

The WITNESS

November 29, 1951

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A COPY



ST. PAUL'S CATHEDRAL, OKLAHOMA CITY
The Margaret Lee Culbertson Memorial Altar

ARTICLE BY RANDOLPH CRUMP MILLER

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-
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munion; 8:30, Morning Prayer; 5,
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Thurs., and Holy Days, H.C. - 11:45
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vice and Sermon.
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noon, Holy Communion.

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Communion.

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The WITNESS

For Christ and His Church

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STORY OF THE WEEK

Cathedral in Oklahoma City Serves All the People

St. Paul's Continues to Do a Remarkable Job in Extending Influence

★ Sixty years ago, Oklahoma City was a town of shacks and tents. It had sprung up overnight in the wake of the historic run of 1889, when Oklahoma Territory—the land of the red man—was opened for white settlement. Two years after the opening of the territory, Oklahoma City boasted a population of 5,000 people. When the first Episcopal service was read in the city in January, 1891, ten persons registered as communicants.

This little congregation, which adopted the name of St. Paul's Episcopal Church, made their home in the old federal court room. In 1893 the congregation felt the need of a church building and erected the first church. In the same year Oklahoma Territory was officially recognized as a missionary district and General Convention elected the Rev. Francis Key Brooke as missionary bishop. His consecration was held in Grace Cathedral, Topeka, Kansas, on the feast of Epiphany, 1893. Bishop Brooke chose Guthrie, the Territorial capital, as his see city and place of residence.

The little congregation of ten soon outgrew their first church building. The congregation had increased ten-fold in the period of ten years. On Advent Sunday, December 1, 1901, a new

building was consecrated. Within six months after the consecration, this rapidly growing mission became the second parish of the missionary district and is today the oldest continuous parish in the diocese.

A new church building was soon needed. The corner stone of a permanent brick and stone church was laid at the corner of Seventh Street and Robinson Avenue during the summer of 1903. The new church, which is now on the fringe of the downtown business area, was then located in the heart of the residential district of the young city.

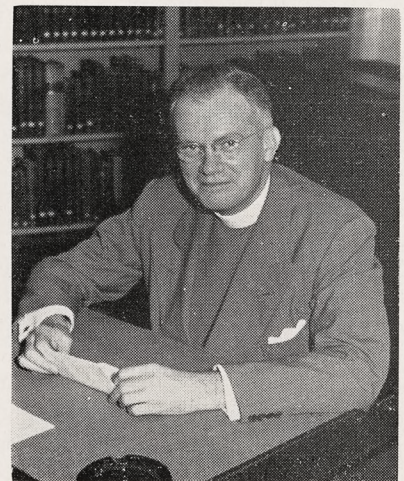
In 1907, the Territory of Oklahoma petitioned Congress for statehood. Oklahoma then became the forty-sixth state of the union, and the capital was moved from Guthrie to Oklahoma City. It was the opinion of many churchmen that Oklahoma City should also be the see city of the missionary district, and St. Paul's Church was offered as the cathedral in the fall of 1908. Bishop Brooke accepted this offer and St. Paul's was constituted the pro-Cathedral that year. The Rev. J. M. D. Davidson was elected the first dean of St. Paul's Cathedral on January 1, 1909.

In order to take care of the expanding life of the parish,

which by now had grown to 450 communicants, the first parish house was erected in the fall of 1909. It was remodeled in 1949 and stands today as the parish house of the Cathedral.

On October 22, 1918, all Oklahoma mourned the death of Bishop Brooke, who for twenty-five years had been missionary bishop of Oklahoma. The Rt. Rev. Theodore Payne Thurston, bishop of the missionary district of Eastern Oklahoma, was made bishop-in-charge. On October 10, 1919, when the two districts were consolidated by General Convention, Bishop Thurston became missionary bishop of all Oklahoma. In October, 1926, Bishop Thurston resigned because of ill health. The Rt. Rev. E. Cecil Seaman was placed in charge of Oklahoma. He officiated at the consecration of St. Paul's Church, the pro-Cathedral of Oklahoma, on August 28, 1927. The Very Rev. John Warren Day was dean at the time of the consecration.

The Rt. Rev. Thomas Casady was consecrated missionary bishop of Oklahoma on October 2, 1927. In November of the same year, the Rev. James Mills was called to be dean of the



DEAN JOHN S. WILLEY

EPISCOPAL CHURCH NEWS

Cathedral. His ministry was to extend over a period of eighteen years—the longest in the ministry of the Cathedral. He cultivated the love and respect of thousands of people—Episcopalians and non-Episcopalians alike. He enjoyed a truly great pastoral relationship with his congregation.

Under the energetic leadership of Bishop Casady, the clergy and laity of Oklahoma petitioned General Convention to permit the formation of a new diocese from the area known as the missionary district of Oklahoma and consisting of the state of Oklahoma. The primary convention of the diocese, meeting at St. Paul's Cathedral on January 16 and 17, 1938, adopted a constitution and canons and became officially the diocese of Oklahoma. Just three months following the tenth anniversary of his consecration, Bishop Casady became first diocesan bishop of Oklahoma.

