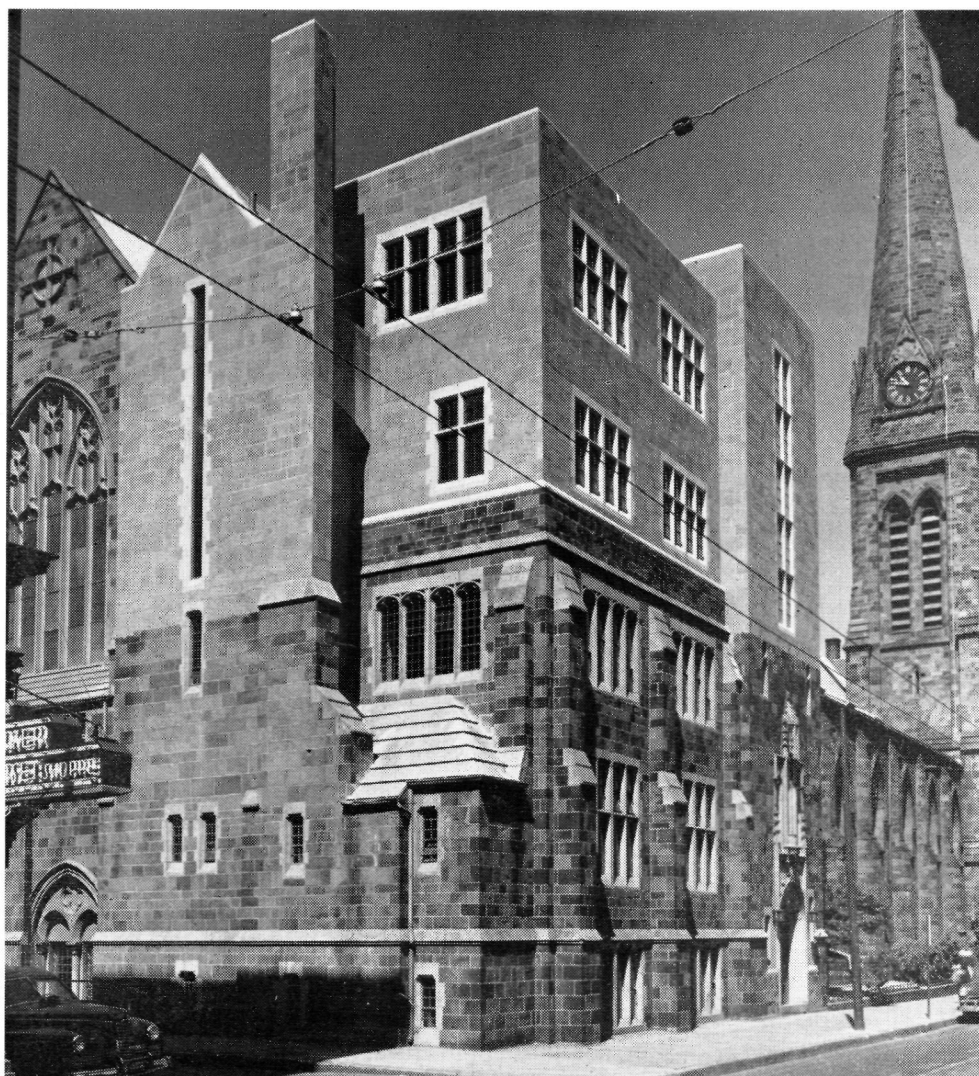


The WITNESS

10¢
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March 20, 1952



GRACE CHURCH, PROVIDENCE

Builds an Unusual Parish House

New Tensions In An Old Institution

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

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5:30 Vespers, Tuesday through Friday.
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Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

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Also, 7:30 Tuesdays; 11 Wednesdays.

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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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THE WITNESS
TUNKHANNOCK, PA.

—STORY OF THE WEEK—

Grace Church, Providence, Has Unusual Parish House

Building Problems Force Change in Plans With Gratifying Results

Bishop Granville Gaylord Bennett of Rhode Island, recently dedicated the renovated and enlarged parish house of Grace Church in Providence. The dedicatory services, party and inspection of the parish house attended by a large number of members and friends of the parish marked the final realization of a great dream.

It all really began before the war, when the vestry began to realize that old facilities were not adequate if Grace Church were to meet the challenge of a modern downtown city parish. If Grace Church were to continue to serve its people and the community, greatly increased space was needed for the Church school, for youth work, for the parish organizations and for various services to the community.

The original plans drawn up in 1945 called for five entirely new stories on top of the old building. These would have spanned the choir and sanctuary requiring large quantities of steel. The estimated cost was \$350,000 and a building fund drive was held in 1946 to raise that sum. The actual work had to be postponed until labor and materials (particularly the steel) became more plentiful.

When conditions in the construction business made it feasible to begin the work, it was found that building costs had sky-rocketed to the point where the completion of the

original plans was estimated at more than \$900,000. As this amount was almost three times the amount in the building fund, these plans were revised to include a two story addition on the east side and a five room addition on the west of the church, together with a complete renovation and modernization of the old facilities.

The work was begun in May, 1950, with the expectancy that it would be finished late that fall. But the trials and tribulations of renovating a forty year old structure whose foundations rest on the swamp under this city posed problems that would fill a book. The result was that the completed structure was finally received from the contractor, H. V. Collins, this fall instead of last. The building committee, which included Mr. Robert Abell, chairman, Jr. Horner, and Messrs. Wesley McConnell, Hovey Freeman, A. Livingston Kelley, and Charles M. Smith, having completed their task, presented the completed building to the vestry at the dedication.

In accepting for the vestry, Mr. Kelley expressed appreciation for their long and difficult work. Mrs. Frederic B. Read, chairman of the furnishings committee then presented her report. Under the leadership of Mrs. Read, the committee, which included Mrs. Charles C. Pierce Metcalf, and Mrs. Malcolm D. Haworth has done an

unbelievably fine job and the parish house is furnished beautifully. Mr. Charles Morris Smith, parish treasurer, then reported that the building was free of debt and might therefore be dedicated under canon law. Mr. Kelley asked Bishop Bennett to dedicate the renovated and enlarged building which he did in his beautiful, inimitable way.

The inspection which followed revealed a beautifully renovated, panelled assembly hall to be known as Gammell Hall.

On the Mathewson Street side there are now four stories above the mezzanine and basement all served by an elevator. On the fourth floor is a new guild room containing folding partitions which allow it to be divided into smaller classrooms.

The third floor guild room, to be known as the wardens' room, is really a club room, complete with fireplace, radio, television, and kitchenette. The second floor now houses some of the parish offices, the other newly renovated offices and conference rooms being located on the mezzanine. The first floor guild room has been renovated, redecorated and renamed the Chaffee Room.

Adjacent to the renovated assembly hall in the basement is a completely overhauled kitchen with new and improved cooking and serving equipment.

The west side additions provide two large rooms on the fourth floor which have been turned over to the young people for recreation and meeting rooms. On the third floor is the greatly enlarged choir room. Below that is the enlarged sacristy, under which is a new classroom, and ending up the inspection in the basement is a

EPISCOPAL CHURCH NEWS

completely equipped modern nursery school room.

