with the forces set in motion by a pagan world, of which Communism is but one. They can only be effectively resisted by being out-thought and out-lived, not only by the few who make the grave error of thinking that they have all the time there is in which to accomplish a miracle, but by the multitude who should know by this time that the brave new world for which they have lived and died is already here and is theirs for the taking. The Christians of the world have the capacity and the vision to deliver both the goods and the good;—Communism can only promise to do what Christians have left undone, at best, and then fail miserably in performance. But if the Western world waits until this failure is obvious to those who have been attracted by the promises, it will be too late, for we will long since have squandered our goods in battle and laid waste the good earth with our bombs. In this devastating process the good we thought to protect and preserve will have become the evil by which other men curse and die.

### Church Statement

**I**F we will look only briefly at the cogent expression of some of the thinking which inspires this Church Congress of German laymen, it will be apparent how directly they have gone to the root of the matter. It would be wrong, they say, to regard this convention as a mass demonstration. "The thousands assembled by no means merge into an anonymous crowd but we still would like to emphasize that the drifting forces on which the Church Congress rests originate from the anonymous multitude known as the laity."

Again "modern man all at once finds himself both mature and skeptical; both infinitely knowledgeable and alienated at the same time from the faith of his forefathers; both admirably efficient and at the same time diffident in the attitude of his soul; courageous in his daily struggle for survival on the one hand and haunted by a very agony of fear on the other."

It continues . . . "the Church of today should not confine itself to being a self-sufficient circle consisting of the pious congregating in careful

exclusiveness, but should be a body of men and women determined to take upon their conscience the grave unsolved problems of our century—man and machine; man and state, man and man, with a high sense of responsibility for these vital concerns.

"The Church should boldly tackle the burning questions of peace or war, of the rights and functions of the worker within society, and of what is to be the future of our children. The Church should do so not merely in an official capacity as the established ordained Church, but as a body of the faithful, as a community inspired by the consciousness of serving one Master.

"This community must become a troop of lay members of the Church finally abandoning the fatal privateness of their Christian faith and becoming instead a sworn vanguard carrying the message of the New Testament into the very midst of modern every day life. They should leave behind them the out-dated conceptions of the former obsolete era and have the courage to be modern and up to date and wide awake, firmly resolved to revise and throw overboard what is not in tune with our time."

They go on to enumerate five essential demands which must be met in order to cope with the grave situation with which the world is confronted today. They have in mind particularly, of course, the urgent problems of a divided and threatened Germany, but they apply equally to the world situation:

"One, an honest matter of fact evaluation of the realities of the present;

"Two, a firm and valiant attitude in view of our inescapable responsibility toward the courage of historic development;

"Three, a firm Biblical foothold on the fundamentals of the truth of God;

"Four, an undivided manly obedience toward God's majestic and gracious command;

"Five, genuine charity toward our brethren and sincere willingness to sacrifice and serve."

If this should mean that the Christian Church in Germany has seen the folly of answering the questions that nobody is asking (as the Church of England was described as doing in London this summer), then perhaps we may detect a note of alarm in what the controlled press of Eastern Germany said about Church Day—that it was the Christian counterpart of the Communist People's movement and that there was no difference between the peace of the Gospel and the peace that the Communists fight for. Christians may indeed sound an alarm which may be heard throughout the world if they are ready to wake up before it is too late.

## Church Jim Crow

# We Lag Far Behind

By ALGER ADAMS

**W**HAT conclusions may one draw from the facts presented in my previous articles?

One startling fact glares forth in this study. Episcopalians are smugly self-satisfied with things as they are. There is a blind unawareness of there being anything wrong, on the part of 95% of the white clergy. There is hardly a glimmer to indicate that the "Guiding Principles" have percolated to grass-root level.

The diocese of Quincy (Illinois) is typical. "I do not know how many negro (small "n" for Negro his) members of the Church there may be in the diocese. Not a large number, but there are some. They are not organized into separate congregations, but belong to the parish where they are located . . . there are no negro (small "n" his) priests in the diocese."

The pattern of this reply is repeated in diocese after diocese. First, the statement there are very few Negro Episcopalians (there are 70,000 Negroes in the Quincy area against an approximate 690,000 population). Second, the assurance that they are not segregated. And, lastly, the fact that the clergy are lily-white. In the South, segregation is stated and defended.

In no instance, except San Joaquin, is there any awareness of the failure of the Church to reach Negroes. In only one case was there any sense of the reason why there are so few Episcopalians (West Texas), or any critical self-examination as to where the Church's missionary effort has stopped. In Fond du Lac, the informant reported forced unconstitutional lily-white communities without a twinge of Christian conscience, the secular law in this case being more Christian than the Church. In the diocese of Lexington (Kentucky) the writer said, "The number of Negro churchmen is too small to constitute a 'problem'." This from an area in which Negroes make up almost 15 to 20% of the total population.

