

The WITNESS

10¢
A COPY

March 13, 1952



FREDERICK C. GRANT

Witness Book Editor has Sabbatical in Europe

ARTICLE BY DEAN JOHN M. KRUMM

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.
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Thurs., and Holy Days, H.C. - 11:45
Fri., Organ Recital - 12:30.

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Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

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4 p. m. Evensong. Special Music.
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Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

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5th Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, D.D., Rector
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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

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316 East 88th Street
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Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Rev. Leslie D. Hallett;
Rev. Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Main & Church Sts., HARTFORD, CONN.
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CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

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Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH

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COLUMBUS, OHIO

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Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

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

CHURCH OF ST. MICHAEL AND ST. GEORGE

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The Rev. J. Francis Sant, Rector
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Minister of Education
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

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Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

Tremendous Increase In Giving Recorded Again Last Year

National Council Finds Encouragement In Generosity of Church People

Contributions to forty-six U.S. Protestant and Orthodox communions topped the billion-dollar mark for the second successive year, reaching an all-time high of \$1,166,437,357. This was disclosed here by the Rev. Thomas K. Thompson, executive director of the joint department of stewardship and benevolences of the National Council of Churches.

He also reported contributions of \$41,460,951 to seven Canadian Protestant and Orthodox Churches. This brought the combined total for U.S. and Canada to \$1,207,898,308 and marked the third successive year the combined total had exceeded the billion-dollar mark.

Mr. Thompson said that some 36,000,000 U.S. church members, in spite of rising living costs, had increased their contributions by nearly 67½ million dollars over the total of \$1,099,109,855 reported a year ago. He pointed out, however, that the increase in giving had "just about kept pace with the declining value of the dollar" and that the larger contributions would do "about the same amount of work as smaller gifts did a few years ago."

The U.S. total represents a rise of six per cent in contributions. Mr. Thompson's report

pointed out that in the same period the cost of living went up 6.3. per cent according to bureau of labor statistics.

Among the larger amounts included in the U.S. total were the \$229,297,111 contributed by members of The Methodist Church, the \$178,337,307 by members of the Southern Baptist Convention, and the \$103,581,737 by members of the Presbyterian Church.

On a per capita basis, the Free Methodist Church led all other denominations with an average annual contribution of \$163. per member. Close behind were the Seventh-day Adventists with an average of \$143. and the Wesleyan Methodists with \$115.

The average U.S. churchgoer increased his per capita contribution from \$30.51 to \$32.33 in the period covered by the report, while membership in the 46 communions rose only slightly from 36,017,258 to 36,073,974.

The stewardship department, formerly the United Stewardship Council, has kept statistics on Protestant church giving since 1920. The current report for most of the communions covers either the calendar year 1950 or a fiscal year ending in 1951.

HISTORIC PARISH IN THE NEWS

★ Christ Church, Middletown, N.J. began its 250th anniversary on March 3rd when Rector Andrew M. Van Dyke dedicated a new organ to the memory of the late Edward D. Lentilhon, for many years a faithful communicant. The recital was given by Winston E. Kock, former organist, who is one of the country's great scientists.

The parish brought about the organization of the Society for the Propagation of the Gospel which sent missionaries there in 1702. The event was our Story of the Week last fall on the occasion of the visit there of Bishop Hudson of England.

One of the parishes distinguished members, Mrs. Lewis S. Thompson, also was front page in New York papers on March 3rd. It seems she invited three close friends to help celebrate her eightieth birthday. Three hundred came, bringing their own refreshments, including champagne. She, being a prohibitionist, drank tea. Mrs. Thompson is a power in the Republican party and frequently confers with Governor Driscoll about social service matters. She found the social service organization of Monmouth County forty years ago and has been its president even since.

DOUBLE BUDGET IN DELAWARE

★ The diocese of Delaware has adopted a budget of \$143,700, approximately double the 1951 budget. It is to take care of new work, including new buildings, establishment of missions, education.

EPISCOPAL CHURCH NEWS

FORT DODGE CHURCH TO BROADCAST

★ St. Mark's, Fort Dodge, Iowa, is to broadcast part of its service each Sunday for a year: to interpret the Church to the area; to promote goodwill; to stimulate interest in the Church; to minister to the shut-ins. The broadcast will include the sermon by Rector John N. Taylor.

GRIEG TABER LEADS QUIET DAY

★ The Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, New York, recently conducted a quiet day for the branch of the Catholic clerical union of the diocese of Harrisburg.

ENGLISH LECTURER AT BERKELEY

★ Bishop George A. Chase of Ripon will be the English lecturer at Berkeley Divinity School this fall. He belongs to the family that produced Bishop Philander Chase of Ohio and Illinois and is the son of a former bishop of Ely. He is to lecture on New Testament theology.

INTERESTING EXCHANGE OF PULPITS

★ Rabbi Jacob Hurwitz of Temple Israel, Binghamton, N.Y., president of the ministerial association, preached at Trinity Church at the morning service on February 24th. The previous Friday evening the Rev. Percy F. Rex, rector of Trinity, preached at the regular Sabbath eve service at the temple. Members of each congregation accompanied their minister to the services.

The Rev. John McCarthy, director of Catholic charities in the city, frequently joins these two ministers in a panel discussion of brotherhood. They

also frequently appear together at civic, welfare and social functions.

FRANCISCANS VISIT UNITED STATES

★ The Rev. Denis. Marsh and the Rev. Joseph Botting, English Franciscans, are to visit the United States toward the end of Lent for a three-month series of preaching engagements, retreats and conferences.

REPEAL OF McCARRAN ACT IS URGED

★ A notable group of citizens, including several Episcopal clergy, have requested publically by telegram that President Truman meet a delegation to discuss the repeal of the McCarran Act. The act provides for concentration camps, which are now being constructed, and the herding into them any that authorities may wish, without trial or even explanation, in the

event of "an emergency," with the term very loosely defined.

Among the delegates were Prof. Frank Aydelotte of Princeton; Prof. Thomas Emerson of Yale Law School; Nathaniel Phillips, chairman of the civil rights committee of the lawyers association of New York County; Prof. Arthur Swift of Union Seminary; Rabbi Leo Jung of the Rabbinical Council of America.

THE LADIES WERE INVITED

★ An innovation in the affairs of the Brotherhood of St. Andrew was the presence of women at the dinner of the organization for the chapters of the diocese of Harrisburg, held February 23rd. Speakers were Bishop Heistand and Francis E. Armstrong, a national vice-president.



VEN. V. G. LOWERY beams approval as his wife welcomes first guest to Resthaven at St. Augustine, Florida, where he is superintendent

SODUS CHURCHES STUDY IN LENT

★ Up in Sodus, N.Y., this Lent, the townsfolk are talking about their faith. Sunday nights, members of four churches, Presbyterian, Methodist, Reformed and Episcopal gather under the auspices of the Council of Churches. Alternating with more formal services with visiting preachers, are three planned public forums on the subjects of worship, prayer, and the purpose of a parish. Following a short service one of the town clergymen speaks briefly on the subject. Then discussion questions are given out, the congregation is broken into small groups which are asked to consider some aspect of the subject. Scribes make reports to the whole group after discussion time. The clergy sit in, but keep quiet. Comment on the whole plan has been favorable.

More of the same goes on weekly in St. John's Church where under lay leadership a parish group is using the National Council study plan, "Consider the Bible."

KINGSTON RECTOR CELEBRATES

★ The Rev. Ralph A. Weatherly began the 25th year of his rectorship of Grace Church,

Kingston, Pa., on March 1st. He began when the congregation worshipped in a chapel, with a large Sunday school, busy guilds in a crowded space, with, to quote him "uncertain conditions full of hope and dismay."

However the hopes were realized but only after many headaches. Money was raised or pledged for a beautiful new church, then came the depression of the early thirties with many unable to meet their pledges. So the money had to be raised all over again. But the Church stands today, and is one of the most attractive in the country.

SHATTUCK HEAD HITS U.M.T.

★ The Rev. S. W. Goldsmith Jr., headmaster of Shattuck School, a military academy at Faribault, Minn., has written his senators and representative in Congress strongly disapproving the passage of the universal military training bill. The letter was given wide publicity in the newspapers of the northwest. He wrote as follows:

As one of your constituents I want to go on record as being vigorously opposed to universal military training in any form as being a part of the permanent American scene.

I further want to go on record in the strongest possible opposition to the bill now being considered by the legislative branch of the government for a universal military corps.

I believe the current bill is fundamentally dishonest. To believe that six months from the date of induction to the date of release is "six months of training" is fantastic. Having served for an extended period in the armed forces of world war two as a line officer of the United States navy, I am convinced that the training under the proposed bill would at best come to four months duration. That veterans in an organized reserve status in the Minnesota national guard on recall to service were considered unprepared for combat duty until after nine months of additional training, is the best example in fact that the current bill, designed to prepare the country for any emergency, on the basis of six months duty, is specious.

No reading of history can point to real military strength as ensuing from a universal military training program. The clearest examples from the recent pages of history are Germany and France. No one can question the extent of training in both of these countries. The



MISSION OF MONTANA make work tables of pews with kneelers of seats. These scenes of industry at Trinity, Jeffers, have their counterparts in thirty-six other church schools in the state.