The inception of this dream included a plan of an expanded parish and community program and that is being realized. With each class in the church schools now provided with its own classroom and with a room equipped exclusively for all types of visual education, the program of the school is greatly expanded with an enrollment increase of over 25%.

The new youth program, which includes a new parish boys' choir (together with a program of recreation and education for them under the national organization of the Order of Sir Galahad), and a new teen-age choir, has grown to a league of Grace Church young people, which includes eight organizations for young people.

A new program to appeal to the aged of the community has been launched in the formation of a Golden Age Club under the

direction of Miss Lillian F. Coe.

Among the new community projects being planned is the use of these facilities by the American Red Cross as a blood donation center on certain days during the year.

The realization of this dream of forward progress in the work of our Lord is a great tribute to the people of Grace Church who have worked unceasingly to make it possible to build and furnish parish house facilities to aid this century-old church in its mission to the people of Providence.

OXFORD PAMPHLET IS POPULAR

★ Thirteen years ago Oxford University Press published a small pamphlet, "The Story of the Prayer Book," in commemoration of the 150th anniversary of the adoption of the Book of Common Prayer. It was received with enthusiasm and tens of thousands were distributed with their compli-

ments. The supply was soon exhausted but the demand was not. In response to many letters expressing the hope that it would be reprinted, Oxford redesigned the form of the pamphlet, used the beautiful Prayer Book window of the Washington Cathedral in full color for the cover, added new plates and pictures, and revised the text. The results is "The Story of the Prayer Book."

The pamphlet was recently offered free of charge to every member of the Episcopal clergy in the United States in such quantities as they desired for distribution. The response to this offer was slightly staggering. In less than two weeks Oxford received requests for over 250,000 of "The Story of the Prayer Book" from 1600 clergymen. Many of the requests were accompanied by a note of gratitude for this excellent booklet which the clergy find ideal for those attending classes of instruction, for use in Sunday school, for distribution to members of the congregation, and among the lay people of the community.

It is now in third printing and the total number of booklets requested is expected to exceed 300,000.

HOSPITAL RAISES LARGE FUND

★ Bishop Kinsolving of Arizona announced at the convocation of the district, held at Tucson, that \$330,000 of the \$400,000 for construction and improvement of St. Luke's Hospital, Phoenix, was in hand. It cares for tubercular and bronchial patients for the most part, and this is the first drive for funds since the hospital was established in 1905.

Speakers at the convocation were Louise Burpee of the G. F. S.; Russell Staines of Berkeley, Cal.; A. L. Kinsolving.



ROBERT ABELL, chairman of the building committee, being congratulated by the senior warden, A. Livingston Kelley

CALIFORNIA HAS MUSIC SCHOOL

★ One frequently hears the querulous question, "Why doesn't someone do something about the music of the Church?" In the diocese of California someone is doing something about it. Under the auspices of the diocesan department of Christian education, a school of church music was opened on March 3rd. There will be five sessions of the school, in all, on the successive Monday evenings in March at Grace Cathedral, San Francisco.

With a faculty which includes Bishop Block; Richard I. Purvis, organist and master of choristers at Grace Cathedral; Harold Mueller, organist and choirmaster at Trinity Church, San Francisco, and professor of organ at the San Francisco Conservatory of Music; Reginald Greenbrook, organist and choirmaster at St. Paul's in Oakland; and Miss Kathleen Luke, regional secretary of the American Guild of Organists; the students will study hymn and service playing, choir conducting, chanting, the spiritual values in Church music, the mutual task of clergyman and choirmaster of boy-choirs, music of the Church School, and organ design and improvement.

The School was planned for clergy, organists, choirmasters, and choristers. More than sixty persons have been registered, and fifty-seven attended the opening session, showing a considerable interest in the subject. It is proposed in the future to conduct more intensive study of the various fields involved.

EPISCOPALIAN SPEAK AN ANNIVERSARY

★ Bishop Wallace E. Conkling of Chicago and President Clark G. Kuebler of Ripon College, were the speakers March 9 at the dinner celebrating the 55th anniversary of the organization of the Polish National Catholic Church. The Polish National Catholic Church now has 70 parishes in the United States, of

which 10 are in the Chicago area.

DEPUTIES ELECTED BY OHIO

★ Deputies to General Convention from the diocese of Ohio are: clergy; Walter F. Tunks, Archdeacon Wonders, Andrew S. Gill, Maxfield Dowell. Lay; Harvey Firestone Jr, Clifford Cowin, Laurence Norton, John W. Ford.

CHRIST CHURCH SERVICES ARE TELEVISED

★ The visiting clergyman for the midday service at Christ Church, Philadelphia, appear on television for fifteen minutes, 11:45-12, each Wednesday.

SEMINARY CONFERENCE AT VIRGINIA

★ The Anglican Seminary Conference will be held at Virginia, March 27-29, when it is expected that 100 seminarians from United States and Canada schools will attend. Speakers on the general theme of "the priest as pastor" include Prof. Reuel Howe of Virginia; Richard Pres-

ton, rector of All Saints, Worcester, Mass.; Robert Rodenmayer, rector of St. John's, Northampton, Mass. (to go to Church Divinity School of the Pacific as professor of pastoral theology in the fall); John Heuss, rector of Trinity Church, New York.

INTER-CONTINENTAL PEACE CONFERENCE

★ Prof. Joseph F. Fletcher of the Cambridge Seminary and the Rev. Kenneth R. Forbes, executive director of the Episcopal League for Social Action, are among those issuing a call for an inter-continental peace conference to be held in Rio de Janeiro, January 22-27, 1952. Leaders in all the countries of the western hemisphere are listed in the call which reads: The threat of a third world war imposes on the peoples of America, as on all others, the duty of defending the peace. Despite negotiations for settlement of the Korean conflict, hostilities continue. The remilitarization of Germany and



A JOB WELL DONE: l. to r. Charles Morris Smith 3rd of the building committee; Albert Harkness, architect; A. Livingston Kelley, senior warden; Bishop Bennett; Robert Abell, chairman of the building committee; Clarence H. Horner, rector of Grace Church; Wesley MacConnell of the building committee

Japan, the manufacture of more and more deadly armaments, the growth of military bases, along with the appearance of new trouble spots in the Middle East, dangerously increase international tension.

The people can halt this by uniting their wills and actions to save the peace. This common will for peace has forced the initiation of armistice negotiations in Korea, thereby winning the first victory for the spirit of negotiation over methods of force.

The people must redouble their efforts to assure this victory and force the peaceful settlement of all differences that give rise to international tensions.

History teaches that the effort to solve international differences by force always leads in the end to war. Peaceful negotiation is possible for the solution of the problems that exist between two different social systems. The present crisis demands the development of such negotiation if we are to save the peace and assure the welfare of humanity. A step in this direction is the present campaign for a peace pact among the five great powers: The United States, the Soviet Union, the People's Republic of China, France and Great Britain. This peace pact, open to all states, can be the path toward general disarmament and ending the cold war.