Saving the exceptions noted, Church jim crow is accepted as matter of fact existence, to go on without end. For these, there is no sense of the affront of making a racial division in the body of Christ. There is little more, in some cases, than a querulousness that questions are being asked; and from Alabama, an attempt to switch the blame for the failure of the Church's mission to Negroes over to the victims, the Negroes.

The general attitude of the Church is quiescent. There is no compulsion to act on the issue of Church segregation immediately. This lackadaisicalness is best illustrated in the "Guiding Principles."

The preamble to that statement says, "The fact that these principles cannot be realized at once in their fullness should not prevent us from keeping them before us as the Christian goal."

The principles "cannot be realized at once," presumably then, only in the dim future. We are only called upon to be "keeping them before us," an observatory, speculative attitude, certainly not a call for action. A future "goal" is substituted for immediate conviction and action. We are not exhorted to act at once, to unify the body of Christ. We are pleased to "move slowly."

With the exceptions of the late Bishop Manning and the diocese of Delaware, nowhere is the authority and weight of the Church brought to bear to build a non-segregated unified Christianity.

Two horrible examples of "moving slowly" were displayed at the "Second Interdenominational Institute on Racial and Cultural Relations" held last summer at Lincoln University.

A white minister, as one of the major speakers, told of a great triumph in race relations in his church which is located in a predominately Negro neighborhood. After describing a most involved series of meetings, discussions, etc., taking place over the period of two years, he announced proudly to the institute that his congregation now has two Negro members, among the 300 whites. And he added, "I think it is important to stress again, this matter of moving slowly."

We wonder how much more slowly he could have moved (without standing still); and if what he is really saying is that "progress" is going to take so long we won't have to be worried with it? We wonder what would have happened to the early Church if St. Paul and others had faced paganism and heresy with this pussyfooting approach.

Or to cite the other instance from this conference which included delegates from eighteen states, twelve to thirteen Christian bodies, and representatives of all the races and nationalities of America.

Dr. Henry Lee Willet made a statement on Hospitals: "The committee on social education and action of the Presbytery of Philadelphia believes that the Presbyterian Church is losing a glorious opportunity for Christian leadership in the field of race relations. The question, for in-

stance, as to whether to open the nursing school of the Presbyterian Hospital to any qualified girl regardless of her color, is a small thing in itself. But the committee believes that a definite courageous stand on this question by the outstanding Presbyterian leaders who comprise the hospital's board of directors would give a tremendous boost to the morale of the city's Negro population; would ease race tensions and frustrations, and would give courage to those who believe the Church should practice what it preaches."

As comment, we note that in 1950, the year previous, the National Association of Colored Graduate Nurses disbanded. They had been organized to fight discrimination because of color in nursing. Because so many barriers in nursing had been thrown down, they felt they had no further function. They noted that the end of the color-line had been because of the severe shortage of nurses since World War II. And here, a year later, at a Christian conference, a Christian body pretends they are making a great demonstration when they are only doing what everybody else had been forced to do long before.

### Intellectually Dishonest

**T**HE Church is often intellectually dishonest about jim crow. At the Philadelphia General Convention, a canon against segregation died for want of a second on the grounds that this Church has never recognized segregation. But we practice it, almost without exception. Statements from the dioceses were replete with comments like "we have no negroes (usually small 'n')," which is certainly not facing the issue of how segregation has excluded the Negro from our family.

The infamous "separate but equal" canard, which is used to justify jim crow in the South, is part of the National Council's "Guiding Principles." The Supreme Court declared this concept a non-reality in the case of institutions of higher education. But here, the Church through default of clarity, gives aid and comfort to the segregationists, and so limps far behind the secular society to which she should be giving moral leadership.

In those same "Guiding Principles," under "principle three" reference is made to raising the standards of segregated facilities. This is excellent as far as it goes. Obviously evil jim crow will not be destroyed by taking away what small comforts the Negro receives in his duress. But the intellectual dishonesty of the principle is that it stops with improving the jim crow pig-sty. It does not go on to say what the Church should do about those conditions which make jim crow institutions necessary.

### What Does it Mean to Jesus Christ?

**W**HAT does it mean to Jesus Christ? Simply, it means the kingdom of God is held back and blocked by our spiritual blindness, our moral cowardice, and our double-tongued dangerously close approach to mortal sin in not knowing good from evil.

With the destruction of the Communist party as an effective social apparatus a vacuum has been created in the field of race relations. Heretofore, they represented the most aggressive and revolutionary force, which was not concerned with "going slowly" but with changing the world. Our Church is now challenged to fill that vacuum—as the Roman Catholic Church is racing to do. But we must see the solution of the race problem not as a thing of "slow education," but rather as springing from conversion to the spiritual life in Christ which is divinely impatient with all sin, with all that cuts men off from a full and unlimited participation in the kingdom of God as one of his children.