HIGH SCHOOL CLASS transforms corner of church into busy workshop as they make figures of early Christians to place in catacomb church which boys of class are building in the yard outside.

moral decadence of France, under a long term program of universal military training is a clear cut example of what this type of program inevitably produces, no matter how carefully planned.

To assume that numbers in uniform is the criterion of national strength is contrary to the long term method of warfare. To the best of my knowledge wars are won and prevented primarily by technical "know-how" rather than merely to have men in the field. To interrupt, if not to cut qualified men off from higher education and the possibility of technical "know-how" at the point of their completion of their high school education, is to me a travesty. To assume that sending men competent to encompass higher education into the field for training as being "democratic way" is nonsense. Today any boy qualified and ambitious for higher education in America can gain entrance to college regardless of his economic or social status. I believe functional needs of man power are considerably more important than a "common experience." To call the common 18-year-old experience in military training "the

democratic way" strikes me as completely un-American, for we who believe in the free enterprise system do not hold to collectivism in education or in any other department of living as a valid permanent program.

I do hold that if the immediate danger is so great that further military expansion is an indicated need that those agencies, already in existence, that can be contracted or expanded should be utilized to the full as necessary. The program now permitted by law can be increased, curtailed, or eliminated in accordance with known military needs where universal military training brings about a permanent feature deemed most undesirable on the American scene. Further, I hold that a permanent ground force in America is tactically out of date.

Assuring you that I, and many others of your constituents, will watch for your negative vote on this issue, I remain.

Very truly yours,
S. W. Goldsmith, Jr.

* * *

—EDITOR'S NOTE: The letter by Mr. Goldsmith was in type when word was received that the bill had been defeated. The Witness has been consistently and persistently opposed to the passage of such a bill. We of course rejoice over the action of Congress, particularly since it is a further indication that the people still rule in the U.S. when they assert themselves. We add that vigilance is the price of liberty so continue to assert yourself, on this bill which doubtless has not gone down to permanent defeat, and other acts which should be repealed if American is again to be free.

MARRIED COUPLES HAVE DINNER

★ At Christ Church, Warren, Ohio, over one hundred young married couples had a covered dish supper on March 2nd. It all started about a year ago when the Rev. John Baiz and his wife invited a few couples to the rectory for supper and out of it came a new parish group, "The Two by Two Club." The original group of eighteen couples has now grown to over a hundred.

Two days later the men's club of the parish sponsored a father and son dinner, with the football coach of the local high school the headline speaker. He also showed movies of the Warren-Massillon game of last fall, which we assume Warren won or the movie would be buried in the archives.

LAYMEN MEET IN EAST CAROLINA

★ Laymen of the diocese of East Carolina met at St. Stephen's, Goldsboro, N.C. on March 2, with Spencer Miller Jr., formerly advisor on industry for the National Council, as headliner. He was road commissioner for New Jersey for a number of years and is largely responsible for the tremendous improvements in roads and highways in the state. He resigned the position to become president of American International College at Springfield, Mass.

BISHOP SMITH TALKS AT JOINT MEETING

★ Bishop Gordon V. Smith of Iowa stressed the need for evangelism in an address before a union meeting of the guilds of churches at Marshalltown, Grinnell and Newton. He said he was a little bit worried about this cock-eyed world. "We are in a mess," he continued, "and there is no other alternative save the good news of the gospel of Jesus Christ. I think there are a lot of people in Iowa who would find a Christian home in the Episcopal church if we would do something about it."

That the world needs Christian religion and that one of the basic reasons for the non-propagation of the Christian faith is our spiritual deadness, was his contention. He pointed out that the lack of the enthusiasm of the early Church could spell non-extension of our Church. He urged guild members to give more heed to the spiritual side with each member an evangel, not leaving the whole matter of church membership up to the rector.



GEORGE F. O'PRAY is now the rector of St. Luke's, Jamestown, New York

PARISH HALL DEDICATED

★ St. Stephen's, Newton, Iowa, recently dedicated a new parish hall which will be used by youth groups largely. It is a memorial to Lt. Paul Latham Jr., head of the Sunday school until he went to Korea where he was killed.

SUNDAY MORNING PRAYER

★ A Detroit newspaper recently printed the following prayer:

Almighty God, as I lie here on the sofa this lovely Sunday morning, surrounded by the Sunday paper and half listening to one of the big preachers over the radio, it has just come to me that I have lied to thee and to myself. I said I did not feel well enough to go to church. That was not true. I was not ambitious enough. I would have gone to my office had it been Monday morning. I would have played golf had it been Wednesday afternoon. I would have attended my luncheon club had it met this noon. I would have been able to go to a picture show if it had been Friday night. But it is Sunday morning, and Sunday illness covers a multitude of sins. God have mercy on me! I have lied to thee and myself! I was not ill—I am lazy and indifferent.

KUEBLER SPEAKS IN TEXAS

★ The milk-toast attitude of the Church is its greatest problem, President Clark Kuebler of Ripon College told the 800 who attended the banquet held in connection with convention of Texas. He cracked at Communism as a religion and said that the Church must be aggressive to combat it.

Another speaker was Anne Guthrie, executive of the Girls Friendly, who said; "There is an old saying 'It is better to light a candle than to curse the darkness,' and then went on to list the great people of the age who are lighting candles and concluded by showing how the

United Nations is lighting candles.

Much-liked too, were luncheon speakers, Bob Pierce, Pasadena, junior at St. Stephen's, and Lane Denson, III, student at the Seminary of the Southwest, Austin. Young Pierce said they not only got Christian education in their daily Bible class at St. Stephen's, but in their daily chapel services, in their games where the coach taught it was more important to be a Christian sportsman than to win, and in the student council work programs where they assist with the school's housekeeping. Mr. Denson won his audience with student nicknames of the faculty (who were sitting right there) and then told why the seminary meant so much to him, especially the extra-curricular opportunities to help with services each Sunday in nearby missions and parishes.

TEXAS DEPUTIES ARE ELECTED

★ Deputies to General Convention from the diocese of Texas are: Clergy: James Clements; Hamilton Kellogg, who will doubtless be in the House of Bishops as coadjutor of Minnesota, in which case he will be replaced by Thomas Yerxa of Austin; J. R. Bentley; Percy Goddard. Laymen: Howard Tellepsen; Walter Kilpatrick; S. S. McClendon Jr., J. L. C. McFaddin.

The 1955 General Convention will be invited to meet in Texas, with Houston the probable city.

HOUSTON LAYMAN IS HONORED

★ The congregation of St. Paul's, Houston, feels very grateful to one of its outstanding leaders, R. J. Stuart, and presented him a cross at the completion of his third term as senior warden. When the parish had no rector in the fall of 1949, Mr. Stuart conducted services, prepared and presented a confirmation class to the bishop. He has been Church school superintendent, head of adult

education for the parish, head of the adult education fellowship of Houston, delegate to diocesan council several times, and been active in diocesan affairs.

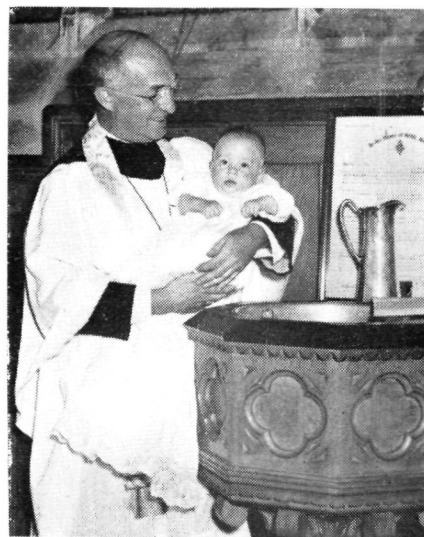
While Mr. Stuart was canvass chairman last year St. Paul's subscribed its full budget and accepted for the first time its full diocesan quota and assessment. At the parish meeting a year ago when the rector appointed Mr. Stuart senior warden there was a spontaneous standing ovation.

MAUDE CUTLER VISITS TEXAS

★ Maude Cutler of the faculty of the Philadelphia Divinity School is to lead a conference for college women to be held in Austin, Texas, March 21-23. It is sponsored by the women of all the diocese in the state.

WITNESS COLUMNIST HEADS SCHOOL

★ Massey H. Sheperd Jr., professor at Episcopal Theological School and Witness columnist, is the director of the graduate school of theology to be held at Sewanee, Tenn., July 30-Sept. 3. Courses will be by Profs. R. C. Denton, F. A. Schilling, J. F. Fletcher.



RECTOR of Immanuel Church, Wilmington, the Rev. Charles W. Clash, holds a young missionary immediately after her baptism

EPISCOPAL CHURCH BRIEFS

WALTER MITCHELL, retired bishop of Arizona, in sponsoring the Assembly for Peace, which will be held in Washington, April 1 (date changed from March 20) declared that "the great danger is war, and the danger spot is Germany." Add to the list of sponsors, presented in the Witness last week: Robert Morss Lovett, former governor general of the Virgin Islands; Rev. Edward McGowan of New York; Prof. John Wild of Harvard, an Episcopalian. Demands will be made for immediate peace in Korea, and against the renazification of West Germany.