At this conference the peoples of the Americas must seek their own ways of bringing an end to existing wars and of obtaining a guarantee of the settlement of international problems. Thus we may safeguard the independence of our homelands, develop the welfare of our people and preserve our cultural traditions.

We call on all those who sincerely want peace to participate in this conference—whatever their political opinions, religious beliefs, or whatever ideas they hold as to the origin of the existing crisis.

AMBASSADOR HONORED AT CATHEDRAL

A farewell service for Ambassador and Mrs. David K. E. Bruce was held in the American Pro-Cathedral Church of the Holy Trinity, Parish March 2. Prayers and thanksgiving were read for Mr. Bruce's outstanding service as ambassador to France as well as intercessions for him as he takes up his new duties as under secretary of state. The entire embassy staff of attaches attended the service. Mr. Bruce presented to Dean Sturgis L. Riddle, a memorial flag of the state of Iowa, given by the family of Mr. Buel Weare, president of the European Herald Tribune, to hang in the Cathedral with the other state flags.

COLLEGE WORK CONFERENCE

★ Conference on college work, sponsored jointly by the dioceses of Easton, Maryland and Washington, was held March 1-2 at the new center of the diocese of Maryland at Buckeystown. The leader was the Rev. Samuel J. Wylie, chaplain to Episcopal students at the University of Virginia. There were twenty-four delegates from nine colleges, who took part in the lively discussion which were a feature of the affair.

URBAN WORK IN LONDON

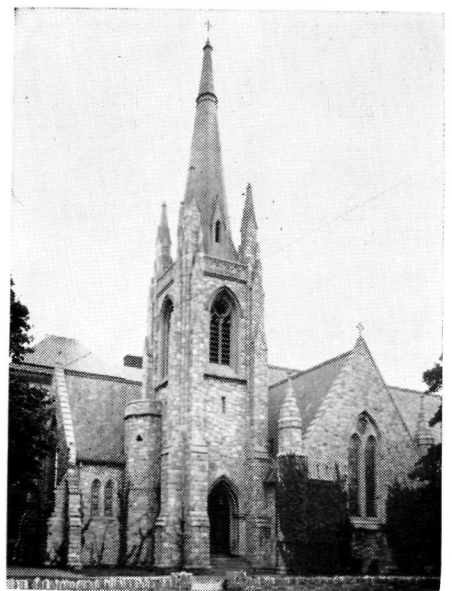
★ "The Church must get at people where they work and where they play," said Archdeacon O. H. Gibbs-Smith of London at a meeting of the urban missionary priests in New York, March 4th.

He is filling Lenten preaching engagements in New York, Boston, Providence, Columbus and Pittsburgh, and the conference of urban clergy of the dioceses of New York, Long Island and Newark was arranged by the Rev. Almon R. Pepper, director of social relations of the National Council. The Rev. Paul Moore of the staff of Grace Church, Jersey City, presided and led the discussion of priests.

For the basis of his address the Archdeacon described the plans for the City of London now under consideration by Parliament and the Church of England. During the war many of the Wren churches of the City were damaged and there is public insistence that they should be restored. The problem is how to do this and also plan for religious and spiritual ministry to the 472,000 people who crowd the slightly more than a square mile of the City during the daytime.

Some of the 42 churches will continue as parish churches according to the Archdeacon and others will be designated as guild Churches. The latter will be centers for new experiments and methods in evangelization and religious education, staffed by specialists in various phases of the ministry. "Guild churches will be divested from their statutory parish responsibilities, relieved of obligations to hold Sunday services, but required to carry on major week day activities." Links with civic life will be strengthened by establishing St. Lawrence Jewry Church as the Corporation Church and designating other churches as Ward Churches.

The Archdeacon described



TRINITY CHURCH, Wilmington, is one of the fine churches of the country.

other plans in the east and west ends of London by which the Church is striving to reach the "wave length" of the people. "It is imperative" he said "that the ministry of the Church must be expert in its field as are the many other experts in modern city life." To accomplish this resources must be pooled and by grouping two or three small parish churches around a strong central church this is being accomplished.

In answer to question Mr. Gibbs-Smith said that in London and many of the large cities of England the old geographical parish had broken down. He also suggested that in England "just having a parochial school was not the answer to evangelization of youth. Such schools must be worked at daily by the clergy, and this is difficult if the priest has all the other parochial jobs to do."

Questions from the U. S. experience suggested to the Archdeacon that basically most of the problems of the Church in the city are the same. He hoped "that the gradual pick up in England was true also in the United States."

PAST LEADERS HONORED

★ The national board of director of Episcopal Service for Youth passed resolutions voicing appreciation of the lives and services of two longtime members who have just died: the Rev. Charles Gomph and Agnes Penrose. Gomph was one of the founders of this work in Newark, and served for some years as president. He was also one of the group who, as representatives of the five societies that existed in 1919 planned the presentation of this work to the General Convention that year, leading up to the establishment of Church Mission of Help, later Episcopal Service for Youth, as a part of the national work of the Church.

Agnes M. Penrose served as supervisor in Church Mission of

Help in the diocese of New York from 1916 to 1923, when she went to Albany to organize and direct this work. She helped hundreds of young people to meet their problems, and gave leadership in the development of many social services in her area.

CONVOCATION OF PUERTO RICO

★ The opening service of the convocation of the missionary district of Puerto Rico was held on February 18, at the Cathedral of St. John the Baptist in Santurce, P.R. The impressive procession which preceded sung evening prayer, included the clergy, lay-missionaries, sisters of the Transfiguration and the lay-delegates. Canon Frederic J. Haskin was the master of ceremonies and Dean Aristides Villafane was the officiant.

Bishop A. Ervin Swift pontificated and delivered his charge to convocation. He pointed out that the first year of his Episcopate was also the fiftieth year of the work of the Episcopal Church in Puerto Rico. During those fifty years, the greater part of the missionary effort was directed to meeting the needs of the poor, particularly those in isolated rural sections of the island. With the continuing industrialization of Puerto Rico, the population and economy have shifted from predominantly rural to increasingly urban. For this reason, expansion of the missionary work into the cities should characterize the effort of the coming years. Simultaneously with this change in direction of effort, Bishop Swift strongly urged that the next fifty years be characterized by diligent and continuous endeavor towards self-sufficiency.

Convocation continued to meet during the following two days at St. Just, P. R., where the delegates, workers and the clergy were the guests of Colegio San Justo (the diocesan school for boys) and of the Church of the Holy Family.

During the business sessions, convocation went on record as being in complete accord with the various points raised by Bishop Swift in his charge. It was brought out from the floor that the clergy must more and more assume the responsibility and initiative in the instruction of the congregations in their charge on the duty and privilege of Christian giving. A whole-hearted agreement on the direction of effort prevailed at the close of convocation, with the firm resolve of all to work vigorously for, and to attain self-sufficiency.