Murder is not met with "education." Fornication, violence, gluttony, covetousness, pride, vanity, avarice, are not met by the Church "going slowly" and "being careful not to destroy the values we have." Society is not organized around the proclivities of the law-breaker; but in race matters, the Church is prone to forget that sin is not conquered by compromise, but by a simple choice between God in Christ and self.

We cannot continue limping between God and ourselves. We must choose between life and death.

NOTE: A concluding article on *What Can Be Done* will appear next week.

## Religion and the Mind

BY

CLINTON J. KEW

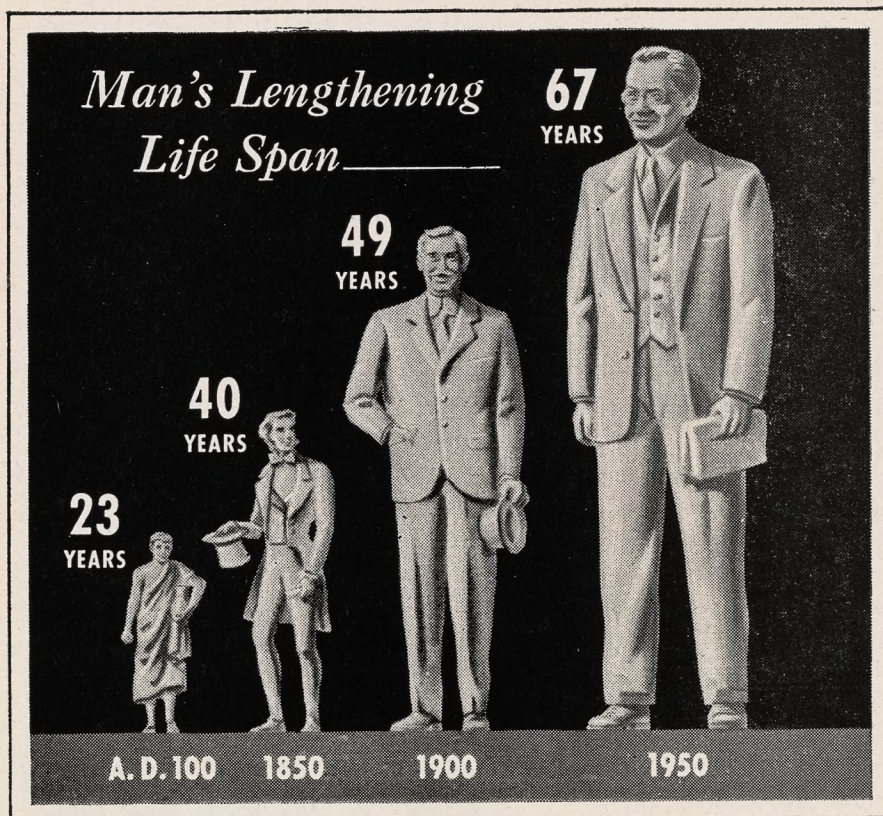
### LET GOD ENTER YOUR HEART

**"M**Y minister told me to let God enter my heart and I would be happier. Do you have any practical suggestions?"

For a long time before electricity was made available for mankind, people all over the world could see the lightning during storms. Some were

(Continued on Page 16)

# The Greatest News for the Human Race in 1900 Years!



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afraid of it and thought that the gods were angry with them. Others paid no attention to the storm because they felt it was simply an act of nature. Still others observed the flashes with interest and some even wondered if the energy could be used for mankind. All of these people were aware of the blinding light and saw the destruction to trees, houses and people.

Then one day this energy was made available for mankind. Someone had been able to bring the lightning down to the earth in a form in which man could examine and use it. Today this power is so commonplace that we take it for granted.

For a long time many people have observed the strange healing power of God. Some people do not believe that all things are possible with God and therefore they pay little attention to it. Others think that possibly it may work in the lives of some people, but it certainly does not for them. Again there are other people who know that God's strength can heal people spiritually and make them new living creatures.

Just as man had to make a direct contact with electricity in order to use its power, so must man make a direct personal contact with God, the source of all strength. Faith is that contact with God's spirit. It helps us to ride every storm; it fortifies us for all the vicissitudes of life; it makes us real men and women. All of us have the ability to possess faith which is really love plus understanding. The following steps will help us to use our faith ability so that our contact with God will be made and his strength flow into our lives.

One, faith is the opening of the door between our souls and God. We can best open this door by throwing away all the obstructions which hinder it. We must clear the path of all blockings. When we close the door with hate or worry, God does not come in. The degree to which we are capable of opening the door is the measure of help we secure from God.

Two, God shows no favoritism. He comes to everyone. Even the most despicable of human souls can receive him. No matter who you are or where you live, God will come if you will but clear the way.