MEMORIALS to Robert E. Lee and Stonewall Jackson will be constructed in Washington Cathedral in a move that could help obliterate the Mason-Dixon line. Members of the United Daughters of the Confederacy, with the help of an anonymous "damn Yankee" have raised money for small chapels honoring the two generals. Together they will constitute a new bay in the incomplete nave.

HOLY TRINITY, Fayetteville, N.C. is raising funds for a new church and plans to start construction at once.

ALMON PEPPER, national head of social relations, was the speaker at a meeting of the committee of the newly organized Society for the Promotion of Industrial Mission. He outlined what the National Council has done in this field and plans for the future. Prior to the meeting he made a tour of some industrial towns in the diocese of Pittsburgh. It was announced at the meeting that the fol-

lowing bishops had agreed to serve as the board of SPIM: Bayne of Olympia, Carruthers of South Carolina, Conkling of Chicago, Emrich of Michigan, Tucker, retired of Ohio.

LOS ANGELES has a special committee to support a proposed law exempting private, non-profit schools from property taxes. The convention of the diocese refused to take such a position so Bishop Bloy appointed a special committee, headed by Rector Kenneth W. Cary of Pacific Palisades. A number of parishes in the diocese have parochial schools.

SOUTH FLORIDA is raising \$58,000 for work at the University of Miami. Half the parishes in the diocese have budget items for college work; the other half took special offering. Money will be used to build a student center as a memorial to the late Bishop Cameron Mann.

DIOCESE OF NEWARK, through its social relations board, has gone on record in opposition to a bill pending in the N. J. legislature calling for a referendum on major housing projects. It would make it mandatory to have such a vote before any low-rent public housing or private urban redevelopment project could be undertaken in the state. Presbyterians previously has opposed the bill.

PRINCETON sponsored a five-day conference on Christianity, March 2-7, with the Episcopal group one of the sponsors. Leaders were Dean Pope of the Yale Divinity School; Edward McCrady, acting head of the Univer-

sity of the South; Henry S. Leiper of the World Council of Churches; E. C. Blake, stated clerk of the Presbyterians; P. P. Moulton, formerly director of the university Christian mission; Prof. L. P. Pemberton of Andover Newton; Sam Shoemaker, newly elected rector of Calvary, Pittsburgh.

LESLIE W. HALLETT, chaplain of hospitals in Rochester, Minn., was the preacher last week at the noonday services at St. Paul's Cathedral, Buffalo. The week before it was Albert Butzer, Presbyterian pastor of Buffalo.

IN THE DITCH was Bishop Wright of East Carolina, along with the Rev. Gardner Underhill. They were run off the road while on the way to Roxobel for a service. Neither were hurt but getting a hike took them so long that they were late for service.

RODEO SHOW can be a bad place for parsons. Rev. John Pickells of Lone Pine, Cal., got a broken hip when struck by a plank torn loose by an escaping animal.

NEW HAMPSHIRE is to celebrate the 150th anniversary of the founding of the diocese on May 18 with a service in the field house of the University of N.H. at Durham. The Presiding Bishop will preach.

CLASS IN PAINTING, taught by a professional artist, is held weekly at St. Paul's, Stockbridge, Mass., "to give more meaning to the lives of our people by providing opportunities for creative craft work."



OPENING SERVICE is well attended by eager youngster enrolled in primary department of Grace church, Muskogee, Oklahoma. The children's chapel is located in newly added wing of the parish house.



JUNIOR VESTRY takes time out for refreshment. The young people of high school age meet each Sunday afternoon for lessons, supper, and recreation in their new lounge in parish house.

EDITORIALS

No Barriers?

MANY of our parishes use the Partly Printed Parish Paper published by our National Council. The artistic value falls below many denominational efforts of a similar nature but it does have the merit of presenting some Episcopal Church propaganda each week. The blank side is, of course, used for local mimeographing of service outlines and announcements. Sometimes we think the pictures and text a bit naive and never more so than on the paper provided for the Sunday nearest Lincoln's Birthday, widely observed as race relations Sunday.

The day was duly proclaimed with the cover caption: "The Church Knows Barriers of Race." The smaller type read in what might be a kind of double-talk: "In many churches, today is observed as race relations Sunday, to remind that man-made race issues are foreign to the gospel of Jesus Christ." Perhaps this infers that there are some God-made race issues not foreign to the gospel of Jesus Christ. However, we may have become hypersensitive, looking for some weasel words. But it's 281's fault. The impact of a picture is far greater than that of words. It is natural that we should seek to interpret the words in the light of the pictorial cover.

We were puzzled by the pictures. We looked at them thoroughly: kindergarten teacher and three children without sox but no visible racial implications; China, U.S.A., West Indian, European resettlement camp, two dark skinned nurses-in-training. Nowhere was there any suggestion that racial barriers are coming down. The naked eye could not discern the good news of the Christ making any headway against Jim-Crow segregation. The Negro nurses stood in their doorway alone. The West Indian children sat at their classroom table alone. Not one pictorial suggestion was given to Episcopalians by means of this weekly medium that it is possible for Negroes and Whites to

work, worship, play, or study together.

This is the most dangerous kind of hedging. It would try to give the impression that the Church is really doing its job, holding the right doctrine, acting like the body of Christ in whom is neither Jew nor Greek, bond nor free. It purports to uphold the "Image of God" teaching of the Old Testament and the "One Blood" teaching of the New Testament. Yet at the same time it portrays a separate-but-equal way of knowing No Barriers that is the darling of the hearts of the most vicious Negro-haters in our land.

Yes, the children in the China mission school and the Kalmuk children in Europe represent racial differences but scarcely pressing issues in most Hometowns, U.S.A. The business of loving your brother in theory has not, thus far, torn down any barriers of race. If the National Council had made a definite and concerted effort to sabotage the whole idea of race relations Sunday it could hardly have succeeded better than by this tacit assumption that segregation is the way of the Episcopal Church.

We will be pleased to supply photographs for next year's Partly Printed Parish Paper for the Sunday nearest Lincoln's Birthday. There are inter-racial, inter-cultural parishes, schools, hospitals under Episcopal Church auspices. It would seem that

race relations Sunday would be a logical time for the National Council to advertise these Christian facts.

Book Burning

WE thought the burning of books was something out of Hitler's Germany, but apparently it can and did happen here. A ladies committee in Sepulpa, Oklahoma, went through the local school libraries the other day and selected a few volumes for burning. Some, they explained, had "socialist ideas," and others were put down as immoral.

★ "Quotes"

IF you want a description of our age, here is one. The civilization of means without ends; rich in means beyond human needs; squandering and misusing them, because it has no overruling ideal: an ample body with a meagre soul . . . Science and politics are not enough without the spiritual strand, which, using the word in its widest sense, we may call religion.

—Sir Richard Livingstone

★

We can think of books ourselves that don't deserve any better fate. Of books and the making of books there is no end, and particularly of second rate ones. But coming as it does at this time in our national life, the Sepulpa story has an ominous aspect. We find ourselves not a little suspicious of any committee bent upon ferretting "objectionable books" out of public libraries nowadays!

This incident raises the question again, what is happening in our America? What is happening to our vaunted freedom, freedom to think, to

inquire, to criticize, to study both sides of a case? What are we so afraid of that school children must not be allowed to handle a book that certain women reject as unorthodox? We wonder if the Bible passed their inspection! After all the old Book has set loose some revolutions in this world of ours, and might put "radical ideas" in youthful minds if taken seriously. There is much more to be feared from book-burning committees in the preservation of our democratic way of life than from an occasional book on a library shelf, be it pink or red or any other color!

Persistent Personal Problems

In These Anxious Times

BY

JOHN M. KRUMM

Dean of St. Paul's Cathedral, Los Angeles

THE PROBLEM OF BABEL

OF all the problems that come to the priest's study surely one of the most troublesome is the problem of communication, because unless we can speak to each other, no other problem is likely to find solution. The Bible tells us that one of the consequences of human pride and sin is the breakdown of communication between peoples. God says in the book of Genesis: "Go to, let us go down, and there confound their language, that they may not understand one another's speech." Perhaps for the author of the book of Genesis, that curse was understood exclusively in terms of the origin of the variety of national and tribal languages, but it has a deeper meaning for anyone who has tried to speak to people about profound matters. We cannot communicate with each other! Unless we are unusually well-trained counselors, we may listen for an hour to someone pouring out a tale of woe and distress and never really understand what lies behind the words we hear. Those who look toward the Church in the wistful hope that it may somehow say or do something to lighten their burdens or make clear their path find instead a bewildering vocabulary and an unfamiliar set of presuppositions, which leave them baffled and unsatisfied. I have often wished that by some miracle we might devise for the churches a set

of ear-phones like those in use in the United Nations' Assembly so that when we clergy speak of "sin and salvation," "grace and eternal life" those who listen might hear those words translated into terms that were relevant for them and their situation.