In 1944, St. Paul's had once again outgrown the facilities of its building. The Church School met in one small auditorium with only temporary partitions between classes, which did more to hinder than to help the functions of religious education. No recreational or social facilities were available for the congregation of more than 650 communicants. The parish house facilities consisted entirely of offices, a make-shift chapel, a parlor, and an auditorium. To provide room for the much-needed expansion in buildings, lots adjoining the Cathedral property were purchased.

Before an adequate program of development was launched for the restoration of the Cathedral and parish house and the erection of a new educational and recreational building, the Rev. John S. Willey was called by the vestry as dean of the Cathedral on November 15,

1945. He had previously served in the naval chaplaincy during world war two. The immediate problems of policy and reorganization faced him. He soon organized a committee of ten laymen to study the problems of a downtown parish and to consider the future of St. Paul's Cathedral.

The dean's committee felt very strongly that the church should strive for an atmosphere where people from every walk of life could gather for worship, study, fellowship and service to their fellow men. If the urban church is fast becoming the missionary problem of the Episcopal Church, the committee was determined that St. Paul's Cathedral should do its share in the solution of that problem.

Mindful of our Lord's teaching that the fellowship of faith and service are above the restrictions of class, as represented in modern building developments which tend to separate us by classes rather than to unite us as Christians; and mindful that the world contro-

versy is whether any one shall be allowed to divide by class and then to conquer, the committee believed that here on the fringe of the downtown area, without these divisive restrictions, was an excellent opportunity for the cause of Christ. It was determined that the Church, if nowhere else in the world, shall be a place where every man might find his place in the worship of God and in service to his fellow men. In short, the committee meant that St. Paul's should follow in the great tradition of Cathedrals, locally and nationally, as expressed by the Rt. Rev. Angus Dun, and be the universal Church—every man's church where all might worship, work, and serve together.

The dean's committee discovered that visitors and transients attended the services of St. Paul's and entered the Cathedral to pray from every part of the city, diocese and nation. Many people outside the parish rolls called upon the staff for personal counselling and spiritual direction. Oklahoma City was



It was with the young people in mind that the recreation room of the Cathedral Center was equipped. However adults and children as well enjoy the recreational benefits provided

rapidly becoming a medical center for this area of the nation and they knew that St. Paul's, as a downtown parish, would be of great service to the sick and shut-ins. They discovered that a large percentage of the people confirmed at the Cathedral were soon transferred to other Churches throughout the nation, and they were reluctant to discontinue this service to the whole Church, which would be the case if the Cathedral were moved to a suburban area. These objectives, the committee believed, would outweigh the advantage of proximity in the minds of many.

The dean's committee realized that in launching such a program of extra-parochial service and urban missionary activity they were assuming a financial responsibility far beyond that of the average parish. Yet they had no desire to burden the rapidly expanding missionary work of the diocese and National Council, even with causes tantamount in importance. They, therefore, recommended an appeal to the members and friends of their own congregation so that St. Paul's Cathedral might obtain the objective of the Church universal in worship, service, and faith.

In the fall of 1947, a \$300,000 program was launched to restore the Cathedral and parish house and to build a three story educational and recreational building to be called the Cathedral center. On September 18, 1949, the new Cathedral center was opened. It is sufficient to house a church school of 500 pupils, with a children's chapel complete in every detail; a banquet hall and auditorium with a seating capacity of 700 persons; the library, a memorial to Bishop Brooke; a recreation room complete with bowling alleys, billiard and ping pong tables, and the latest recreational equipment.

As St. Paul's Cathedral looks back over the sixty years of

Christian service in Oklahoma City, the congregation realizes that now, with adequate physical equipment for the first time in its history, the Church in Oklahoma City stands at the threshold of a great opportunity for the cause of Christ. They feel that St. Paul's is now entering the climax of its destiny as a downtown Cathedral. Its program for the education and development of young people includes more of our youth than ever before, and it is influencing many of them toward the Episcopal Church. The Cathedral staff is kept busy with pastoral counselling, visitations to the sick and shut-ins, and in directing a parish program which serves the congregation from the cradle to the grave. Many phases of its program reach out

into the community, providing Christian service and fellowship to many un-churched people and drawing them closer to Christ's Church.

Other Episcopal churches in the city have followed the example of the Cathedral in restoring and expanding their building facilities, so that now all may go forward together in becoming a real factor in the Christian development of the community. Situated in the heart of the Christian community in Oklahoma City, St. Paul's Cathedral is even now moving forward—nearly 1,000 strong—in what it conceives to be its mission as a downtown parish; to unite under one roof, as under one heaven, God's concern for all sorts and conditions of men in the fellowship of Christ.



Doorway-vestibule of St. Paul's Cathedral was added to the building in the \$300,000 restoration program of 1947-49

EDITORIALS

The Christian Year

WE are about to begin again the round of the Christian year, with the first Sunday in Advent. It is well for us to ask and answer some questions about the significance and value of this custom, common to all the Churches of Christendom that retain this feature of their ancient Catholic heritage.