Three, God will help you clear the way. He will not ask us to do anything we are unable to do alone. Strange indeed, but God will give us added strength to do the job.

Four, God will give us more love and strength than we are able to receive. He always gives in measures greater than we can contemplate.

Five, prayer is one of the best methods of

preparing the way. Not that we are to tell God what we want, but that we pray for what he thinks we need most. A flashlight is useless in the dark until we press the button. When we do so we can observe the pitfalls around us, but also all the possibilities.

Six, we should try to love someone or something every day. God comes when we try to love. Love is the strongest force in the world; yet sometimes we live as though it never existed. Will you love someone or some cause?

Seven, try to surrender your will to God. The spark which sets off the dynamite blast cannot hurl away tons of dirt. The spark plays a minor role as far as energy is concerned, but it plays a very important role in releasing the energy in the dynamite. Our wills can be the spark to set into operation God's energy. Then God, and not our fears and worries, will rule our lives. When we surrender to God we submit our deepest moral self, our unconscious, to God. Here in the unconscious lies our greatest source of strength.

Eight, God's power will strengthen us for every task, every emergency. It will transform us. The chain of resistance will be broken as soon as we give him simple faith. What we cannot do for ourselves, God can do for us.



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# EPISCOPAL CHURCH NEWS

## BISHOP STRONG AT CATHEDRAL

★ Bishop Philip N. W. Strong of New Guinea, (South-west Pacific), was the preacher at the Cathedral of St. John the Divine, New York, November 11th. A graduate of Cambridge University, after working in several English parishes, he was consecrated bishop of New Guinea in 1936.

American and Australian armed forces, seeking to land in New Guinea after its invasion by the Japanese in World War II, were amazed to find what looked at first like wild, dangerous, curly headed black natives, were actually good Anglican Christians, who succored the wounded in every possible way, so that the white soldiers, sailors, and marines called them the "Fuzzy-Wuzzy Angels."

After the destruction, rape, and murder which marked the Japanese campaign and their defeat, the mission was rebuilt only to suffer devastating havoc and death when the Mt. Lamington volcano exploded January 21, 1951, spreading death for eight miles around, and wiping out schools, hospitals and mission stations. Bishop Strong is in the United States seeking money with which to rebuild that which has been destroyed.

## SPORTS WINDOW DEDICATED

★The new sports window of the Cathedral of St. John the Divine was blessed by Bishop Donegan on October 21st. The address was by Julian S. Myrick, former chairman of the Davis cup committee. The gifts of many individual sportsmen and the proceeds from athletic contests have helped toward the cost of the window. Mrs. Griffith B. Coale, daughter of the late Bishop Manning, was the one to suggest such a window

and did the unveiling. The large window, 25 feet high and 12 feet wide, shows twenty-eight sports—about everything you can think of except prize fighting which possibly is not a sport.

## BISHOP EMRICH WANTS DISCUSSION

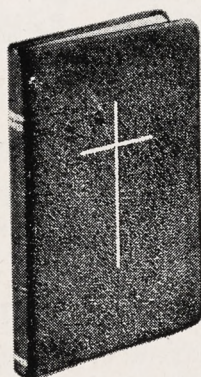
★ Bishop Emrich of Michigan has called for a level-headed, fair and kind consideration of the appointment of an ambassador to the Vatican. In an open letter to people of the diocese he said that "argument does not necessarily divide; only anger, unfairness and unkindness separate us one from another. Americans should remember that, whatever their sincere differences may be, they share a com-

mon religious and moral heritage which in these dark days should drive us together and not apart. If we are kind, avoid careless words and maintain a careful regard for truth, there is no reason why in mature debate our unity should not be deepened. We should also remember that at the gate of heaven St. Peter will not be concerned with our attitude toward an ambassador to the Vatican; he will ask us rather whether on earth we loved and were peacemakers."

## HAITI MISSIONARY SPEAKS IN IOWA

★ Miss Kathryn Bryan, missionary to Haiti, addressed six district meetings of the Iowa Auxiliary, October 22-31. A graduate of Le Moyne College, Memphis, Tenn., she received her professional training at Windham House, New York, and has a masters degree from Columbia in religious education.

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## PILLARS OF THE CHURCH:—

Presbyterian Life tells the story of an old deacon who at a prayer meeting invariably closed his testimony with the words, "I may not be making much progress, but I'm established." Not long afterward, this pillar of the church was found in his sulky, the wheels of which were up to the hubs in mud. A fellow churchman who had often listened to his testimony could not resist saying with a smile, "Well, deacon, you're not making much progress, but you're established."

Sometimes I think we do valiant servants of the Christ a disservice when we call them "pillars of the church." For what the church really needs is pioneers, not pillars. We know that Jesus did not rest his case with the pillars of the church of his day. He sought out pioneers instead.