Take the word 'sin.' The Prayer Book is full of it. It is the presupposition of the whole Christian faith and life; but what inadequate and misleading connotations it has for the average person who in trouble or perplexity may be seeking out the Church on a given Sunday morning or may be asking counsel of one of the Church's ministers. A lady in one of our Southern California parishes came to her rector with a real problem. "I am troubled about this matter of confessing my sins," she said. "I make it a practice to come to the early service every Sunday. I join in the general confession and receive the priest's absolution. Then I go home and make breakfast for myself and read the morning paper and come back for the eleven o'clock service. To my surprise the minister bids me join again in a general confession and once again feels obliged to give me a solemn absolution. Now, what did I do between 8:30 and 11 that was so sinful? I was supposedly all absolved at the early service, and all I do between that time and eleven is to read the paper and eat a boiled egg!" The rector

of that parish then told me how he tried to explain the meaning of the word "sin" so that his parishioner might understand that in a world like ours, knit together as we are in one corporate body of injustice and oppression, even a simple act of eating a wholesome breakfast and enjoying the comfort of a nicely appointed house and having the leisure to read a bulky and expensive morning paper ought to be accompanied by a deep penitence for a world where millions cannot enjoy such comfort and security and luxury. If a devout Church woman—so devout that she attends church at least twice on an average Sunday—still has such a narrow and inadequate idea of sin, what hope is there that we can communicate intelligibly with the mass of people wholly outside the Christian tradition, who turn to us in anxious wistfulness to see if we have anything to say to them?

Confusion of Words

THE word sin is only one example of the misunderstandings we may cause in the minds of those to whom we are trying to speak. Surely the word "salvation" connotes to most of our people only a rather hazy idea of a passport into a heavenly existence, that at best doesn't sound too attractive, but which may turn out to be all right, especially since we are supposed to want it and are expected to enjoy it. "Pie in the sky by and by when we die" is only a slight caricature of what flashes into the minds of many of our people when we speak about "salvation." Here is the word "faith." What hopeless confusion surrounds that word, and how generally it is suspect. Credulity is what it means to most people, risking an opinion about something which is way beyond our power to comprehend and which doesn't make any real difference one way or the other anyway. Why God should reward it is beyond anybody's comprehension, and we are secretly sure, no matter what the Church says, that God is much more interested in what we do and how we behave than he is in our intellectual opinions about him.

Another virtue the pulpit is wont to extol is "love," and how confusing that can be, especially when it is used about people we have never seen and who threaten and menace us. Since "love" means for most people sentimentality and warm affection, what can the preacher possibly mean when he says we must love everybody, even the Communists? Of course, he has to say it; there's something about it in the Bible, but it doesn't mean anything to me, and I cannot afford to base my life on anything as vague and impractical as

that. The experiment carried out by the Rev. W. Leigh Ribble of Grace and Holy Trinity Church in Richmond whereby he asked his people to write out what they believed and understood about their Christian faith would be a salutary experience for any self-satisfied parson, who has never felt the urgent problem of Babel.

The peril of this situation lies chiefly in the impression that is given that the Christian religion is some occult and specialized preoccupation of peculiar people who get a curious sort of satisfaction out of it but which has no bearing on or relevance to the problems of our society or to the problems of our individual lives. Surely this is the characteristic attitude of secularism toward religion—an allowable pastime for those who find it diverting but which makes no vital or important contacts with the world's problems as we know and face them day by day. To allow Christianity to become a specialty, its language and its ideas the province of professional manipulators, its cultus a mysterious proceedings that has reference only to some other world—this is to betray the essence of the Christian position and to abdicate any responsibility for guidance and leadership in one of history's most critical periods. The clergy must at all costs save themselves from becoming professional witch doctors, whose mumbo jumbo is quite unintelligible to the common man and whose efficacy is confined to some unforeseeable future life that makes very little difference here and now.

Jobs of Clergy

OUR temptation as clergy is very great. We live in an age of specialization, and naturally perhaps, we would like to be able to know more about some special field than anyone else does. I am sure that temptation ought to be resisted, and we ought rather to be the one professional group in the community whose main business is to see the relatedness of all the professional groups, to remind them of that relatedness, and to strive to keep open avenues of communication and understanding between the hundreds of specialists that we find in modern society. The Christian minister is the one person in the community whose task is to see life as a whole and to interpret that wholeness to the bewildering variety of special interest groups, who in their eager and narrow preoccupations have lost the power to communicate with each other. It is a fatal betrayal of this grave responsibility to let the Christian faith become just another competing special interest, with its own curious language, cultus and set of ideas. That is, of course,

exactly the role our specialty-ridden society believes we are playing. I have noticed that whenever anyone strikes up a conversation with me it is usually a polite attempt to talk about what it is supposed to interest me most, "religion." "My grandfather was a Baptist, but you know we have a curiously mixed up family, because my grandmother was a Christian Scientist and my sister married a Roman Catholic, etc." We are off on what my conversational friend supposes is my specialty. And I can play along with him fairly successfully. He can be diverted with interesting ecclesiastical information, such as the fact that Mormons don't drink coffee or that Episcopalians have monasteries with real monks in them or what the Pope thinks about Rotarians and why. I have known quite thoroughly pagan dinner partners who have been entertained for a half an hour by such trivia. The net result of such a conversation, however, has been to depress me with the renewed conviction that religion is conceived of as just another specialty in which I, for obscure reasons, seem to have taken an interest.

The causes of the problem of Babel are not so difficult to discover and analyze. The Biblical myth says that pride is responsible for the breakdown of communication, and that seems to me to be profoundly true. We simply do not listen to people, because we are too busy relating them to our own interests and concerns. In my early ministry I had a congregation in which the British Israel movement was especially strong, and I was concerned to counteract its influence. When Bible Sunday came around I determined to lay great weight upon the fact that the Bible contained all things necessary to salvation and that the supposed descent of the British from the ten lost tribes, while it might be true, was not "saving truth" and therefore should not preoccupy our minds. Imagine my dismay when at the close of the service, the leader of the movement rushed up to me and enthusiastically thanked me for picking as the psalm for the day "one of our favorites, because where it says 'Over Edom will I cast my shoe' it means, of course . . ." I am willing to believe that the sermon lacked many homiletical virtues, but surely the main problem was a congregational preoccupation which made real communication impossible. What parson has not been thanked or praised for saying something in his sermon which he is convinced he never said at all! People do sense that lurking behind the strange language are meanings that are devastating in their implications, and while these implications stand on the threshold of the mind the door is slammed shut lest real judgment and crisis be precipitated. The warden of

one of the missions served by the students of the Virginia Seminary used to have a large hearing aid, which he noisily snapped off if the sermon failed to interest him, as it often did. Fortunately for us parsons that process usually goes on much more quietly, but it goes on with equal devastation as far as communication is concerned. We hear what suits us. That is part of the problem of Babel.

Ambiguous Language

A SECOND aspect of the problem of Babel is that many people have associated the Christian vocabulary with a variety of unpleasant and often frustrating experiences in early childhood or adolescence. To speak of God to some people raises up an image of a tyrannical and menacing being, whose claims are felt as an intolerable burden upon life. One of the valuable results of the clinical training program for our clergy is the discovery, through case-work experience, of the ambiguous character of much traditional language. One of the leaders in Los Angeles social work who is also a deeply convinced Christian analyzed recently the reason for the deep-seated antipathy to Church social work which exists among many professional social workers. He is convinced that many of them are in social work as a rebellion against the limitations of a narrow fundamentalist religion, for in serving human need they were fulfilling a real obligation which their religion had laid upon them without having to accept the absurd demands for credulity which that religion also involved. Having fled from organized religion and found a substitute in social work, the very phrase "Church social work" arouses the deepest sort of antipathy in their minds. It is important to realize that we deal often with crippled and maimed minds in which the great words of our Christian tradition have taken on terrible and distorted meanings.

The third part of the problem is the professionalism of the parsons, an unreality about what they are saying which hides behind stereotyped language. This is a particular temptation in a liturgical Church, but it is not peculiar to such a Church. One of my Protestant colleagues in a town where I once ministered, a town notorious as the center of gambling and vice and possessed of the worst housing I have ever beheld, used to begin his prayers at all civic occasions by saying, "Oh, God, we thank thee for Blanktown." I reflected that Blanktown could scarcely be blamed on God and that, in any case, there was mighty little for which to be grateful. Of course, there was no real meaning behind the words; they had become a preliminary liturgical formula, during

which the good brother could think up something really meaningful to pray about. If the liturgical Churches are stereotyped in language, the free churches are equally guilty of overusing favorite words like "fellowship," "constructive," or "undergirding" and even making up words like "fellowshipping" and "pastoring," which mark the professional parson as surely as "sin" and "salvation" could possibly do.

The Prayer Book has a number of examples of words and phrases whose meaning probably escapes 90% of our lay people and perhaps 50% of the clergy. I give as an example one that stopped me some years ago. It is from the Epiphany collect: "that after this life we may have the fruition of thy glorious Godhead." That is magnificent language, and we love to read it, but I am appalled at the fact that I heard and read it for sixteen years before I bothered to ask myself what it meant! We parsons ought to approach the choice of words in pulpit and study and pastoral visitation with fear and trembling. President Sproul of the University of California has said there are two questions he would ask concerning any piece of information: "Is it true?"; "What of it?" How much of our pious verbiage, poured out in appalling amounts in the professional exercise of our calling, has been subjected to the test of that second question: "What of it?" How does this easy phrase cut into life, what is it intended to accomplish, how does it tie in with what I feel are the real urgencies of existence? Let that question of President Sproul's stand over every sermon, every liturgical prayer we use, every pat pious phrase of consolation and counsel—"what of it," what difference does this really make in the facing and overcoming of life's terrible problems and difficulties?