Is this year-by-year following of the events of our Lord's earthly life a mere commemorating or reminding ourselves of these mighty acts that redeem the world and made possible our own salvation? Is it, psychologically at least, just the same as the political commemorations which we observe as patriotic Americans—the Fourth of July, Washington's Birthday, Armistice Day, Thanksgiving Day? If that is all it is, we are frank to say that it is not of any great consequence, not enough certainty to justify the Churchman's old slogan: "O, live ye by the Calendar!"

To understand, in some measure at least, the profound significance and spiritual reality of the Christian year, we must look steadily at the very foundation of our Christian faith—the fact that the Lord Jesus is truly very God of very God, the Word made flesh. We are not celebrating a man's birth, life, death and resurrection in our Christian year. We are, rather, seeking to make ourselves consciously a part of that matchless, transforming life of the Almighty, who is love, a life without beginning or ending, a life that is perpetually, continuously being born, working, dying, arising here in humanity's career on this little planet. To Almighty God, who is timeless, there is no succession of events; birth, life, death, resurrection are simultaneous, are continuous facts in an eternal present. This is the supreme mystery of the Christian religious life. We cannot comprehend it, for we are limited and conditioned by time and space. What we can do is to believe simply and firmly in the actual presence, here and now,

of the Incarnate God in human life, a presence that is dynamic, transforming for his disciples' characters.

We are greatly mistaken if we interpret the doctrine of the "Real Presence" as limiting the Lord Christ's effective, objective presence to the blessed sacrament of his Body and Blood. His Real Presence is his Incarnate life in its every aspect, impinging mightily on our personal and corporate lives. The observance of the Christian year is like the prism which breaks up the white light of the sun into the color spectrum which we can regard steadily and study fruitfully. We

feeble mortals have no power to conceive the eternal present, which is God's sphere alone. Even trying to imagine it is like attempting to look steadily at the blazing, unclouded sun. So the Church showed her practical wisdom in setting forth the Christian year as a spiritual spectrum, the different stages of the divine life which we can look at reverently, study faithfully; each act of that redeeming life in turn—from Advent to Pentecost.

May we not begin, this Advent, to cherish a joyous confidence in the real and continuous presence of our blessed Lord in this, his little world and find a new awareness that his birth is now, in the year of our Lord, 1951? It is, we believe, this realization that Phillips Brooks gave

expression to in the words of his familiar hymn:

O holy Child of Bethlehem!
Descend to us, we pray,
Cast out our sin and enter in,
Be born in us today.

Degrees & Conversion

THAT much loved and unique clergyman, Daddy Hall, who died recently, has a bit to say in the last issue he edited of his *Church Militant*. In going over the Church, he wrote, I am struck with the number of those with honorary degrees I see on all sides. Solomon, in all his glory, was

"Quotes"

EVERY time we stifle an impulse toward generosity, toward self-sacrifice, toward loving our enemies by positive acts, we contribute to the earth's desolation, to the strife of peoples, to large-scale maneuvering for power and privilege. The sins of a nation are not alone the sins of leaders; they only reflect the greed and arrogance in the hearts of its people, with some magnifying. We must cease our personal rebellion against God, if we would have nations do so.

—FORWARD, Advent, 1951

not arrayed like one of these. I do not say it is wrong. I simply say that too much attention is paid to it. Clergymen tell us they cannot get a parish unless they have a degree from some college or seminary. That is nonsense.

One of these fellows came to Galilee Mission. He then had three degrees and was working for a fourth. He had not the slightest idea of the way to lead a soul to Christ. I urged him to go into the inquiry room and do some personal work with those who went in there. Finally he went in, but did not know what in the world to do. He asked a poor, weary sin-laden man to kneel down, recited the absolution over him and told him to go.

A plain convert was in the room at the time and he knew that was not right; so he stopped the poor man, led him to confess his sin to Christ, ask forgiveness, and the man went out overjoyed at the peace he felt. The clergyman stood by and was at a loss to know what to do. His three degrees did not help him one bit in that situation. The young convert told me all this, but he never suspected that the minister was a preacher and I did not enlighten him.

The moral of the story is—don't be a D.D. or an S.T.D. or a Ph.D. unless you are a B.A. (Born Again).

Protestant Episcopal Church Is Catholic

BY

RANDOLPH CRUMP MILLER

Professor at the Church Divinity School of the Pacific

MEMBERS of the Protestant Episcopal Church are members of the Catholic Church. They admit it every time they say the creed: "I believe in the holy, Catholic Church." They are not Roman Catholics, or Old Catholics, or Greek or Russian Orthodox Catholics. They are members of one of the few Churches with "Protestant" as part of the legal title. They find their ancestry in the Church of England, which is legally Protestant. Yet they are Catholic.

In 1930, the Lambeth renewed a statement of 1920: "We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers using God-given means of grace, and inspiring all its members to the world-wide

service of the kingdom of God. This is what we mean by the Catholic Church." The same thing is said in different words in the offices of instruction: "We mean that the Church is Catholic; because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the gospel to the whole world."

Let us, then, look at the Protestant Episcopal Church and see why it is Catholic.