**BISHOP AND PRESS!**—"When a bishop says something religious it is most often ignored; when he says something political it is fully reported," writes the Bishop of Manchester in the *Diocesan Leaflet* for

September. The bishop remarks that the newspapers are not wholly to blame, for they have to cater for their readers. "The real reason is that many journalists think that the public is uninterested in the Christian faith and believe that salvation—if there is such a thing—can come only through political measures and programs."

The bishop's remarks were provoked by the misinterpretation by some of the newspapers of his address to the Manchester diocesan conference in which he challenged the diocese to a great united effort of evangelism. Many Manchester churchpeople were disturbed to read in the local press the same evening the startling announcement: "Blitz Communism" plan by North-West Clergy," followed by the statement that "Clergy throughout the Manchester diocese in September, 1952, will begin a two-year campaign against Communism."

In reply, the bishop says: "It is not the Church's task to fight Communism—but to preach the Gospel."

## THE NATURE OF THE SPECTER:

—The Watchman-Examiner calls attention to the famous opening line of the Communist Manifesto—"there is a specter now haunting Europe—the specter of Communism." The Baptist paper points out the growth of the specter and makes a keen analysis.

Our response to the specter of Communism has often been that of children running panic-stricken from a haunted house—a response compounded of terror, hysteria, and fear. Such a response is dangerous, because frightened people are not capable of making intelligent decisions or of adopting stern and consistent policies to combat the evil.

The first answer to Communism, then, is to divest it of its spectral qualities—to see it as it really is and to understand it fully; for Communism is not an invisible ghostly power. It is a movement created by man, operated by man, and subject to the same limitations and frailties as all other man-made movements.

**QUICKIE:**—Origin of this got lost between the scissors and the paste: One trouble in this country is the number of people who are trying to get something for nothing. Another is the high percentage of those who succeed.

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# NEWS OF OTHER CHURCHES

## PROTESTS OVER VATICAN CONTINUE POURING IN

Protests over the appointment of an ambassador to the Vatican continue to snowball. Southern Baptists, through the Rev. J. D. Grey, president of their convention, said that calling the Vatican, which covers 108 acres, a political state was unrealistic and added that if it was "then every representative of the Vatican in this country should be registered as a representative of a foreign government."—A group representing the American Council of Christian Churches, fundamentalists, plan a pilgrimage to Washington in January to protest.—Florida council of churches condemned the action, following an address by Roswell Barnes of the National Council of Churches who called the appointment a "reckless thing . . . dictated by political expediency."—Telegrams of protests were sent the President by leaders of the northern California-western Nevada council of churches.—Ministers of Chicago voted to send a three-man delegation to present their views

to the Illinois Senators.—The Council of Bishops of the Methodist Church is planning a "sustained and organized protest."—Methodists of Philadelphia and vicinity have sent letters of protest to the President and the Pennsylvania Senators.—The two Alabama Senators, Lister Hill and John Sparkman, have already assured a group of ministers of that state that they will oppose the appointment.

## COLLEGE PRESIDENT IS BACKED BY TRUSTEES

The board of trustees of the University of Ohio have upheld their ruling giving President Howard Bevis power to decide who may speak to students and faculty groups. First to be barred was Cecil Hinshaw, Quaker, who was to have spoken under the auspices of the Friends Service Committee. He was barred because he is a pacifist, said the university president. The Ohio council of churches has protested the gag rule without mentioning the university by name.

## UNUSUAL RULING IN CO CASE

It is not what a religious denomination teaches but how an individual interprets that teaching that should decide whether a man is a valid conscientious objector. So declared Harry E. Watkins, federal judge, in the case of Howard Everngam, a 23-year-old Roman Catholic, who refused to be inducted and was charged with violating the selective service act.

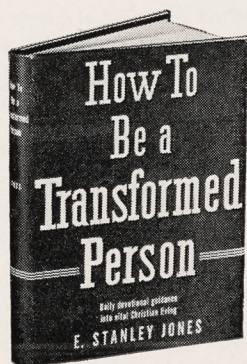
## DR. SOCKMAN LATEST TO BE ACCUSED

An overflow crowd of teachers turned out at a meeting of the Iowa education association to hear the Rev. Ralph W. Sockman, New York Methodist, whose appearance had been protested by veteran groups who charged that he was a pacifist and had been associated with an alleged Communist-front organization.

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# CHURCHES OVERSEAS

## UNITARIANS ASSAIL SMEAR TECHNIQUES

Smear techniques and witch-hunting were denounced in a sharply-worded resolution adopted here by the general conference of the American Unitarian Association, meeting at Montreal. But the delegates voted down another resolution, drawn up by a committee of west coast United States Unitarians, calling for abolition of the House un-American Activities Committee. The issue came up as a result of hearings held in Hollywood recently by the House committee. The Rev. Stephen H. Fritchman, minister of First Unitarian church, Los Angeles, was summoned to testify before the committee as to his alleged pro-Communist sympathies.