Overcoming the Problem

THE editor has asked that the authors of these articles describe how they have overcome the problem about which they choose to write. Of course, no one has solved the problem of Babel and on one ever will as long as sin persists, as long as pride and complacency infect Church life, as long as self-centered preoccupation closes people's ears and hardens their hearts. There are, however, ways in which we can minimize the confusion and open here and there avenues of real communication.

The clergy can begin by developing a sort of Roget's Thesaurus of theological terms, if not in written form at least in their minds and imaginations. What is an equivalent word for "sin"? I have hit upon self-centredness although I think that does not quite do justice to the element of

what the Greeks called "hybris" or aggressive pride, which is certainly an important aspect of the meaning of the word. It will take a good deal of thought and imagination, it will require familiarity with the history of Christian thought, it will demand broad acquaintance with the currents of modern thought, it will require unusual powers of self-analysis and sensitivity. An interesting and helpful attempt to relate some of our traditional Christian terminology to the modern language of psychiatry and psychoanalysis is David Robert's book, "Psycho-therapy and the Christian View of Man." To translate our Christian words into the equivalent terms with which psychiatry has made our generation familiar is a real contribution to minimizing the problem of Babel. In some settings the language of modern poetry may help. T. S. Eliot and W. H. Auden, for example, have a power to communicate Christian truth to many moderns, and the clergyman will want to be familiar with their work and that of their colleagues. It is hardly necessary any more to call attention to Mr. C. S. Lewis or Miss Dorothy Sayers and to the remarkable service they continue to perform by putting into vivid and telling language some of the great convictions of the Christian tradition. Someone has suggested that every parson ought to be familiar with the limits of the so-called basic English vocabulary, so that when he strays outside that restricted area he is at least aware of the danger of losing the power to communicate with large numbers of his congregation. The parson is enlisted in a never-ending search for new words, new language, new similes, new comparisons, drawn from every branch of modern knowledge, in order that here and there new flashes of light will fall upon the faith of the past, disclosing its relevance and urgency for the crisis of our own time.

The second way in which we may minimize confusion and facilitate communication is increased discipline for the clergy in the art of listening. In our embarrassment and our professional self-consciousness, we clergy have a way of forcing our answers upon people who have not yet really gotten the questions clear in their minds. To be willing to let the people who come to us talk themselves out is an absolute prerequisite for thoroughgoing counseling. To the objection that it takes time the only answer is that only so can a really effective job be accomplished. If we would confine our own part in an interview to a few searching questions, if we would be on the alert to translate what we are hearing into traditional Christian categories, if we would sensitize our ears to the overtones of what we are hearing—and then if we would speak and preach on the basis of what

we have heard, the problem of Babel might begin to yield to solutions.

Of course, the most hopeful sign of all in the struggle against Babel is the reawakened program of Christian education in the Church. However we may seek out synonyms for our theological terms, the fact remains that theology like any branch of knowledge must employ in the interests of accuracy and clear definition special words and phrases. The professed aim of the Anglican Communion is to employ a "language understood of the people." The plain fact is that Prayer Book and King James Bible English does not entirely qualify under present conditions. The educational task of the Church is its major failure and its most impressive opportunity. There are many signs that we see the truth of this and are undertaking large-scale projects to meet the implications of it. On the official level this is represented in the increased money and personnel available at the National Council for leadership in this task. The development of the official publications and the program of clergy and laymen's training have promised much for the future. The recently published "The Faith of the Church" by Dean Pike and Professor Pittenger is a real stirring of grass-roots concern. Informal discussion groups are springing up everywhere, replacing in many instances the fairly sterile, unproductive "fellowship" programs of youth groups, men's clubs, and women's guilds. An outstanding example is the Washington Cathedral library series of discussions on "Christianity and Modern Man." That expertly led group has counterparts in parishes and missions all over the land, and most of us will testify that response is more genuine and spontaneous than to almost any other aspect of the Church's life. Attendance at a discussion group which the present writer has led for two years is consistently higher in percentage than that of any other group or activity in the whole parish. The Spirit is fulfilling in our own time the ancient prophecy "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

Perhaps most encouraging of all is a final reminder that words are only vehicles employed by the Holy Spirit. St. Paul reminds us that even the sacred words of the Scripture are as a sword used by the Spirit. Having done all that diligence suggests to make our Christian tradition understood, we may take comfort in the thought that God can speak to people even when our words stumble and fall short of their purpose. The story of the Scotch lady who listened in apt attention to Professor Reinhold Niebuhr's Gifford Lectures on "The Nature and Destiny of Man"

illustrates what I mean. She said to him admiringly and grateful at the lectures' conclusion: "Sir, I dinna ken what ye say; but I ken ye make God great." We can cover that comment on our own efforts to communicate to our people even as we carry on the hard struggle against the problem of Babel. One recalls great preachers like John Donne or Lancelot Andrewes, employing "witty language of the most recondite and obscure sort, and yet filling cathedrals with devoted and deeply moved listeners. Sincerity and earnest prayer will often speak eloquently even from a pulpit where incomprehensible language holds sway. As is the case with all the problems we face, the problem of Babel yields surprisingly and mysteriously to God's Spirit. Our responsibility is to open up the way, as much as our feeble efforts can do so, to his illumination and his quickening touch.

Religion and the Mind

by
CLINTON J. KEW

SELFISHNESS

CAN religion help those who are sensitive to criticism? Can it help selfish people?

Selfishness makes people sensitive to criticism. The psychologist call it narcissism.

People get this way because their whole concern in life is their selfish selves. They are anxious about themselves! As they continue to love themselves, they become more and more selfish. They bow down in worship every day and every hour of the day to the God known as self. Selfish people are jealous and demanding. "Only God can love them," said a man who lived with several such people. This self soon becomes stale and worthless. Love has been turned inward so much that nothing else is of any value.

The man who loves life too much, who fears illness, who is afraid of cancer and heart trouble, who worries over business conditions, who places his self at the center of everything, soon finds that he has lost his happiness because he can't forget himself. Our Lord once said that, "he who loveth his life shall lose it." At this point when nothing in life really matters, the selfish person doesn't want to live any more; sometimes he commits suicide.

The self-centered person notices every neglect and every belittlement. In the case of the

paranoid psychotic, narcissism is the basic characteristic.

There are those who are obsessed by their aches and pains. We call them hypochondriacs, because their lives center around their health. They worry about their hearts, their stomachs or their breathing. They become very sensitive to the slightest physical change, such as breathing or heart beats. They develop a kind of selectivity in that they are able to notice the most minute changes in health. Some have medicine chests full of all kinds of irrigations and pills.

Sometimes these unhappy people become worried over their thinking and their behavior. They are unable to come up to the goals and ideals which they have set for themselves. They indulge in depression, self-pity and a withdrawal from life. Life isn't worth living.

What can we do if we have thus lost our lives? What does religion say? Our Lord tells us that we must lose our lives in others, in things, in creative work, in God. If we can take up some interest outside ourselves, then the first step to getting well is put into operation.

One of the best ways to find ourselves is to lose ourselves in worship with God as the center. Even though we may not feel or believe that worship will help us, still we can carry ourselves to church and go through the forms of worship. Even though we do not want to mingle with other people, still we can make ourselves do so physically. Then a strange thing happens! The life which we thought was not worth living takes on new meaning, a new spirit has entered. We have now lost our lives in others, in God. We are new personalities. The words of Jesus, "you must lose your life in order to save it" become surprisingly clear.

If a man can lose himself in his daily work, he can recover his happiness and peace. Hundreds of people all over the country are trying to serve God and thus losing their sensitivity to criticism. The philosopher—mystic, St. Thomas Aquinas affirms this when he says, "final and perfect blessedness there cannot be save in the division of the divine essence," and this is what St. Paul means when he tells us to live a "full Christian life."

The Seven Last Words

Meditations by Thomas V. Barrett

SYMON OF CYRENE

MY back is tired, yet I am lightened in my spirit. It is but early afternoon . . . yet it is an age since morning, I have lived a lifetime since twelve o'clock. How little did I think it would be such a day when I started for market at daybreak I had thought to sell my produce, to buy a coat and return to the country. But . . .

I remember as I bargained with a tradesman over some cloth there was commotion in the adjoining street and I turned toward the corner to find out the cause. A crowd had gathered and it was difficult to see what was happening; people do not stand aside for one of my color and race; I found myself hemmed in by urchins and herdsmen from the hills and some drunken vine-dressers jostled me. Then I heard the word "Crucifixion" and I shivered; a terrible death no matter what the crime.

Over the shoulders of the crowd then I saw a man stumbling up the muddy street bent under a long beam of oak. Men pushed him roughly

forward. The man's brow was bleeding, his face drawn with pain; I could not bear to look very long, the world went still as though all time had stopped before my eyes and the sun beat down on stillness, upon the fixed, eternal inhumanity of man to man . . . then time went on . . . the man fell forward into the muddy road and there was a peal of idiot laughter and a voice saying—"He says he is our King." I turned away sick and weary of the earth. How was it the guard saw me in that crowd. "Here you," he said. "Black man carry that cross."