MESSAGE SENT TO RUSSIANS

★ Nine religious leaders of this country sent a message to the people of Russia on March 12th, stating that "today the tyranny that stole your freedom is as much a threat to us as it is to you. It is now in a position, without your consent, to launch a third world war in which millions may perish. Americans who cherish their freedom realize that a new triumph of freedom in your country would furnish the best assurance against a devastating third world war."

Charles Taft, Episcopalian, and President Van Dusen and Prof. Reinhold Niebuhr of Union Seminary were among the signers.

CHURCH SCHOOL HEADS HAVE MEETING

★ The heads of Church schools for girls, fourteen in all, held a conference at the College of Preachers, Wasington, to discuss their problems and to receive spiritual refreshment. Addressing the group were Prof. Reual Howe of Virginia, Canon Wedel of Washington, the Rev. John Heuss, rector of Trinity, New York. The latter was instrumental to a considerable degree in setting up the organization of school heads who now meet annually. A resolution of thanks was passed by the group.

EPISCOPAL CHURCH BRIEFS

RADIO PROGRAM sponsored by the Church to counteract "secular materialism" is advocated by the Rev. James McClain, curate at Holy Cross, Dallas, the former "Dr. I.Q." of the radio. It would cost \$6,000,000 for his full program, but part of it could be done for a million. It would include spot announcements; half hour weekly program; local shows such as forums, quizzes, drama; a public relations man in each city to keep a steady flow of religious news and views going to the stations. He is of the opinion that present religious programs are neither effective nor popular.

DEAN JESSE K. APPEL, dean of Holy Trinity Cathedral, Porto Alegre, Brazil, is now giving lectures on the work in that country, with meetings in New York, Long Island, Mass., Texas, Arizona, New Mexico, Penn., Illinois, Minn., Iowa, Colo. He tells of making calls at night in the slum area of his city where the criminals are so dangerous that the police advised him to carry a gun. Hold-up men strip their victims often and shot them dead if they resist. Dean Appel has never had occasion to use his gun and hopes he never will.

HOUSTON LAYMEN are sponsoring luncheons each Friday in Lent immediately following the noonday service, with the visiting preach as guest of honor. Preacher this week is Bishop Pardue of Pittsburgh; next week, Bishop Oldham, retired of Albany; then Anson Phelps Stokes of New York; with Bishop Quin in Holy Week. John Heuss of Trinity, New York, has the Good Friday service.

DEBORAH VAILLE, director of religious education for Central New York, led a workshop in audio-visual aids recently at St. Peter's, Auburn. Teachers from churches at Marcellus, Aurora, Union Springs, Moravia, Groton, Seneca Falls and Waterloo attended. Mrs. William Clements of St. Peter's had a workshop on creative activities for youngsters.

ST. STEPHEN'S, New Hartford, where the Rev. William B. Schmidgall is the new rector, has formed a parish council, with membership composed of one elected representative and one alternate from each parish organization. The idea is to intergrate the educational work.

ROUTINE ANSWER generally comes to Canon V. O. Ward of the National Council's department of education when he asks: "How many of you were born into the Episcopal Church?" About 55 per cent usually

raise their hands, leaving 45 per cent as converts. He was crossed up once however when he led a conference of 22 bishops. All of them were born Episcopalians.

SORRY DEPT: We reported March 6 that Paul Rusch had returned to his work for the Brotherhood of St. Andrew in Japan. We have had two call downs since he is now lecturing in various dioceses and is not to sail until June 20.

W. H. AUDEN'S Christmas Oratorio is being presented March 21-22 at Christ Church, Cambridge, Mass., by the Canterbury Players in cooperation with the dramatic society of Harvard. It is a modern expressing of faith told through the medium of the Christmas story. Why presented in Lent?—because it reflects much of the agony of our present age, against the background of daily living.

SAMUEL CAVERT, general secretary of the National Council of Churches, was the speaker at the meeting of the Auxiliary of Newark, March 5. He said that in this revolutionary time there is a new appreciation of the Church as the custodian of the most valued things of the past. The ecumenical movement, he said, affirms that the Church is universal and is the greatest peace society in the world, creating understanding in the deepest parts of human life.

CHARLES LOWRY, rector of All Saints, Chevy Chase, is to be the leader of a conference of Faculty Episcopalians to be held at Sweet Briar College, Virginia, April 26.

ST. PAUL'S SALEM, Va., had bought a property next to the church on which stands one of the oldest houses in the city. It is planned to use it for various church activities.

NEW HAMPSHIRE is seeking \$100,000 in this 150th anniversary year of the diocese, to build a plant at Durham, where the Rev. Randall Giddings is carrying on a fine work, with inadequate equipment, among the students of the state university.

REV. GABRIEL FARRELL has resigned as chairman of General Convention because of unexpected demands of the international conference on the education of the blind, of which he is convening chairman. New convention manager is the Rev. Alexander McD. Rodger, rector of St. Elizabeth's, Ridgewood, N. J. who has been given a leave until the convention job is done.

PRESIDENT TRUMAN received a letter from the executive board of the American Church Union, as a result of a resolution offered by the Rev. C. Kilmer Myers of Jersey City. It expresses indignation in the killing in Florida of Harry T. Moore and the subsequent death of his wife due to the explosion of the bomb which took her husband's life. The letter urges the President to "use the full moral and legal weight of your office to curb the racial violence in Florida. The continuation of it can only mean spreading the apprehension and discord throughout the nation."

DEAN BROOKE MOSLEY of Wilmington, Del., preached a mission, March 9-14, at the Good Shepherd, Nashua, N.H.

C. C. TARPLEE, rector of St. Paul's, Lynchburg, Va., is having a late afternoon service each week in Lent, followed by a dinner and a discussion. Other special programs are also being sponsored for young people.

BOOK ON CANONS entitled "Ancient Canons" has been issued jointly by the American Church Union and the Clerical Union.

INCOME TAX is made easy at All Saints, Syracuse—that is the making out of the form, not the payment. Two experts are helping fellow parishioners, charging a fee which is turned over to the parish.



DONORS of a bell that hung for many years in the Methodist Church at Menton, Ohio, has been given to the Cathedral Domain of Lexington by Mr. and Mrs. Bernard C. Frye

EDITORIALS

Pernicious Act

SOME four years ago this spring we made an editorial appeal to the conservatives of the Episcopal Church to take a firm stand against violations of the civil rights of the American people which, even at that time, were insolently in evidence. We felt then that one conservative voice raised in defense of the integrity of our Bill of Rights would be worth ten voices of radicals. That was in the days of the first Mundt-Nixon Bill and first indictment of Communist leaders. Very few of our conservative Church leaders responded to this appeal. Today after three years' steady erosion of our democratic liberties, with a worse than Mundt-Nixon Bill on the statute-books, with loyalty oaths demanded of teachers and professors, with the foul slanders of McCarthy approved or winked at by the leaders of both political parties, with legal and illegal lynchings of Negroes and assaults on the persons or properties of Jews and Roman Catholics, we find ourselves living in an America that is terrifyingly like the Germany of the early Hitler days.