One, it is universal. This Church counts its history as going back to the time of the primitive Church, and there is no real break in its development until the time of the Reformation. Even then it was a reformed Catholicism that emerged in England, purified and purged of non-Biblical and non-Catholic accretions. It is a Church that is in many countries and seeks to be in all of them, and it is open to all people.

But we mean that the Catholic Church is bigger than the Episcopal Church. It is more than the Anglican Communion. It is the "Body of which Jesus Christ is the head, and all baptized people are members." As St. Paul says, "For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated with one Spirit." (I Cor. 12:13).

There is, then, "the mystical body of Christ, which is the blessed company of all faithful people." The Holy Catholic Church is "the communion of saints." Surely this is a universal hope and faith.

Organic Wholeness

TWO, the Catholic Church is characterized by its wholeness. The analogy of the "body" indicates that the Church is an organism. It has an organic wholeness about it, which is based on the mutual interrelatedness of its members. The various members have their particular functions or vocations. The eye and the ear and the foot have different functions; and yet the body depends on each of them and they on each other.

This organic interrelatedness is illustrated in Christian living. Members of the congregations are engrafted into the body of Christ by baptism. They are born into a family of God. They are not baptized as Episcopalians, but as members of the holy Catholic Church.

A Church which does not recognize the universal validity of baptism is non-Catholic. For it is by the grace of God given in baptism that one becomes a member of the Church. He does not become an Episcopalian, Baptist or Romanist through baptism; he becomes a member of the whole Church, which is the Catholic Church.

The life of the local congregation illustrates

this wholeness in assuring every member of his rights and privileges in the fellowship. The baptized baby one day old is as much a member of the Catholic Church as is the Lord Bishop of London. But this is true in terms of grace only if the baby knows it through the actions of the congregation!

Historic Ministry

THREE, the Catholic Church has an historic ministry. It is here that "Catholic" takes on different meanings. The Churches calling themselves Catholic in this sense are those with a ministry that can be traced back in unbroken line to before the Reformation, and then continued it with the three-fold order of bishops, priests, and deacons. When the Protestant Episcopal Church talks of unity with other Churches, it makes one of its points the acceptance of the historic ministry. "Wherever the bishop shall appear, there let the people also be; even as, wherever Jesus Christ is, there is the Catholic Church," said Ignatius.

The ministry becomes the source of the means of grace as found in the sacraments. Only a priest can officiate at the Lord's supper. There is a narrow catholicity that makes this the sole test. One Anglican writer concludes as follows: "We conclude, then, that six communions are to be reckoned as sharing the inheritance of the ancient Catholic Church: in the East, the Orthodox, Armenian (Coptic, etc.), and Assyrian; in the West, the Roman, Anglican (with the Old Catholic), and Swedish. They are not all equally orthodox; for if they were, they would be agreed, and if they were agreed they would probably be united . . . In all of them we find the same creed, the same sacramental life centred in the altar, the same government by the successors of the apostles." This attitude of exclusiveness leads to a looking down our noses at our more Protestant brethren.

It is a fact that the outline for the basis of union, which began in a General Convention of the Protestant Episcopal Church and was later approved by all bishops in the Lambeth Quadri-lateral, had as one point the acceptance of the historic episcopate (carefully left undefined). The other three points are acceptable to almost all Christians: belief in the Holy Scriptures as containing all things necessary to salvation; acceptance of the two creeds; and use of the two sacraments instituted by Christ. It is only on the ministry that there are real differences of opinion. At this point, the Episcopal Church has remained strongly in the Catholic tradition, although there are wide differences of opinion

among Episcopalians as to what the historic episcopate means.

Fellowship in Love

FOUR, the Catholic Church practices fellowship-in-love. The Russians have a word for it: sobornost. As against the Reformation emphasis on the individual in relation to God, the Catholic emphasis is on the organic body of the Church, within which there is real fellowship. The sign of Church membership is life-in-love. When such love is evident in the congregation of the faithful, the true nature of the Church becomes more clear to the world. Or, as "The Faith of the Church" puts it, "Every member of the body is bound up, in one bundle of life, with every other member. We belong to Christ, and we belong to each other." "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:26).

There is a dynamic fellowship in the Church. It is a congregation of sinners seeking redemption. This fellowship is a redeeming process by which the members are brought out of their loneliness into the full fellowship with God and their neighbors. In the assurance that God loves them and forgives them, they find their rightful place as persons within the fellowship of faithful people.

Ecumenical Reformation

FIVE, we believe in visible Catholicity. We who count ourselves members of the holy, Catholic Church must often feel like the man who said, "I believe in the holy, Catholic Church, and regret that it does not exist." Georgia Harkness replied by saying she knows it exists because she has experienced it in action. She goes on to describe the great soul-stirring experiences of the conferences between Christians of all denominations who met at Oxford, Madras, Geneva, and Amsterdam. These men and women came together from diverse forms of Christendom, and all of them believed in the holy, Catholic Church. As they worked and studied and worshipped together, Miss Harkness saw a universal Catholic Church in action.