Somebody pushed me, I could not resist it would have done no good. I lifted the cross upon my shoulders, it was good to be strong of body, if there was no other goodness anywhere about. I was angry for a moment at the prisoner though I had pitied him a moment before; it was not just that I should be humiliated for his crime. Then when his eyes looked at me my spirit was uplifted. It was like finding a star over a dark sea . . . like hearing a lark after rain . . . like the green of willows when the winter is over, like

a gourd of water in the noon-day heat. My indignation faded and was replaced by a curious companionship. We never spoke a word, there was just a look, and I knew we were two men in trouble; his trouble became mine and my trouble became his and the bitterness fell away from me because I was understood I was known.

I would have liked to talk to him had our ways crossed before these last hours of his life; he would have been a good man to talk to, he would have talked as man to man. Jesus, they called him.

Once when somebody pushed him, he put his hand here on my arm . . . I will remember the touch . . . he touched me as though he trusted in me . . . not to let him fall; the mark of his hand is on my arm forever . . .

We reached this hilltop long ago after a long journey, and there is nothing I can do for him now . . . I wish I might have carried his cross further that I might have longer shared the dignity of his suffering, I wish I might resist his enemies . . . he does not want that it seems . . . he put his hand here on my arm. Then they put him on the cross. There is a signboard over his head, "Jesus of Nazareth, King of the Jews." Nazareth they say is beautiful this time of year . . . it must have been hard for him to leave it for this dark springtime in Jerusalem. Perhaps he is King of the Jews, he is King over any man I ever met, king over me . . . in this moment of tribulation. He has taken away my fear of pain and death . . . as the sun of the summer takes away the mountain snows . . .

He spoke just now . . . I heard the words. "I thirst." I was too tired to reach the sponge before another man did, no matter, someone gives him to drink to ease the pain . . . yes he is my King, a king who says "I thirst," a king-like man who knows the misery of flesh of the poor hurt and hunted children the throb of wounded sinew, the long despair of the sick the bruised spirit the crushed dream the broken heart . . . my people, my black oppressed hope-stricken people . . . they need a King like this who says "I thirst." What is a King except man knowing out of the necessity of the flesh, out of the bottomless anguish my trouble and my brother's trouble, being with me in my need, bearing the cross of pain and woe black man's pain, white man's pain . . . woe of all thirsting searching seeking desiring earthy folk . . . my king has to be a man with me and come through human thirst parched and compassionate . . . for all us thirsty ones . . . there now that vinegar helps some . . . I'd better start home seeing I can do no more for him. I helped with his cross he helped with mine, I am

not black any more with him, not lost not fearful, not even thirsty . . . it has been a long day though'tis not yet three o'clock. I will not stay to see this blind cruel thing these men are doing . . .

I do not believe they have defeated him though they have tried their best—or worst . . . he may prove to be their king too as he is mine. I think I will go home, it is a long way and it will soon be night . . . but yet not night, I have found a thing this day . . . as one gave him the sour sponge to cool his burning lips, as he gave unexpected friendliness that like a fountain quenched my hot bitterness . . . so must I give to those who thirst the cup of cold water, the compassion the mercy . . . no matter the cost . . . The world is not to forget this day "Jesus of Nazareth King of the Jews . . . well I, Simon of Cyrene have been refreshed in his company. My spirit rises within me. I will return to my house before the darkness comes down and tell my family that I have found a king who walked with me in my trouble as I walked with him in his, and how he made of the valley of misery a well.

Envy

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

DID you ever hear of the envious man and the covetous man who were offered any one wish provided the other had the same in double measure? The covetous man did not care how much the envious man had so long as he had what he wished, so he chose a fine car. But the envious man could not stand the idea of the other having more good than he. So he chose to have one of his eyes torn out in order that his neighbor would lose both of his.

Envy goes beyond covetousness in that it delights in harm coming to the one who is envied. It was one of the sins dominant in the men who planned and carried out Jesus' execution. (St. Matthew 27:18). St. Paul was often an object of envy (Acts 13:45).

Envy is at the root of much gossip. We repeat eagerly news which is a discredit to someone we envy and by spreading it, increase their suffering.

But there is no real joy or rest for us when we envy. Our only hope is that someone we envy will love us enough to accept pain for our sake and so absorb the shock of evil and give us a chance to break its hold on us.

Such is the love Jesus shows and for which we thank God. Such is the love God will pour out through us when we are willing to be used in his work of turning evil into good.

NEWS OF OTHER CHURCHES

FUR THIEVES VICTIMIZE CHURCH WOMEN

Fur thieves seem to know where to go for mink coats. An organized band has been attending church socials in the Chicago area and walking off with them. They recently got five, valued at \$15,000, at an Oak Park church. Similar thefts are recorded in River Forest and Evanston. Thieves are still at large.

R. C.'S INVITED TO COUNCIL

A constitution for the proposed Texas Council of Churches has been adopted by clergy and lay people of thirteen denominations. The two biggest groups, R.C.'s and Baptist, have not yet joined. Bishop Mason of Dallas, Episcopal, urged that they be invited: "I think I know what the answer will be but such an invitation nevertheless should be extended." The constitution must be approved by the member-churches before the Council is finally set up.

CONSTRUCTION PERMITS ARE GRANTED

The national production authority has approved the construction of 466 churches in the first half of this year. Their total value is \$101,647,000.

GOVERNMENT BUILDINGS FOR SERVICES

Whether religious services can be held in government buildings is being debated in Wilmington, Del. Chairman for the local housing authority, who is also a Baptist pastor, says "No"—it is a violation of the principle of separation of Church and state. Residents of Millside and Pennside, government housing projects, insist that they can hold services in their community centers.

CATHOLIC EXPANSION IN NEW JERSEY

Roman Catholic churches, convents, schools, rectories are being planned and built in just one county of New Jersey, Bergen, at such a rate that it is estimated that over \$10,000,000 has been spent in the past few years. The Rev. T. F. Curry, Oradell, said he has already bought for the diocese over a dozen properties in the county and "I'm going to buy some more next week. It's getting to be a hobby with me."

BROOKLYN PASTOR CELEBRATES

John Paul Jones, know to his intimates at "JP," observed the 20th anniversary of his pastorate at Union Church, Brooklyn, a Presbyterian in-

stitution but which boasts of have members from twenty denominations. He has been a battler for peace, civil liberties, social and economic justice, and told his congregation last week that they were a very liberal bunch or they would have thrown him out long ago.

REPORTS WORLD TOUR SOBERING

George A. Buttrick, Presbyterian of New York, told his congregation that he was "much sobered" as a result of his round-the-world tour during which he visited three continents. He said that the Peoples Government of China had brought benefits "that we should have brought long ago." He mentioned flood-control projects, clean streets, the end of banditry. He also mentioned the growing weariness of people throughout Asia with American occupation; said they are determined "to be free" and that "the white man's role as leader in Asia is out." He warned that "Americans are nowhere loved in this world" and said that Soviet propaganda methods are more effective than ours in many places.

CHURCH WOMEN ATTEND COURT SESSIONS

Methodist women have been urged to attend court sessions in their local communities by the denomination's woman's division of Christian service. "We have found that when women attend court sessions, not only are they better informed about their communities but the judge, jury, lawyers and others at the trials are helped by the knowledge that concerned citizens are present," said Miss Thelma Stevens of the department of Christian social relations.

The department has drafted a "planned visitation" program which will insure the attendance of a certain number of members at the court sessions. Attendance at cases bearing directly on discrimination of minority groups will be especially stressed.

The social action branch of the Methodist women's organization has also urged local groups to investigate the training requirements of law enforcement officers "for the purpose of improving such training if necessary." The branch feels that special classes on human relation are needed for police officers.

MIXED MARRIAGES DISAPPROVED

Mixed marriages were described as "unsatisfactory" by students of the Peoria, Ill., area during religious emphasis day. Some 900 of them chose as their top subject for discussion

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"should people date or marry those of another faith," with seven ministers taking part in the discussion. The conclusion of the youngsters was that such marriages were "unsatisfactory from the standpoint of harmony in the home and the religious development of both parents and children."

DULLES RECEIVES R.C. AWARD

John Foster Dulles, author of the Japanese treaty as special adviser to the state department, has been awarded the peace medal of the third order of St. Francis. The presentation was made at a monastery of the Franciscans in Washington, D. C. First recipient was Myron C. Taylor, an Episcopalian. Mr. Dulles is a Presbyterian.

CO REGULATIONS IMPROVED

The new program for conscientious objectors is in some ways an improvement over that of world war two, according to the service board for religious objectors. A provision which is considered dangerous is one that puts greater authority in the hands of local committees. A. S. Curry, head of the group, said: "In communities where pressure and sometimes prejudices against the objector is strong, it is feared that the new program may work severe hardship and injustices."

HARVARD TO REVITALIZE ITS DIVINITY SCHOOL

A plan to "revitalize" the Harvard Divinity School and make it an "important center of religious learning" was announced by President James B. Conant of Harvard.

The plan calls for new leadership of the divinity school, with an enlarged faculty nominated by an interdenominational board of distinguished clergymen; a bigger student body, and an expanded curriculum "designed to provide comprehensive education in the common tenets of Christianity."

"The school will be entirely interdenominational and consequently open to students without regard to their religious background," Dr. Conant said.