And now, one step further along that road to Fascism we have caught a glimpse of,—although carefully veiled by most of the commercial press. We refer to the readying of concentration-camps for “subversives,” under a provision of the notorious McCarren Act. These camps may be brought into use if and when the President shall declare an “internal security emergency,” which he may do in case of a declaration of war, an invasion or “an insurrection in support of a foreign enemy.” The weasel word here is “insurrection,” which may quite possibly be interpreted to cover successful strikes or militant campaigns for world peace. In other words, we are now at the mercy of one man's discretion for a decision that can put thousands of citizens and aliens alike behind barbed-wire or in barracks, precisely as in Nazi Germany. It is the President's responsibility alone to declare an “internal secu-

urity emergency” that will put in operation these instruments of oppression and intolerance. Unlike the constitutional provision for a declaration of war, neither Congress nor any other group or person shall have anything to say as to what may constitute an “internal security emergency.” We are, in this vital matter, completely at the mercy of one very ordinary man's whim or spite or good or bad judgement or the successful pressure of his political and military advisers.

Make no mistake; this is not a paper threat nor a mere academic possibility. Months ago, President Truman asked Congress for appropriations for the hiring of 70,000 guards for these camps. (What are we to suppose the total population of the camps to be which will need 70,000 guards to keep it in order?) And on January 1st, 1952, the President formally announced that camps were already being prepared for the first 3,000 inmates and that surveys were being made of facilities which would hold many thousands more. And who are to be the inmates? Not people found guilty of anything by the courts nor even those accused and awaiting trial, but any and everyone “as to whom there is reasonable ground to believe that such person probably will engage in, or probably will conspire with others to engage in acts of espionage or sabotage.” Such is the exact

wording of the law which authorizes these camps. In the present hysterical state of mind of our politicians, this might well mean anyone who is even mildly liberal.

We have written this editorial to give our readers a bit of a preview of what is coming in the United States of America. We do not expect or even ask any of you to write letters of protest to Washington. That would put you on the spot; it might even put you in a preferred position as a concentration-camp candidate. But we think that you may safely pray for a righteous God's judgement upon those who pervert justice and plot against the liberties of well-meaning Americans.

★ “Quotes”

THE Christian gospel is a fearful thing. To all in us that is self-forgetful and loving it speaks joy and hope and peace. But to all in us that is self-centered and self-seeking it speaks doom and destruction. If we are perfect in love, we are free from fear; perfect love does cast out fear . . . If Jesus is God, then the world can be no place of comfort for selfish men. While they persist in their selfishness, they will build one social fabric after another on the foundation of their self-will; and all will crash in misery, until they seek, and try to build upon the foundation of real fact—which is love triumphant through sacrifice.

—ARCHBISHOP TEMPLE



We're for Status Quo

THE Assembly of the Church of England has been meeting of late to consider relations between Church and state. Ever since Parliament, twenty-four ago, rejected two proposals for changes in the Book of Common Prayer, English Churchmen have labored over the thorny question of establishment and political control of their household of faith. What the Assembly now wants, in brief, is more freedom for the Church to manage its own affairs without paying the price of disestablishment. If the latter were to come to pass, "It would be considered as a sign that England had abandoned Christianity" or so runs the Church's argument at this time.

Our neighbor, the Christian Century, takes issue with this statement and comments as follows, "It would be hard to find a better example of presumptuous nonsense on which much modern argument for the principle of state Churches

rests." We beg leave to differ with the Century, while also pointing out that "establishment" is hardly a cause we would ever crusade for particularly in this country of multiple sects and denominations. We are well-versed in its dangers and evils, and yet, ideally speaking, is there not a valid case for establishment in a country like England? What is so wrong with a nation committing itself officially to the Christian faith, particularly a relatively homogeneous people like the English with their long tradition of freedom and tolerance? After all is this not somewhere in the direction of what we should like to see happen one day in history, the nations of this world become the Kingdom of our Lord and Saviour Jesus Christ? Admittedly there are weaknesses and contradictions in the status of even the Church of England as a state Church in this day and age, and yet the Assembly was justified, we believe, in its feeling that disestablishment now would be generally regarded as a step backward, another battle lost to the forces of secularism.

Persistent Personal Problems

In These Anxious Times

BY

LOUIS M. HIRSHON

Dean of Christ Church Cathedral, Hartford

New Tensions In An Old Institution

THIS article has to do with tensions which beset the family today. It will make no attempt to go over the old ground, to re-state and analyze anew difficulties which have disturbed marriages from the beginning of time. There is no lack of adequate treatment of these. One sometimes wishes that competent analysis might have a deeper impact on the problems and the tensions themselves in order to relax them. The present effort is to portray some of the causes of marital difficulty and domestic infelicity which are either peculiar to our times or exaggerated by them. If the writer is correct in supposing that these have not been recognized and appreciated, there may be some gain in bringing them into the open again both for those who counsel and for those who need counsel.

Poor sexual adjustment, the spectre of debt, and mother-in-law, like the poor, are always with

us, but it is an open question whether their perennial presence may not act to mask less "traditional" causes of trouble, which, because they are new to us, have escaped recognition and consequent calculation, and possible cure. Let us look into this possibility to see if we may discover subtle and hitherto unsuspected sources of discord between husband and wife, and between the generations comprising the home.

The Zeitgeist

THE Germans have a word for it—"the spirit the times." And, unfortunately, the spirit prevailing in our time is a testy, ill-tempered, nervous, touchy one. It is ill-humored; there is a minimum of goodwill to be found in it. There is no mystery as to its source. It is the distraught, suspicious, apprehensive, fear-laden international situation. And, perhaps underlying this, the seen and unseen revolution which has been part of the world's life since the turn of the century. But the matter

doesn't stay on a world-wide, international plane. Its bad humor seeps into every home. It has to, because it is present in every area between the world's chancellories and the world's living rooms!

There is distrust, suspicion, ill-will operating between the classes, the geographical sections, the colors, and the creeds in our own and other countries. And families are not only citizens on a national basis, but also on a class, creed, economic basis. One is a member of an affected group, whether he wills it or no. And every contact outside of the home has within it the capacity and danger of bringing back to the hearthside a degree of the infection of this chip-on-the-shoulder touchiness. The harsh, grating voice of every excited radio commentator, the splenetic harvest of syndicated columnists combine to jangle nerves and raise the composite family temperament. It is not surmise, but fact, that the home is enduring an unprecedented assault upon its peace and good humor.

It is no marvel that domestic tempers grow sharp-tempered. They have fallen prey to unseen enemies. They have not yet begun to realize that the cold war, shop contract bickerings, and radio-demagogues are as destructive to family peace as a mother-in-law or an over-due note. It is not necessary to conjure an imaginary "golden age" to insist that things have not always been this way. Those of us who are over fifty can easily remember quieter homes in quieter days. Our place is not to gloat and criticize but to provide an oasis of sympathetic understanding.