The adopted resolution stated: "Freedom to hold and to express opinion is a cornerstone of liberty among free peoples and any undue interference with that freedom menaces their liberty. No freedom is more important than freedom of a minister to speak as his conscience dictates and to preserve inviolable the pastoral relationship with his congregation.

"Individuals and groups in the U.S. have increasingly made a practice of accusing other individuals and groups of Communist affiliation or sympathies; and while these accusations have frequently turned out to be groundless, they have repeatedly resulted not only in serious injury and injustice to numerous innocent individuals causing them to lose their jobs and incur unpopularity, but have also put such fear into the hearts of others not accused or even suspected of Communist affiliation or sympathies that they dare not express their views, however legitimate. It is intolerable that the ignorant and the irresponsible members of the community should succeed in controlling public and private opinion."

## BRITISH CHURCH PAPER IS SUSPENDED

Soaring production costs have doomed The Guardian, 105-year-old weekly of the Church of England. Its last number appeared October 15th. An editorial in the Church of England Newspaper, commenting on the event, chided the Church for the failure of the magazine to survive. "What is the Church thinking of to allow this tragedy?" it asked. "The publication of information and the exchange of ideas is essential to the

Church. All sections must be catered for. Yet to my knowledge, not on one single occasion has the religious press, as such, received official backing that amounts to anything."

The Manchester Guardian, liberal newspaper, also voiced its regret over the fate of The Guardian. It said, editorially, that "if well-informed and unbiased comment from an entirely independent journal is no longer acceptable to members of the Church of England, then the omens are bad. It may be some comfort to the editorial staff to know that their newspaper ceased publication when it still deserved the adjective 'great'."

## RE-READ PEACE APPEAL IN GERMANY

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, recommended that the peace appeal issued by the Church last year be read again from the pulpits of all member churches. Drafted at a meeting of the synod at Berlin in April, 1950,

the peace appeal urged the German people to be on guard against "propaganda fostering enmity between peoples and preparing for a new war." It asked also that all German Evangelical churches pray regularly during services for world peace including especially prayers for "those governments upon whom lies a special responsibility for war and peace."

Bishop Dibelius said the renewed reading of the appeal had been requested by the Brethren Council of the Confessional Church of which Pastor Martin Niemöller is president. He stated that although the appeal is more than a year old "it contains many things which apply to all times and all situations."

## DECORATE PRIESTS IN POLAND

A group of priests headed by Dean Jan Czuj of the school of theology of Warsaw University have been presented with high state decorations at a public ceremony. Other recipients were the Rev. Roman Szemraj, director of the League of Priests for Freedom and Democracy; the Rev. Henrik Weynski of Cracow; Prof. Kozubski, also of the theological school at Warsaw.

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

*The Sovereignty of God and the Word of God; Creation and Grace; Christian Humanism; The Self and Its Hazards; Freedom in God; Christianity and Society; Guides to the Thought* of Karl Barth, Emil Brunner, Jacques Maritain, Karl Jaspers, Nicholas Berdyaev, and Reinhold Niebuhr, respectively. Philosophical Library. \$5.00.

These six little "Guides" are just what the beginner or the layman needs to explain to him what the shooting is all about in modern philosophical theology. The lists of books for further reading will help him to go further with his studies.

*The Reader's Bible.* Oxford University Press. \$6.50.

The Oxford and Cambridge University Presses are famous for their fine Bibles, some of them, like the Bruce Rogers Bible, running into a lot of money. This one is a superbly printed edition of the King James translation, including not only the Apocrypha but also "The Translators to the Reader" which is usually omitted in modern reprints. The chapter divisions are kept (but not the little summaries); the verse numbers are omitted; prose is printed in paragraphs and poetry is printed in poetic form with an even left margin (begging no questions about parallelism!). Finally, every division of the Bible has a brief, accurate, scholarly introduction. Maps are used as end pages. The type is large and clear. This book was designed to be a "layman's Bible." It achieves this purpose without question and ought to be one of the most widely read editions ever published.

*The Road to Bithynia: A Novel of Luke, the Beloved Physician.* By Frank G. Slaughter. Doubleday. \$3.50.

This quasi-historical romance covers the period from the stoning of Stephen to Paul's imprisonment in Caesarea. Luke the physician is masterfully drawn with the aid of ancient medical sources; otherwise he represents 20th century logic and sense over against a hot-headed, over-ambitious Paul, who, among other things, selfishly obstructs the love of Luke and Thecla.—*Paul W. Meyer*

*The Life of the Soul.* By Samuel H. Miller. Harper. \$2.00.