He said that the school, in addition to providing education in preparation for the ministry, will have a postgraduate department leading to higher degrees.

A committee to raise a \$5,000,000 fund for the new program has been formed. Eight clergymen have agreed to serve as a board of appointments to make recommendations to the university's governing board, Dr. Conant said. They are: Bishop Angus Dun of Washington; Methodist Bishop G. Bromley Oxnam of New York; J. Seelye Bixler, President of Colby College, Waterville, Me.; Chancellor B. Harvie Branscomb of Vanderbilt Uni-

versity; Dr. Henry Sloane Coffin, president emeritus of Union Seminary; Dr. Harry Emerson Fosdick, minister emeritus of Riverside Church, New York; Reinhold Niebuhr, professor at Union Seminary, and Charles E. Park, minister emeritus of First Church of Boston.

Dr. Conant said that the first action of the board of appointments will be the selection of a new Dean to succeed Dr. Willard L. Sperry who has served since 1922.

MARKED CHURCH GAINS IN KANSAS CITY

Protestant churches in Kansas City, Mo., in a decade showed over-all gains in membership of 65 per cent; 28 per cent in Sunday school; 159 per cent in combined budgets. Budgets of 178 churches went from \$1,152,785 in 1940 to \$3,422,463 in 1951.

NIEMOELLER TO SPEAK ON WORLD PEACE

Pastor Martin Niemoeller told the synod of the Evangelical Church, meeting at Frankfurt, that in his speaking tour in the U.S. this month he would advocate a peaceful east-west understanding. He also said that the great issue before German people is remilitarization, and that he would vote for no party that he thought would pass a conscription law as soon as it took office.

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CHURCHES OVERSEAS

FAMILY LAW REFORM CRITICIZED

Proposed reform of the West German family law to provide equal rights for men and women is opposed by Roman Catholic bishops, who declare that such a concept is "neither in harmony with the facts of natural order nor with the actual status of the two sexes in life."

PATRIOTIC PRIESTS MEET IN WARSAW

Priests loyal to the government of Poland held a two-day conference in Warsaw, with a crucifix hung over the pictures of Stalin and President Bierut. Canon Kulawik, one of the chief speakers, said "The whole world has been divided into two big camps, the camp of war in the west and the camp of peace in the east; the camp of lawlessness and oppression and the camp of justice and freedom." The U.S. and the west generally were denounced throughout the conference.

SEMINARIES ARE BANNED AT UNIVERSITIES

The Tito government has served notice on Roman and Serbian Orthodox Church authorities that their theological seminaries in Yugoslav universities will be banned at the close of the present academic year. It was explained that the move was taken to "ensure the complete separation of Church and state." Both Churches have plans to get schools opened under their own auspices in the fall.

SPIRITUAL PROGRAM FOR OLYMPICS

Religious leaders of Finland have made extensive plans to care for the spiritual needs of the 6,000 athletes from 63 nations who will participate in the Olympics. One church has asked Bishop Ingle of Fulham, England, to conduct two services in English each day. All Protestant churches in Helsinki will unite for a special service the day the games opens, July 19. An R.C. chapel to accommodate 1,000 will be put up near Olympic Village, being constructed outside the capital to house the athletes. Eastern Orthodox and Jewish synagogues also will keep open additional hours for services.

LAY INDUSTRIAL ORDER IN SCOTLAND

A lay order to promote religion in industry is to be launched next month by the Church of Scotland, aimed to encourage Christians to join unions, professional organizations and to promote understanding of the relev-

ance of the gospel to modern industrial situations. A spokesman said it was apparent that religion could only be made appealing to those who have strayed from the Church if it is carried to shops and offices.

ENGLAND NEEDS MORE CLERGY

Bishop Bell of Chichester in a pastoral letter last week said that thousands of English parishes will have neither rector, vicar or curate before long unless young men offer themselves for ordination. He pointed out that in 1914 there was 20,000 clergy in parochial work in the provinces of Canterbury and York. The figure dropped last year to 15,000. "We need a regular supply of 600 new deacons every year," the bishop said, "nearly 200 more than were ordained in 1951."

ARCHBISHOP CALLS FOR REFORM

The Archbishop of Canterbury, speaking at a memorial service for the late king, called for a national re-

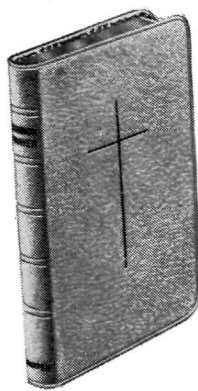
formation. He said one was now under way but it was a "little shame-faced and hesitant." He declared that it should "expell the drab and dreary, the sordid and salacious, the sadistic and the sexy, the trivial and the trumpery and the assumption that everybody's main objective in life is more money, more clothes and more amusement."

POPE PIUS HAS BIRTHDAY

Pope Pius observed his 76th birthday and the 13th anniversary of his election to the papacy on March 3rd. No special events marked the day, but a ceremony of thanksgiving was scheduled for yesterday, March 12th, attended by cardinals and other high prelates and members of the Vatican diplomatic corps.

POLISH PAPERS ATTACK POPE

Polish Papers have renewed attacks on the Vatican by accusing the Pope of attempting to bring about the release of German war criminals. "Wherever American imperialism allies itself with Fascist criminals," one paper said, "it will always have the support and blessing of the Vatican."



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The One Church. By Clarence T. Craig. Abingdon-Cokesbury Press, \$2.00.

Dr. Craig has done a job which is invaluable for those who wish to keep realistic their knowledge of the ecumenical movement. Thoroughly equipped by scholarship and ecumenical experience the distinguished Dean and Professor of New Testament at Drew Theological Seminary pulls no punches in dealing with the thorny issues confronting those who earnestly believe in and desire Christian unity. His analysis is bold and challenging and his base of operations is the New Testament teaching concerning the "church". The book is a timely contribution to the thinking which must be done prior to the meeting of the Third World Conference on Faith and Order in Lund, Sweden, next August, for Dr. Craig deals with the basic issues of membership, ministry and communion.

Those who read this book will realize that the ecumenical movement has reached the point where some churches must give up some cherished "infallible" belief or the entire movement toward "oneness" will bog down. No better statement of what faces us who are working for Christian unity is available in print.

—James W. Kennedy

In Many Moods. Verses by Henrietta R. Smedes and John Esten Cooke Smedes. Exposition Press, \$2.50

A collection of verses reprinted from many papers and journals, including several of our church papers.

A Protestant Manifesto. By Winfred Ernest Garrison, New York: Abingdon-Cokesbury Press, \$2.75.

In this able book, Dr. Garrison undertakes to state in clear terms the basic convictions held in common by most of those Christians and Christian communions known as Protestantism shares with other religions and with the other branches of Christendom, and of the vast differences within Protestantism, the author affirms that there are certain distinctive Protestant emphases broadly shared by most Protestants despite differences in detail. The approach is in the main positive, and is illuminated by Dr. Garrison's profound historical and theological understanding. The Protestant negations of Roman Catholic claims are fully spelled out, beginning with the denial of the "prodigious and preposterous" claim of Papal in-

fallibility. Though somewhat repetitive in parts, this is a courageous and challenging book.

—Robert T. Handy

Christian Doubt by Geddes MacGregor. Longmans, \$3.50.

The main thesis of this provocative book is that in any genuine religious faith doubt is a necessary and vital, element. Doubt is necessary to faith in order to evoke that sense of wonder and mystery which is the heart of all true religion. The author proceeds to apply this thesis to specific areas of Christian thought. There is a chapter on Sin against the Holy Ghost as especially noteworthy, as maintaining that this sin is "an expression of the state of mind of a person who is obstinately resolved not even to doubt

his presuppositions against religious truth which might otherwise be evident to him." (p.45)

Again, a very bold and rather startling suggestion is made that in the interests of Christian reunion very practical and interesting results might be secured if we should begin our discussions by boldly proclaiming before the world our doubts! This is a book well worth reading pondering and "doubting"!

—Paul S. Kramer

Crime in America By Estes Kefauver. Doubleday, \$3.

Everyone in America—and some abroad—know about the recent crime investigation. Here is the story in full—though it by no means covers all the crime in America. It remains to be seen whether this generation has the tough moral fibre it takes to do away with all this rottenness, now it is laid bare, or whether it will simply shrug its shoulders and go on as before. If the latter, we may as well close up shop as world leaders.

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AFTER THREE HUNDRED YEARS:

—Arnold Toynbee is perhaps the world's greatest living historian. He spoke over the world-wide network of the United Nations celebration of human rights day and made some extremely interesting observations. For example, he asked the question as to what event of the present century will be looked upon as most outstanding and significant by competent historians three hundred years from now. Mr. Toynbee insisted that it would not be any one of the world wars or other matters which seemed most important today, but rather that it would be the Declaration of Human Rights made by the United Nations Assembly.

Never before in human history, the speaker said, had an organization representing all the nations of the world agreed on a fundamental definition of basic right for every human being. Heretofore, it has been taken for granted that there must and of right ought to be two classes of people: the haves and the have-nots. It was only at the middle of the twentieth century that the world realized the necessity for eliminating the have-nots. The consequences of this realization will be of far greater importance than all the wars and other external events which are now engaging the attention of humanity.