Restlessness

PERHAPS this unhappy quality might accurately be included in what we have written above, but it seems to me to be important enough to stand by itself, though it may be rooted in the "Zeitgeist." A week ago the business manager of a local hospital told a group of clergymen that the annual "turn-over" among non-professional hospital workers went from 50 in 1931 to over 700 in the year just past! Making due allowance for the fact that the former year lay at the bottom of the depression, and workers were not able to shift jobs, this is still a breathtaking increase. The speaker went on to say that personnel officers of commercial enterprises, where conditions of work are more pleasant and wages higher, reported the same situation. Workers are restless, workers are moving from job to job and not always for the purpose of bettering themselves. There is frequent admission that the chief, if not the only, value sought is a change!

But workers are also family men and family women. It is inconceivable that a person can be

restless, inwardly unquiet, during an eight hour day, and composed during the other two-thirds: restlessness is not something which can be left in the locker on the job, or checked in the time-card case. A restless, peripatetic worker is a restless husband—or wife! And when restlessness invades the home, it has the same cankerous effect as bad temper. Wednesday and Friday evenings watched the videoed fights, and on the intervening nights having a few beers down at the corner, may round the sharp edges of restlessness, but they leave the essence of the matter untouched, and have little power to relieve the resultant household tensions. Let us again realize that this is a spirit peculiar to our age; it is the cause of a "new" tension. There have always been restless folk—there has not always been as great a stimulus to provoke their unquiet natures, and keep them in ferment.

Working Wives

OUR first reaction is that there is nothing particularly new in the double payroll family. Women have been gainfully employed in business and industry for at least sixty years, and since the first world war married women have joined their spinster sisters in paid employment. But the fact is that there is something new in this situation, and that something has created or emphasized a further domestic tension. For the first time in this period, women have become a prime requisite in American business, and business has responded by increasingly accommodating women workers in terms of hours and conditions of work and pay scales. Large advertisements in the daily paper announce that business and manufacturing firms will accept as slight a work week as eighteen hours, these hours to be chosen largely at the applicant's convenience! Shades of the sweat-shop days!

The pay of the working wife is now, if not equal to, commensurate with that of the husband. It is an old truism that "he who pays the piper calls the tune." Who pays the piper in a two-income home? Both! Who calls the tune? Both? And there's the rub. It is no wonder that the piper is an unhappy fellow, and the "Home, Sweet Home" has picked up some dissonances uncomfortably suggestive of modern music.

This is not a disquisition on the equality of the sexes, it is an inquiry into the causes of domestic tensions, and if a well-paid wife is a portrayal of woman's emancipation, the second income in the home seems to raise as many ghosts as it lays. Two circumstances come immediately to mind, which combine to validate this thesis. First: a second income eases the family budget only

temporarily—the family soon learns how to live up to the increased total income, and the situation gets tight around the corners all over again. There may be some comfort in going broke on a slightly higher standard of living, rather than a lower one, but the game may not seem worth the candle.

Again, the wife may want to quit work when she tires of her dual capacity as wage earner and housewife (and well she might) and yet cannot without endangering the financial stability of the two-income home. She continues to work under duress, implied or overt, and where there are duress and weariness, there is tension.

Authority

NOW let us bring the children into the situation. One cannot be so naive as to suppose that in any period in the world's history children have particularly enjoyed the application of parental authority. There is, to be sure, nothing new in the existence of tension in situations where one group gives and another group takes orders! This is as old as time itself.

We are now confronted with a new situation, not the cleancut one between order-givers and order-takers. The matter is now confused—for the parental trumpet now gives forth an uncertain sound. Not only uncertain, but in many instances quavering and even pusillanimous! And only a spiritless child will respond when he discovers the parental lip trembling on the trumpet mouthpiece. For the fact is that a large segment of American parents are afraid of the application of authority. They have been frightened out of it by the present vogue in psychology. What the books, the magazine articles and the radically "progressive" schools have started, the children themselves have carried to a logical (and absurd) conclusion. Children need authority for the attainment, among other values, of security. This element of security has been vastly overplayed lately, but it retains a valid core. Children do need the feeling of security. And, psychologically, security is indissolubly bound in authority. A child intuitively feels that the father who can order him can also order the circumstances of the life which surround him! And in this second ordering lies his security.

A delightful story which came to me only a few years ago will serve to confirm this association. A ten year old boy, enrolled in an ultra progressive day school in a New York suburb, reported home shortly after Thanksgiving looking as though he had been in a tussle with a school mate. His mother questioned him and got this answer: "Tom, the janitor, threw me out of the boiler room!"—"Why did he do that?" The innocent mother thought

that in a progressive school a desire for knowledge of heating plants was to be encouraged rather than otherwise treated. "Because I had no business in there." Here the matter was dropped.

Just before Christmas the mother asked about gifts for his teachers. "Hah! That bunch of dopes, forget it! But, Mom, will you give me a dollar to give Tom?" The mother, bewildered by this reaction in the light of her boy's recent experience at Tom's hands, asked about this strange loyalty and friendship. The accumulated wisdom of all the world's psychologists can add nothing to the reply, "Tom's the only guy in the school that knows the score." The truth is that the certain, clarion call of the trumpet of authority makes for less tension between the generations than its timid, tentative quavering.

The tensions which have concerned us in this article are both common and serious, but except in extreme cases they are amenable to treatment. In our pre-marital counseling they are stressed, even at the expense of the perennial tensions, which we generally presume to be known to the young couples. And here, as elsewhere, to be forewarned is to be forearmed. Again, in the case of couples already married and in trouble, it is profitable to show them that both are largely victims of a situation not of their own creation. This revelation acts both to lighten the impact of mutual blame and recrimination, and to give a sense of a common cause in which they may and must fight together rather against each other.

One fact of supreme importance must find its final way into this article. A common active vital church association and a common faith and practice, undergirt by conviction and emotional commitment, seem to me increasingly the sole sure foundation. When these are present the damaged superstructure can be and frequently is repaired and fortified. In their absence one frequently looks in vain for something to which to tie the endangered and shaking home. If for no higher motive than insurance (other and better motives will follow!) it behooves every young and every endangered home to assume participation in a common and vital religious life.

Meaning of The Real Presence

By

G. A. STUDDERT-KENNEDY

\$4 for 100 copies

THE WITNESS

Tunkhannock, Pa.

The Seven Last Words

Meditations by Thomas V. Barrett

MARY

LET us stay here a moment longer John. I cannot leave him yet. I do not see why God has chosen to use him in this way . . . yet from the time he was helpless in a crib, from the time he began to ask questions none of us could answer, and to read the words of the prophets with his small finger pressed against the aged scrolls to keep the place . . . before muscles were in his arms or down was upon his cheek he was marked for greatness. And that doesn't come without chastening, does it?"

(A child is born in pain a nation suffers into holiness . . . and my son, my son crucified is a hammer in the hand of the Lord; Oh Father in heaven help me to believe this it is not easy. I am his mother. I taught him his prayer. When sickness filled his body I sat by his bed through the endless night schooling myself against anxiety. I bound up the wounds of his childhood and listened for laughter in the yard, and he slept with his dark head against my breast. Now in his need I cannot be near to comfort him to ease the pain of his flesh . . . he is alone . . . in the wind . . . and no one to protect him from the cold. I can only pray that God will comfort him in his loneliness; that death may be quickened; that some purpose in this evil thing may be revealed.)