No pious meditation this, nor platitudinous. Written with the insight of a poet and the realism of a surgeon,

it is a virile, astringent, and refreshing book. Dr. Miller has the ability to make old truths, like newly polished silver, gleam again. Uniquely original and compelling in presentation and thought.—*Joseph H. Titus*

*A Little Treasury of British Poetry.* Edited by Oscar Williams. Scribner. \$5.00.

The latest volume in the series of "Little Treasury" books is an exquisitely beautiful printing of several hundred British poems (858 pages) with many pages of plates, selected from a wide range of authors, from Sir Patrick Spens and the old ballads, down to Sydney Keyes and T. S. Eliot. It is one of the most beautiful gift books of the year. Better than that, it is one of the most beautiful books to read!

*Where Jesus Walked.* By Frank McCoy Field. Exposition Press. \$3.

A trip to the Holy Land can be either a very disappointing thing or a gloriously inspiring experience. For Dr. Field it was the latter for he saw with the eyes of his soul as well as the eyes of his body. Against a background of years of Bible interest the author takes one through the sites of the Holy Land, living above the sukh in the walled city of Jerusalem and on the hillside of the Christian city of Nazareth.

The tour was made before the Middle East war and division when travel was free on both sides of the line. Now Nazareth and the places of Jesus' boyhood are in Israel, while most of the Old Testament sites are on the Arab side of no man's land. One can still visit both sides, however and tours are regularly arranged through the American Christian Palestine Committee. The next best thing to a

personal trip to Palestine is Dr. Field's interesting volume.—*Sydney Temple*

*The Lord's Prayer.* By Hugh Martin. Macmillan. \$1.50.

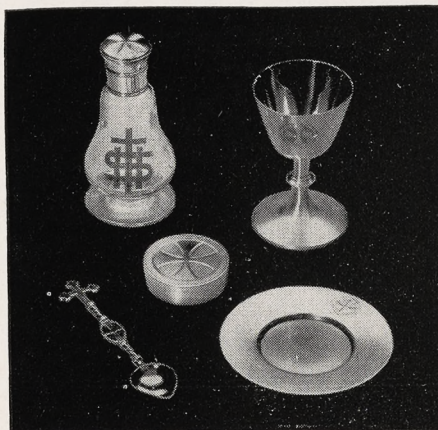
We have recently urged that more sermons be preached—in series—on the Lord's Prayer. This little book is one of the best for a series of meditations to accompany such a series of sermons. The author's scholarship is up-to-date—see what he says about "Lead us not into temptation," which means "Do not allow us to be subjected to the ordeal of trial and suffering, but if we must face it give us strength to endure and remain faithful" (p. 112).

*The Story of the Christian Church.* Morehouse. \$1.05.

A series of broadcast talks, by Dom Gregory Dix and others, on the history of the Church. Brief, readable, beautifully printed.

*The Monks who Worried.* By Russell Collinge. Sheed and Ward. \$1.

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## PEOPLE

### CLERGY CHANGES:

ROBERT G. SPELLMAN, formerly ass't at Holy Trinity, Middletown, Conn., is now ass't at St. Stephen's, Pittsfield, Mass.

GEORGE W. SMITH, formerly rector of St. Luke's, St. Alban's, Vt., is now rector of St. Peter's, Springfield, Mass.

CHESTER HARRIS, formerly a Methodist minister, is now ass't at St. Stephen's, Wilkes-Barre, Pa.

JOSEPH N. BARNETT, formerly rector of Grace Church, Wabasha, Minn., is now vicar of St. James, Coldwell, Idaho.

RALPH D. BONCHER has resigned as rector of St. Peter's, Lithgow, N. Y.

ROBERT H. BOOKER, formerly associate rector of the Ascension, Pittsburgh, Pa., is now rector of St. Mark's, Johnstown, Pa.

EUGENE M. CHAPMAN, formerly senior associate at Calvary, Pittsburgh, Pa., is now locum tenens of Trinity, Rochester, Pa.

CLIFFORD NOBES, formerly rector of St. Thomas, Bellrose, N. Y., was instituted rector of St. Augustine's, Santa Monica, Cal., on Oct. 21 by Bishop Bloy.

JOHN R. BILL, formerly associate rector of Grace Church, Madison, Wis., was instituted rector of St. Peter's, San Pedro, Cal., on Oct. 21 by Bishop Bloy.

PAUL F. HEBBERGER, formerly rector of Trinity, St. James, Mo., is now vicar of St. James, Dalhart, Texas.

FRANK MAPLES, formerly rector of St. Augustine's, St. Louis, Mo., is now rector of Trinity, St. James, Mo., and in charge of churches at Cuba and Sullivan.

HIRAM R. BENNETT, rector of Grace Church, Everett, Mass., becomes rector of Christ Church, Towanda, Pa., Dec. 1.