There is a new Reformation in these days. It is called the Ecumenical Reformation, and it brings all Churches into unity. Here is a new form of the universal and world-wide Church, expressing the wholeness of its faith and of its many members through the World Council of Churches.

It operates on a world-wide level, but it also operates on the local level. There is a new concept of non-Roman Catholicism which has caught

the imagination of all except the most rebellious Protestant groups. Today, when we say we believe in the holy, Catholic Church, we see it partially at work in the local congregation, in the local councils of Churches, in the statewide councils, and in the National Council of Churches.

Our Protestant brethren cooperate in these movements toward unity, and in so far they are Catholic. They also say the creed: "I believe in the holy Catholic Church," or "the holy Church universal," or (among some Lutherans), "the holy Christian Church."

This word, Catholic, is of great historic meaning. It has always been part of the creeds of Christendom. Yet we have allowed it to have the common usage of referring only to Rome, or at best to the Roman and Eastern Orthodox Churches. Some Episcopalians use it, but often as a cloak for hiding our Protestant heritage. True Catholicism today is not found in Rome, but in the Ecumenical Movement, in which all Churches except Rome and a few others are drawing together in fellowship and love and mutual trust, in the sense of wholeness and visible Catholicity.

Of all Churches in Christendom, the Anglican communion, of which the Protestant Episcopal Church is a part, balances the Catholic and Protestant heritage. At the Reformation, it kept what was best in Western Catholicism and adopted what was best in the Continental Reformation. And today, it has provided real leadership to the Ecumenical Movement.

Let us, then, lift up our heads when we say, "I believe in the holy, Catholic Church." We need to know what it means as we renew our faith in the universal mission of the Church, in the wholeness of Christendom, in the historic ministry, in the fellowship-in-love which is at the heart of our redeeming and redemptive fellowship, and in the visible unity of all the Churches in the great movement that has led to the World Council of Churches.

We are Catholic in all these meanings of the word. We may find that we cannot use the word in many areas where we will be misunderstood, but we should know its traditional power as we include it in the summary of our pledge of allegiance to the God of Jesus Christ in the creeds.

So it is that we "pray for the holy Church universal; that it may be so guided and governed by thy good spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

Another article by the same author will follow on *Why the Holy Catholic Church is Protestant*.

The Godless University

BY

HUGH McCANDLESS

Rector of the Epiphany, New York

A BRILLIANT book by a recent Yale graduate has just appeared and has caused a stir in educational circles far beyond what its real importance merits. The thesis of the author is that if you send your son to Yale or any other university he will probably become a Keynesian collectivist (some kind of a socialist, or non-believer in free enterprise) and an atheist. All this is sketchily but impressively documented, and I have heard of one reader of the book who is considering cutting Yale out of her will. Indeed Mr. Buckley suggests very frankly that only such action or threats will move the Yale corporation, which includes Bishop Sherrill, to repentance and reform.

I cannot agree with some critics who call the book deliberately dishonest on the ground that the author has cited only the instances that suit him. Being young, he has cited only those that impress him. Another criticism is that he fails to mention the fact that he is a Roman Catholic, and that as a Roman Catholic he has no right to define the aims of a Protestant university. But of course he does not mention his Romanism because he does not want to weaken his argument; and as long as Yale welcomes such students, they have a right to feel they are a part of its tradition, too, even as a loyal opposition. A third critical comment is that he equates Christianity with capitalism. Actually he does not do this, but he lumps them together so frequently as to give an impression that they hardly exist apart from each other.

There are, however, four assumptions that underlie the book, and they are false. In their falsity lies the weakness—and the danger—of the book.

First, Mr. Buckley assumes that the opinions of a college senior are fixed for life. This is rarely the case, but it is of course natural for him to think so. I have a fifteen year old parishioner who is sure she is going on the stage. When I reminded her that last year she intended to be a nurse, she replied, "But, I mean, that was when I was pretty young. But, I mean, when you're fifteen you know what you really want to do."

God and Man at Yale; The Superstitions of Academic Freedom (240 pp.)—William F. Buckley, Jr.—Henry Regnery Company, Chicago (\$3.50).

There was much atheism of a languid sort at Yale twenty-five years ago. It was especially marked among men who had come from Church schools or from church-going families. In their case, it was the perfectly natural reaction against the mores and ideas of their parents that most young people experience. But of the Yale men I see now, all but two claim some church membership, and I have noted with interest that those two have had their children baptized.

National politics was not a subject of much discussion at Yale before the depression. A great many of us, especially those of us who had a religious background, would have described ourselves as "sort of Socialists." I rather think it makes us better conservatives, and more intelligent ones, today.

There is an old saying that if a man of twenty is not a socialist, he has no heart; if at forty he is not a conservative, he has no head. This is grossly inaccurate, especially today, but it does express the truth that men do change their opinions between graduation and their twentieth reunion—you may describe it as digesting their college education, or learning from life in the world, or maturing, or conforming, or just degenerating—but their opinions do change.