"O John . . . is this the pattern of existence? Pain and death and the conflict of men? for what? Why is there any tenderness, and the green shining earth in April . . . the innocence of a little boy saying his prayers and the terrible anxious love of mother . . . for what . . . that the tenderness may be turned into cruelty and the willow tree blasted by the frost, the little boy scourged and mocked for his goodness, a mother's love crushed and bruised and torn by the pain of a man's death? Did we come in the world to hope where no hope is and to love where love is a long sharpness at the heart. Why? . . . John my friend . . . what are men here for? To grow old and hate fight and die in loneliness . . . they make a game of struggle and cruelty as war follows upon war execution upon execution, John I do not understand."

(When he went forth from his father's shop I was afraid for him. His ideas were strange, new and I tried to call him back to his family but he

said, 'these are my brothers and sisters,' and I didn't understand, I only wanted him to be successful and safe. When he went his way preaching of the Kingdom of God I thought he would be popular . . . people listened . . . for a while. He entered Jerusalem last Sabbath in a kingly fashion; he looked so wonderful . . . there was a royal look about him, I thought it was his triumph. I do not yet understand . . . my love for him is boundless as the heavens.)

"What is it he has said, John? What are his words? Tell me."

"Woman behold thy son . . . son behold thy mother." (There, he has said it again, the same thing he said so long ago, these are my brothers and my sisters . . . son behold thy mother, mother behold thy son . . . perhaps I do understand, better than I did . . . not all but enough.)

"Tell me John, tell me, does he mean I am not to grieve for him, for his death . . . is it that the love I have for him must go out to thee, and thy love to me . . . the love, the joyous tender love that did abound within our family must go out to you to Peter, to James and Andrew . . . to all others . . . his friends . . . to the poor, the lowly the humble the broken hearted . . . even to . . . even to enemies . . . is not that what he means John, my son?"

(Oh whatever else this word means, whatever else his life his death can mean it must mean this for life is not futile God wills us to love one another, not selfishly as I a mother love in such fierce affection the child of my womb, not with possessiveness but with an outpouring reckless faithful love . . . love which can cast out fear and bring a light in the dark of men's lives . . . that must be what he means . . . his love and mine is for all the children of his father . . . our father which art in heaven . . .)

"Come John, let us go home . . . at least let us walk to yonder hill. It will be hard for him as well as for me if we stay here to the end. I can walk now. I shall not stumble. He knows I have said good-bye . . . I know what I must do by God's grace. Thou art my son as he is my son . . . yonder thief is my son the sinful the unworthy the mean . . . they are all my sons. Ah, this is hard to learn, is it not John?"

(And I must learn to care for all men and be their mother, and never wish them harm and

pray for them in spite of all conflict, hate, war love is real and will conquer . . .)

"John behold thy mother I am stronger now; I shall not grieve unduly . . . my soul doth magnify the Lord and my spirit hath rejoiced in God my saviour . . ."

(I do not know when that Kingdom he spoke

about will come . . . but the foundation will be love such as I have for him such as, by his goodness I can have for all the searching children of the earth God give me strength . . . take away my bitterness, my hatred . . . God give me love.) "Come John, let us go home . . . thou art now my son . . . I am thy mother . . ."

The Episcopal Church in Brazil

By the Rev. Robert J. Plumb

Rector, St. Mary's Washington

THIS is the story of the men and women of our Church who brought the Kingdom of God to the people of Brazil. Not all of them saw their dreams come true for almost a century has passed since the first suffered shipwreck and the second faced opposition beyond his endurance and full threescore years have gone since the seed fell upon good ground to bring forth fruit one hundredfold.

"I Suffered Shipwreck"

It began with the appointment of the Rev. W. H. Cooper by the foreign committee of our Board of Missions to establish a Mission at Rio de Janeiro. Accompanied by his wife and four young children—six months to eight years—Mr. Cooper sailed from New York in December of 1853 on the steamship *San Francisco*. It was the time of the great California Gold Rush and this ship, a leviathan of three thousand tons, had been chartered by the United States government to transport troops to California. The vessel was making her maiden voyage. Mr. Cooper was to act as ship's Chaplain while enroute to Brazil.

Hardly three days out of New York, a hurricane dismasted her and tore away almost an entire deck of cabins with great loss of life. Fortunately the Cooper family had moved to the deck below a few hours before the disaster. The *San Francisco* drifted helplessly for many days until other ships came to her rescue and removed her survivors. The entire Cooper family were safely transferred to one of the rescue ships and returned to New York after a most harrowing experience. Mr. Cooper did not set out again for Brazil.

In Journeys Often

The second attempt was made by the Rev. Richard Holden who six years later alone un-

dertook missionary work in the northeastern part of Brazil but who met with such powerful opposition from the Roman Catholic Church that he resigned after five years. These were the days of the Empire when there was no separation of Church and State. There were Anglican, Methodist and Presbyterian Missions at Rio de Janeiro but they were restricted to foreign residents and any program of evangelization was out of the question.

Young Men Shall See Visions

In 1887 several students of the Virginia Theological Seminary at Alexandria, Virginia, inspired by a Missionary Conference, met together to pray for missions with the result that they resolved to found a Mission in Brazil. Since the American Church Missionary Society was soon to hold its annual meeting in nearby Washington, they decided to appeal to this society for help. They decided to send one of their professors, Dr. Carl E. Grammer, to its meeting promising \$1,000 and volunteers if the Society would sponsor a Mission in Brazil.

The meeting, held in the basement of the Church of the Ascension at Washington, was poorly attended and marked by a lack of interest on the part of the members of the Society. It has been stated that the Society would have ceased to exist altogether had not there been legacies to be administered. However Dr. Grammer presented his case and several students spoke on the project. Their enthusiasm was contagious and it was agreed to present the matter to the Executive Board at their next meeting in New York. In order not to allow the interest to flag the students journeyed to New York and retold their dream for Brazil.

As a result of these efforts, two students,

Lucian Lee Kinsolving and James W. Morris, following their graduation in 1889, sailed for Porto Algere, Southern Brazil.

Soon after the arrival of the missionaries an effectual door was opened by the revolution which brought an end to the Empire and created the Republic of Brazil, separating Church and State. As the Empress looked for the last time on the beautiful mountains around Rio as she and Don Pedro, the Emperor, began their



exile, she is said to have lamented, "Oh Brazil, beautiful land, never again shall I see thee!" Public education was now taken over by the state; civil marriage was enacted and freedom of worship became a reality.

In 1891 Kinsolving and Morris were re-enforced by the arrival from Virginia of the

Rev. and Mrs. William Cabell Brown, the Rev. John Meem and Miss Mary Packard, daughter of the Seminary's Dean. That the work showed immediate growth is evidenced by the visit of Bishop Peterkin in 1893 when almost one hundred and fifty persons were confirmed and four Brazilians were ordained to the diaconate. The need for a resident Bishop was great and in 1898 Dr. Kinsolving was elected to this office at a special Convocation of the Mission held at Porto Alegre. He came immediately to the United States where he was consecrated the first Bishop of Brazil at St. Bartholomew's Church, New York City. In commenting on the event the New York Times of January 7, 1899 stated:

"The unusual interest felt in the Consecration was due to the fact that it was the initial act in the formation of what is expected to become a new Protestant Episcopal Church in the Western Hemisphere."