EDWIN E. KIRTON, formerly rector of St. Michael and All Angels, Medford, N. Y., is now rector of St. Mark's, Wilmington, N. C.

### DEATHS:

FRANK H. BUCK, 60, rector of Emmanuel, Grass Valley, Calif., died suddenly October 6th.

### ORDINATIONS:

JAMES MILLAR was ordained priest by Bishop Tucker on Oct. 30 at St. Paul's, Bellevue, O., where he is now rector. He is also rector of Grace Church, Clyde.

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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.

**HELEN MEARS**  
Churchwoman - Author of New York

I am addressing the following open letter to the President:

"Dear Mr. President,  
"According to the New York Times you have asked us all, on Thanksgiving Day, to pray for divine help for the cause of peace. Desiring peace, as we all do, we must remember that the Lord helps those who help themselves.

"Do you remember the words in Shakespeare's Hamlet (act III, scene III) when the king, Hamlet's uncle, is trying to pray following his murder of his brother? 'My words fly up, my thoughts remain below; Words, without thoughts, never to heaven go.'

"I wonder if prayers which ascend on the mushrooming explosions of atom-bombs can reach heaven, or whether instead they are smothered in the miasma of radio-active death, and return earthward to poison our collective conscience.

"Wouldn't our Thanksgiving prayers for peace be more likely to accomplish their aim, if they were accompanied by a presidential declaration declaring a cease-fire in Korea, ordering a moratorium on all military preparations, and summoning an international conference dedicated to the task of trying, with sincerity, patience, and a concern for the other fellow's point of view to solve the urgent problems and resolve the dark suspicion which make peace illusory?"

**MARTIN S. HILL**  
Layman of Hartford, Conn.

The appointment of Gen. Mark W. Clark as ambassador to the Vatican is a serious blow to the Protestants of this country. It breaches the time-honored principle of the separation of Church and state upon which our nation was founded. So far as President Truman is concerned, it was of course a political maneuver aimed at solidifying the Catholic vote behind him for next year's election. His first step was to favor a huge loan to the fascist dictator, Franco, who is best known as the persecutor of the Spanish Protestants.

In the time remaining before the next session of Congress in January it is the duty of all Protestant organizations and individuals to write both their Senators protesting against the nomination and urging its rejection.

It would apparently be hopeless to seek to influence President Truman as he seems to be firmly in the grip of his Roman Catholic advisers. However, the appointment should not be confirmed by the Senate and it is the duty of all sincere Protestants to see that this takes place.

**GEORGE BLAIR**  
Churchman of Chicago

The piece by E. A. Callanan Jr. on Paganized Holidays (Witness, Oct. 18) was excellent and timely. We should make every effort to keep Church holidays Christian.

**ANSWER:** With Christmas approaching we suggest again that rectors order copies of "Make Christmas Christian" for distribution. It tells the story of a gift of money sent by a Churchwoman as a thank offering for her many friends. Instead of sending them presents she wrote them notes telling them what she had done. What her gift accomplished is recorded in the leaflet by Bishop Hines of Texas. Copies are available from The Witness, Tunkhannock, Pa., at \$1 for 25; \$1.50 for 50; \$2 for 100.

**G. ASHTON OLDHAM**  
Bishop of Albany, retired

This is to thank and congratulate you on your editorial Crusade for War (Witness, Oct. 25). It is splendid and needed.

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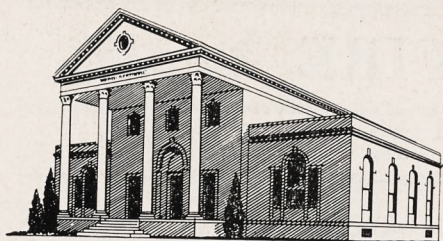
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ANNOUNCING

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October marked the inauguration of a new publishing house — SEABURY PRESS.

Created by action of National Council, operating as an agency of the Department of Christian Education, and located in Tucker House in Greenwich, SEABURY PRESS has as its basic function the production, distribution, and sale of books and courses prepared for the educational work of the Church. The Manager of the Press is Leon McCauley.

The three SEABURY PRESS publications described below are the first in a publishing plan geared to the vital and pressing needs of our Church and its teaching program.

Other major projects are nearing completion. Additional courses and books now in the planning stage will soon be forthcoming.

SEABURY PRESS will uphold high standards of publishing and seek the widest possible distribution of the work which bears its imprint.

*[These three new courses have been specially prepared for use with the first three titles in THE CHURCH'S TEACHING series. All three will be available in late November.]*

**REDEMPTION AND REVELATION.** By the Rev. Robert C. Dentan, Ph.D., Berkeley Divinity School. Leader's Guide for use with THE HOLY SCRIPTURES, by same author. 40 lessons, with discussion questions. College level. 192 pages, paper bound. \$1.50

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