False Assumption

MR. BUCKLEY'S second assumption is that any professional remark that is not immediately and flatly contradicted by a student is accepted as true by that student. Of course that is nonsense. The student finds it wiser to parrot back anything he is taught—if it interests him, he will figure out later whether it is true or not. We had a professor of anthropology or sociology whose name I forgot who encouraged questions. After a tirade of his against practically everything, one student asked him if he believed there was any real happiness. His reply was that perhaps drunkenness was a real, though temporary, happiness. No one groaned or whistled, but the consensus of the private discussions that followed was that it would be better to be Billy Phelps with a toothache than that man in a harem. If Mr. Buckley's assumption were correct, however, we all would of course have become alcoholics.

An occasional neurotic misfit does seek the petty smugness available on the teacher's platform; he has a captive audience, and any old cheap, ill-mannered joke against religion or morality is much preferred by the audience to something they must remember for an examination; but laughter is no sign of a permanent conviction. Occasionally neurotic men make wonderful teachers.

Mr. Buckley's third false assumption is that

there is no significant religious influence at Yale to counterbalance the anti-religious teachers he mentions. But it is obvious that he cannot evaluate—no one student could—a faculty of over a thousand. He singles out for close examination the newer academic disciplines, and makes good points in the case of the psychology and sociology departments. These sciences are just out of the quackery stage, and are notoriously anti-religious. He does not give any survey of the numerous other departments that have always been overwhelmingly in favor of religion: the classical and modern language departments, and biology. When he discusses the amount of influence exercised by religious groups on the campus, he is trying to be eminently fair, but as an outsider to most of these mostly Protestant activities, he is in a poor position to judge.

Basic False Assumption

MR. BUCKLEY'S final, basic—and most dangerous—false assumption is this: that ultimate truth cannot propagate itself or stand in its own right. It must be "taught," it must be "defended"; it must not be discussed critically.

Here we have something important, because it shows a trend. Too many groups in this country do subscribe with Mr. Buckley to this false assumption of the frailty and sterility of truth. Thank goodness our universities do not agree with him, for when you believe that truth must be hollered and questions must be gagged, you have the philosophy which gave rise to the secret police of the dictatorships, and which stems straight from the Inquisition. The author expresses himself in favor of the McCarran Act and the Committee on un-American Activities, in both of which exotic pieces of legislative work his fellow-churchmen have been prominent, "teaching" their kind of true patriotism by threats of jail or unemployment.

Mr. Buckley is in favor of much that is good. But he wants a return to the Yale that fired its president for becoming Episcopalian—and which would not have admitted him, since he is certainly no Congregationalist! He wants a university that will take the malleable minds of the young, and compress them into molds, not stretch them. He expects the graduates to be good Bourbons in the next twenty years; that is, to forget nothing and to learn nothing. Stranger still, considering his conservatism he proposes that all this be effected by a strike on the part of the alumni!

Mr. Buckley feels he is an orthodox Christian, but his doctrine of the Holy Spirit seems to be that the Spirit, having led us into all the truth there is, has gone into retirement.

EPISCOPAL CHURCH NEWS

WORLD FELLOWSHIP AT WASHINGTON

★ A service launching a week of prayer for world brotherhood was held November 14 in Washington Cathedral, sponsored by the YWCA. The preacher was the Rev. Robert J. McCracken of New York who said that "there is a spirit abroad among us at the present time which is bigotry and intolerance."

At the conclusion of the service \$186,123 was presented at the altar for the world fellowship fund of the organization.

McCracken said the spirit of intolerance "has arisen in an America which is strangely afraid of itself. It is a spirit that is born of a half hysterical fear that tends to confuse loyalty and orthodoxy; that is impatient of any kind of deviation or diversity, and insists on the affirmation and reaffirmation of allegiance as though allegiance were something that could be impelled."

He said that he found in the new trend a danger to the principles of the founding fathers, and concluded; "Tolerance of diversity, in religious faith, in racial background, in economic interest, was what made the new world possible. No one can injure America as mortally as Americans, and they can do it by bigotry and intolerance."

ARMISTICE DAY IN PARIS

★ A special service for the United Nations and world peace was held in the American Pro-Cathedral Church of the Holy Trinity, Paris, on Armistice Day, Sunday, November 11th. Ambassador Warren R. Austin, permanent American delegate to the U N read the lesson and Mrs. Franklin D. Roosevelt presented a memorial U N flag to the cathedral. Dean Sturgis Lee Riddle preached the sermon. Among

the high ranking representatives who attended the service were French foreign minister Robert Schuman, representatives of the president and premier of France, secretary of the army and Mrs. Frank Pace, Mrs. Dean Acheson, Ambassador and Mrs. David Bruce, Paul Porter, head of the Marshall Plan in Europe, Paul Hoffman, and many of the international delegates to the U N.

Dean Riddle has been appointed by the Episcopal Church official observer to the U N session in Paris.

LAYREADERS CONFER IN SAN JOAQUIN

★ The first conference for lay-readers was held recently in the district of San Joaquin, with

nine attending, with a number of the clergy and leading laymen of the district assisting Bishop Walters in meetings and services. It was recommended that layreaders be more generally used in the district and that a similar conference be held next year.