—Evangelist (Disciples)

NO TAX THIS YEAR:—If you are worrying about your new income tax rate, blame the belligerency of the human race. Wars past, present and future account for about 87 cents of every dollar the government will spend this year.

If we had fought no war in this century and had no need to prepare for war now, it would be unnecessary to levy any income tax whatsoever on either individuals or corporations. The various excise taxes, plus receipts from customs, will provide about \$10,000,000,000 in federal revenue this year. This sum would cover all the strictly nonwar-related cost of government, and show a \$1,000,000,000 surplus (presuming we count the interest on the public debt as a cost of financing the wars of the past, which it is in large part).

Or suppose we look at it another way. If we could now reduce our direct appropriations to the armed service to levels of 1948, we could eliminate all income taxes on individuals, and reduce the corporation income tax by 25 per cent. The strictly nonwar-related costs of government are but a small part of our national

income, roughly around 4 per cent.

—Tribune (Presbyterian)

PEN OR MACHINE GUN: — The religious press is one of the major enterprises of the Christian church and should be given greater emphasis than it now has. By and large, the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with pressing current social and economic problems.

The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teaching or by force? By the pen or the machine gun?

—Journal (Organ of National Education Ass'n)

GOD STUFF:—On the occasion of his seventieth birthday, the German poet Richter received the praise and plaudits of the entire civilized world. Speaking of his literary attainments and the fruits of a rich, full life, Richter said, "My genius has been the genius of God. I have done what I

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could with the stuff."

"I have done what I could with the stuff," the stuff of life, the stuff of love, the indwelling stuff of God himself. In this age of anxiety and violent readjustment, it is dangerously past the time to ask ourselves what We are doing with the stuff, what we are doing to realize and reveal the limitless, luminous, eternal God-stuff which is our essence. In an epoch when the dollar sign has chased the Cross right off our highways, when a new Trinity of Marx, Machiavelli and Freud daily widens its human sway, when a new national motto "What's in it for me?" seems to have displaced, "In God we trust." In such an epoch, each of us may, indeed, ask, "Who am I, what is my relationship with men, with nature and with God, what is the Life Stuff of which Richter spoke?"

—The Leader (Universalist)

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—Tribune (Presbyterian)



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CLERGY CHANGES:

ROBERT S. TRENBATH, rector of Trinity, Washington, becomes the rector of St. Albans, Washington, in June, succeeding the Rev. Felix Kloman who becomes dean of the Virginia Seminary.

KENNETH W. ROBERTS has resigned as curate of the Heavenly Rest, New York, because of illness.

CHARLES E. BERGHAS has resigned as rector of St. John's, Marietta, Pa., to retire from the active ministry.

ELMER A. KEISER is to have charge of St. John's, Marietta, in addition to being rector of St. Luke's, Mount Joy, Pa.

HENRY GETZ, formerly rector of Epiphany, Kingsville, Texas, is now rector of St. Paul's, San Rafael Cal.

JAMES C. A. COLE formerly of New Zealand is now in charge of St. Barnabas, Tarentum, Pa.

WILLIAM J. BRADBURY, formerly rector of St. Mary's, Beaver Falls, Pa., is now rector of the newly located Christ Church, North Hills, Pittsburgh, Pa.

JAMES O. BODLEY, formerly rector at Harrison, Tenn., is now rector of St. Jude's Walterboro, S. C.

ORDINATIONS:

THOMAS L. CRUM was ordained priest Feb. 18 by Bishop Carruthers at St. Paul's, Meggett, S. C. where he is in charge.

GEORGE M. CRUM JR. was ordained Feb. 23 by Bishop Carruthers at the Holy Communion, Allendale, S. C. where he is in charge.

GORDON L. ROTH was ordained deacon Jan. 25 by Bishop Gesner at Gracc Church, Madison, S. D. where he is in charge. He is also in charge of Trinity, Howard.

KENNETH C. EADE was ordained priest by Bishop Block, Feb. 22, at St. Thomas, Sunnyvale, Cal., where he is vicar.

WILLIAM M. FAY was ordained priest by Bishop Block, Feb. 23 at All Souls, Berkeley, Cal. He is curate of St. Paul's, Oakland.

LAY WORKERS:

RUTH DALE, nurse, has been appointed to the Philippine mission field.

DEATHS:

JOHN A. FURRER, 71, who retired Feb. 3, died at Belfast, Me., Feb. 27. He served parishes in Fall River and Everett, Mass., before coming to be rector of parishes in Maine in 1945.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. WILLIAM LOOS

Educational Secretary Church Peace Union

I'd like to send a word of warm commendation for making the story on the Unesco Conference your "story of the week." In my judgment this third national Unesco conference was a truly important meeting. Even though some 2,300 delegates attended, the conference was so arranged that there was a maximum of participation on the part of all the delegates. Those who were in the religious organizations division were enthusiastic when they told me how much the conference had meant to them.

The only newspaper which gave adequate coverage to the conference was The Christian Science Monitor. Therefore I was especially pleased that you included such an outstandingly excellent lead article in your issue for February 14.

A. F. GILMAN

Layman of Chicago

Back in 1918 Bishop Brent used a prayer which began: Almighty God who has made of one blood all races of men for to dwell on the face of the whole earth. In the light of that prayer the article by Bishop Hollis (Witness, Feb. 7) carries a great message for Christendom which for some unknown reason has put the cart before the horse. It seems to stem from the old Jewish idea of the Chosen People and carried over into the Catholic teaching so that now instead of thinking of ourselves as the children of one Father we are all setting ourselves up as favorite sons. Of course it is human nature to want to be better than everybody else, but the whole life and teaching of Christ seems to refute that notion.

MARY SOTIRO

Churchwoman of New York

I have been following the Rev. Clinton J. Kew's column on Religion and the Mind and find his writings inspirational and most helpful. It would be wonderful if these articles were published in book form, thus making it convenient for future reference. I am sure many would benefit from Mr. Kew's inspirational quality and clear thinking.

WILLIAM A. ROBERTSON

Layman of Orange, N. J.

Like Mrs. Winifred Brown and the Rev. Eric M. Tasman, in their letters

approving of your stand against universal military training, I commend the Witness for denouncing U.M.T. If we had asked Stalin to name some measure which would most effectively weaken us, industrially, politically, and morally, he could have named nothing more pleasing to him than this utterly vicious plan. It is as uncalled for as it is wicked. Russia fears our industrial efficiency most of all; and it is this which will be injured first by placing such a heavy burden upon our people, especially upon our youth.

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WILL "COME OF AGE" (D.V.), if the life span of twenty-one years applies to magazines as well as to persons. As evidence that HISTORICAL MAGAZINE has indeed "attained its majority," the Editors take pleasure in presenting as the first number of Volume XXI:

For March, 1952

"THE CAROLINE DIVINES NUMBER"

WILLIAM LAUD, PRELATE AND CHAMPION OF ORDER

By JAMES THAYER ADDISON

[Concerning this controversial figure in English history, Dr. Addison's concluding sentence is: "Though his methods and his political ideals have been gradually discredited by the passage of time, the Church of England today in its doctrine, discipline, and worship is essentially the Church to which Laud devoted his life." Therefore, no Churchman—English or American—can afford to be ignorant of his biography.]

JOSEPH HALL, THE ENGLISH SENECA AND CHAMPION OF EPISCOPACY

By JOSEPH H. HALL, III

[His famous defence of the English Church, entitled *Episcopacy by Divine Right* (1640), was followed by *An Humble Remonstrance to the High Court of Parliament* (1640 and 1641), an eloquent and forceful defence of the episcopal order, which drew virulent attacks upon Hall by Milton and other Puritan divines. The worthy Dr. Thomas Fuller said of him: "He was commonly called our English Seneca, for the purenesse, plainnesse, and fulnesse of his style. Not unhappy at *Controversies*, more happy at *Comments*, very good in his *Characters*, better in his *Sermon*, best of all in his *Meditations*.]

THOMAS FULLER, HISTORIAN AND HUMORIST

By JAMES THAYER ADDISON

[Samuel Pepys (1633-1703) refers more than once to "Tom Fuller" (1608-1661), whose *Church History of Britain* (1655) he "fell to reading till midnight." This and *The History of the Worthies of England* (1662) are considered Fuller's greatest works. Samuel Taylor Coleridge said of him: "Fuller was incomparably the most sensible, the least prejudiced, great man of an age that boasted a galaxy of great men."]

JEREMY TAYLOR, PREACHER AND PASTOR

By JAMES THAYER ADDISON

["No description of him equals that of George Rust in his funeral sermon: 'He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint.' His *Holy Living* and *Holy Dying* are immortal, and his *Liberty of Prophesying* and *Ductor Dubitantium* deserve to be. There has been no greater master of rhetoric in English literature, and his style is uniquely rich, sonorous, and full of classic reminiscence. As a theologian he is consistently Anglican anti-Roman anti-Puritan."—*Dictionary of English Church History*.]

• "History maketh a young man to be old without either wrinkles or grey hairs; privileging him with the experience of age without either the infirmities or inconveniences thereof. Yea, it not only maketh things past present, but enableth one to make a rational conjecture of things to come."
—THOMAS FULLER (1608-1661), in *The Holy War* (1639), a history of the Crusades.

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