SUCCESSFUL MISSION IN YOUNGSTOWN

★ Christianity became overnight the major street-corner topic in Youngstown, Ohio, as a result of a two week preaching mission which drew an estimated 93,000 people. Principal speaker was Charles Templeton, evangelist of the National Council of Churches. The Rev. John H. Burt, rector of St. John's, was one of the two chairmen of the undertaking which had the cooperation of 120 churches representing 30 denominations. Other Episcopalians active in organizing the mission were

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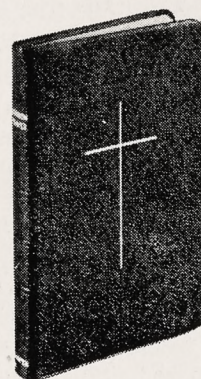
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Clarence Robinson, warden of St. Augustine's, the Rev. W. Payne Stanley, rector of the same parish who developed the festival of faith service, the Rev. Brewster Beach, assistant at St. John's, who headed the delegations committee, William F. Maag Jr., editor of a local newspaper who gave the mission a tremendous amount of space, and Judge John W. Ford and John H. Hall who were on the finance committee.

SELL TOBACCO FOR CHURCH

★ A campaign for funds to restore All Saints, Sunderland, Md., got a \$1,486 boost recently through the sale of 2,760 pounds of tobacco that was donated by farmers of the area. The restoration work on the church, once the only house of worship of any denomination in northern Calvert County, has been under way for more than a year.

WHOLE COMMUNITY CANVASSED

★ St. Andrew's, Ft. Thomas, Ky., has cooperated in a community-wide church loyalty drive. Teams called on people in the entire community, urging them to sign a pledge to attend a church of their choice for five consecutive Sundays. Idea behind it is that church-going is a habit and if a person goes for five weeks he is apt to continue to do so.

MARY SIMKHOVITCH DIES AT 84

★ Mrs. Mary Kingsbury Simkhovitch, 84, died on November 16th. She had devoted half a century to settlement work in New York and was internationally known for her pioneering work in slum clearance and housing. As head of Greenwich House for forty-four years she moulded the program according to her basic ideas—that social workers must live in the community and help the people develop their capacities and help themselves. She believed in

keeping the program flexible to meet changing needs. She was a devout churchwoman, never failing to attend St. Luke's Chapel each Sunday and often on weekdays. She was a member of the executive committee of the Church League for Industrial Democracy, now the Episcopal League for Social Action, from its founding in 1919 and served also on the social service committee of the National Council.

CONNECTICUT BISHOPS ENTERTAIN

★ An unusual diocesan gathering was held in Hartford recently when the Bishop of Connecticut and Mrs. Gray, and the Suffragan Bishop of Connecticut and Mrs. Hatch entertained the clergy of the diocese and clergy wives. Approximately 300 were present for dinner and informal entertainment.

RECTOR AND MEMBERS BUILD PARISH HOUSE

★ Grace Church, Concord Pike, Del., needed an addition to the parish house because of the increase in membership and church school enrollment. They got a loan from the advanced fund of the diocese, plus contributions from members of the congregation, bought the materials, rolled up their sleeves and put up the building themselves.

RURAL AUXILIARY IN MONTANA

★ Montana now has a rural Woman's Auxiliary which is designed to keep women in out-

lying districts informed by mail of the work of the diocese, nation and overseas. It also seeks to build through letters and other printed materials a sense of fellowship.

TULSA CHURCH IS RENOVATED

★ Trinity Church, Tulsa, Okla., has completed the renovation of the sanctuary and chancel. Both sections have now been completely paneled in oak and the walls and ceilings have been redecorated. Work is soon to begin on the decoration of the crossing, transepts and nave.

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THE NEW BOOKS

FREDERICK C. GRANT
Book Editor

The United States and Spain. By Carlton J. H. Hayes. Sheed and Ward, \$2.75.

Professor Carlton Hayes is one of our leading American historians and from 1942 until 1945 he was the American ambassador to Spain. He is, therefore, in a position to review the background of Spanish-American relations and also to discuss their foreground. He writes from the Roman Catholic point of view but he writes with entire loyalty to this country. He believes that Franco's government should be recognized and included in the Western European defense plans. He does not exactly white-wash Franco, but he does point out everything that can be said in his favor. For example, Franco set his price too high for Hitler, and so kept out of the Axis, and he not only threatened military action if the Allies entered Spanish territory but also if the Axis powers did so. The author is sure that the cultural differences between Spain and the other Western nations are not an insuperable barrier to mutual understanding and cooperation. What one does not find in the book is any adequate portrayal of Franco's brutal suppression of all opposing groups. After all, there is no getting around the fact that General Franco is a totalitarian dictator.

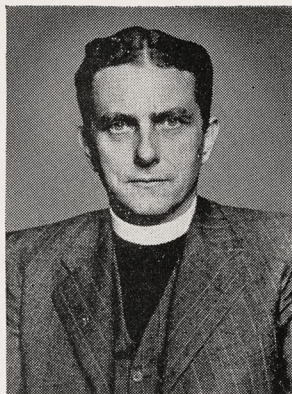
Our Bounden Duty. A Manual of Devotion for Communicants. By Miles Lowell Yates. Oxford Univ. Press, \$1.50.

The devotions in this little manual are modelled, quite effectively, after the prayers in broken lines used in A. K. Bostock's *Reasoned Prayers for the Lord's Own Service*. Neither are quite as effective as Father Roche's original use of this form in *The Mysteries of the Mass in Reasoned Prayers*. However, they are well done, and can be used to advantage by anyone looking for something to stimulate his meditations at the Eucharist. On the other hand, the instructions which take up the first sixteen pages of the book seem to lack in simplicity and directness, and one misses the clear and unambiguous directions of the Prayer Book on self-examination and repentance. The service itself is printed in the Prayer Book order, and the contents are such as could be commended to the use of anyone of moderate churchmanship.

—Alex. S. Dewdney

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PEOPLE

CLERGY CHANGES:

VERN SWARTSFAGER, formerly rector of St. Andrew's, Bryan, Texas, is now rector of St. John the Evangelist, San Francisco.

CARL TAMBLYN, formerly rector of St. John's, Marysville, Cal., is now rector of St. Luke's, San Francisco.

BENJAMIN DeCAMP, formerly curate of St. Paul's, Oakland, Cal., is now vicar of St. Michael and All Angels, Concord, Cal.

JAMES B. VAUGHT, formerly of St. Mary's, Ardmore, Pa., is now associate rector of Trinity, Columbus, Ga.

HARRY W. BALDWIN Jr., formerly rector of St. Stephen's and Wicomico parishes, Wicomico Church, Va., becomes rector of St. Andrew's, Richmond, Va., Jan. 1st.

DAVID W. C. GRAHAM, formerly rector of St. Paul's, Walnut Creek, Cal., is now vicar of St. Barnabas, Arroyo Grande, Cal.

GEORGE R. MILLARD, formerly rector of St. James, Danbury, Conn., is now rector of Christ Church, Alameda, Cal.

BERNARD N. LOVEGREN, formerly dean of Grace Cathedral, San Francisco, is now rector of St. John's, Del Monte, Cal.

HAROLD D. CHASE JR., formerly assistant at Christ Church, Cincinnati, is now rector of the Transfiguration, Buffalo, N. Y.

ARTHUR B. WARD, formerly rector of St. James, Dillon, Mont., is now rector of All Saints, Appleton, Wis.

CECIL DICKIN, formerly rector of St. James, Lewistown, Mont., is now on the staff of All Saints, Detroit, Mich.

LAY WORKERS:

RICHARD M. HAWKINS, formerly organist in the Evangelical & Reformed Church, Websters Groves, Mo., is now organist at Grace Church, Kirkwood, Mo.

JOHANNA MOTT, formerly assistant for young people's work at St. Clement's, El Paso, Texas, is now director of the diocesan mission for college work at the University of Oklahoma and is on the staff of St. John's, Norman.

GARL DONAHUE is acting director of religious education at St. James Cathedral, Fresno, Cal.



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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.

WINIFRED HAMLIN

Churchwoman of Summit, N. J.

In the November 1 issue there is a very lively report of the furor re 'What we are to call our envoy at the Vatican.' It was well done as a report, but I've a sneaking suspicion there was a good deal of silliness. Such matters are too far above my head.

But that editorial in the same issue: Keep the Good Word. That was a terrible little piece. A blockbuster if there ever was one. Sort of a messy bomb, what? But not such a one as to end a war.

A crushing mass of inaccuracy and I blush for the layman who perpetrated same.

The "Protestant" in our official name is the big, bad ball and chain and it obscures one hundred and one issues, but I've always taken for granted we are stuck with it. "Evangelical" would seem so right.

But for the record I must say "Ouch" when the Witness prints such a shallow, misleading distortion.

The negations in Protestantism are as the sands of the shores of time, an ever shifting emphasis. Yet your writer takes the great marks of the Church such as Bible, salvation, faith in the faith as though they can be ascribed to the sectarian shakedown instead of historic Church and Apostolic succession. Give us pride and thankfulness in our origins.

H. NEWTON GRIFFITH

Rector, Grace Church,
Lake Providence, La.

Will The Future of Free Catholicism by Chad Walsh be published in pamphlet form? It is stupendous. I would like to have several copies of the two parts reprinted under one cover if the cost is not prohibitive. Mr. Walsh is fast becoming a champion in our Church.

ANSWER: If a sufficient number indicate that they want copies we will reprint as a pamphlet. Write the Witness, Tunkhannock, Pa.

BURDETTE LANDSDOWNE

Clergyman of Massachusetts

In the short and sweet "Talking It Over" (Nov. 8) you make a significant statement which seems to have been overlooked in protests by others against appointment of an ambassador to the Vatican. After calling attention to the fact that Madrid

was added to the new Axis without protest on the part of any official Church group, you ask, "Why the objection to adding the Vatican? It is in the forefront in the effort of reactionary forces to crush peoples movements all over the world and ought to make an effective ally of Washington, today's headquarters of the heirs of Hitler."

Surely this fact as well as the violation of American principle of separation of Church and state should be

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