Speaking at a Missionary Rally about a week later Bishop Kinsolving is reported to have said, "Few Americans realize what the missionaries in Brazil have to contend against. In that immense republic a condition of things exists which in some respects is far worse than pure and simple paganism. The densest ignorance, incredible superstition, and fearful immorality prevail, and to combat them are a few missionaries who disseminate enlightenment often from bar rooms equipped as chapels."

Soon after Bishop Kinsolving's return to Brazil, a Theological School for the training of a native ministry was opened by the Rev. William C. Brown; an institution which has greatly strengthened the Brazilian Church and enabled her to become independent. Other forces which have helped to bring this about have been the Southern Cross School for Boys and later St. Margaret's School for Girls. Bishop Kinsolving retired in 1928 and was succeeded by Bishop William M. M. Thomas who had come out to Brazil as a missionary in 1904.

A New Church

In 1949 General Convention divided Brazil into three Missionary Districts and in 1950 the National Council of the Brazilian Episcopal Church was created. "A new Protestant Episcopal Church in the Western Hemisphere" came into being as a part of the Anglican Communion and the One Holy Catholic Church. Its Missionary Districts; their location; their Bishops; their clergy, parishes, missions, communicants and baptized persons are as follows:

Central Brazil; Rio de Janeiro; Rt. Rev. Louis C. Melcher, D.D., 18 clergy; 4 parishes; 42 missions; 2,000 communicants and 3,500 baptized persons.

Southern Brazil; Porto Alegre, the oldest field includes Theological Seminary; Southern Cross School, 800 boys; St. Margaret's School, 225 girls; Rt. Rev. Athalico Pithan; 19 clergy; 20 parishes; 23 missions; 3,500 communicants and 7,000 baptized persons.

Southwestern Brazil; Santa Maria; Rt. Rev. Egmont M. Kruschke; 14 clergy; 11 parishes; 50 missions; 2,450 communicants and 14,000 baptized persons.

Statistics Do Not Tell Story

Statistics cannot tell the story. For behind them are dreams and prayers and self sacrifice. This great Church south of the Equator—our own American neighbor—has come about because there were men and women who cared enough about their neighbors to suffer shipwreck, like the Coopers; to know hardships, loneliness and persecution, like Richard Holden; to pray together for missions, like the students of the Virginia Seminary and finally to fare forth like Kinsolving and Morris; Meem, Brown, Packard, Thomas and all the rest who have made this possible. Nor can statistics measure the abundant new life in Christ which has come into the lives of many who are now members of the Episcopal Church of Brazil. This mission field, chosen for Lenten study, will repay thought and discussion.

Talking It Over

BY W. B. SPOFFORD SR.

A NUMBER of people have been kind enough to say that they miss this column and "what's wrong—nothing to say any more?" The answer is that I have plenty of say but have got myself so swamped in trying to run a printing plant, as well as managing this sheet, that I seldom find time. Perhaps I should make time since my sputtering must be hard on my wife and probably too on my six sheep who have now presented us with very cute lambs, with this editor doubling as midwife. Drop by, for you will get a big kick out of their antics.

Union Seminary is a big place, presided over by important people, with a lot of students who are soon to go forth to spread the good news. A letter from one of them prompts this piece. He asks: "I am eager to find out what rebuttal you give to the charges one hears about The Witness is going in for fellow-travelling." The question is addressed to the board of editors, not me personally, but I am taking it on myself to answer, just in case you may have heard the same thing.

Articles and editorials that appear in these pages are discussed at editors meetings held twice a month in New York. The editor is Roscoe T. Foust, rector of the Ascension. Others on the board are Alger L. Adams, Kenneth R. Forbes, Gordon C. Graham, W. R. Hampshire, Clinton J. Kew, George H. MacMurray, Paul Moore, James A. Mitchell, Benjamin Minifie, Joseph H. Titus. All of these men are rectors of large parishes and hold other important positions in the Church. If professors at Union, or any other seminaries, or bishops, priests or deacons want to say that this group is fellow-travelling it does not seem to me that anything much can or should be done about it.

The Witness has stood consistently for peace; for civil liberties—which means that we are against loyalty oaths and other fascist legislation now on the books or before Congress; against racial discrimination in all forms, and a lot of other things that many of our critics once stood for but have now forsaken for one reason or another—mostly I suspect because of lack of guts.

I see no tendency on the part of any of our editors to run out on the tremendous issues before the nation and the world. So it is likely that we will continue to prefer peace to war;

brotherhood to racial divisions; liberty to repression. We are motivated by what we understand to be the Christian religion. The fact that the communists, differently motivated, often take similar positions hardly justifies us in forsaking what we believe to be the Christian faith and its application to issues of the day.

Take this case of General Robert W. Grow for instance, front-paged in the N.Y. Tribune of March 7. It is all documented for the world to read. This U.S. State Department attache at the embassy in Moscow kept a journal. In it he wrote: "War! As soon as possible! Now!" and "It seems to me the time is ripe for a blow this year." The strategy for the hot war is also put down in the general's own handwriting: "In the end we shall have to concentrate on the principal theatre of war and relegate the Pacific to the background . . . confining ourselves there to naval attacks and air attacks, merely to hold our positions . . ." and, at still another point in the diary: "We must start by hitting below the belt . . . Our intelligence agencies must strive ceaselessly to find and report points of strength and weakness as well. We must employ every subversive device to undermine the confidence and loyalty of Soviet subjects for their regime . . . anything, truth or falsehood, to poison the thoughts of the population." Another quote: "Our attack should be directed at enemy weakness. Although the military services are primarily concerned with military weapons and methods, we must understand that this war is total war and is fought with all weapons. We must learn that in this war it is fair to hit below the belt."

And General Grow had numerous references in his diary to military targets which should be hit in the war which he advocates, which he picked up on trips outside Moscow, made as an official of the U.S.

Superlatives are hardly needed here. I was against Hitler and Co. I am just as much against this Hitler stuff—more against it since it is a foul betrayal of the American people and everything we have believed our country stood for. The evidence seems abundant that we are fast approaching fascism of the German variety. As I look around, as much as I hate to admit it, the only organized group consistently fighting this stuff is the Communists—certainly not organized Christianity. Rome blesses it. Protestantism, as organized at the higher level, does not quite bless it but it probably will eventually, judging by present trends. So, speaking only for myself, if this makes me a fellow-traveller, then I will have to take it and grin, with a hearty Cheerio.

NEWS OF OTHER CHURCHES

CHURCHMEN FACE ANGRY MOB TO DEFEND NEGRO

Five churchmen led by a Methodist minister faced an angry mob in San Pablo, Cal., to defend the rights of a Negro who had moved into an all-white section. Despite shouts and stones from the crowd of 150, many of whom were teen-agers, the churchmen planted an American flag in front of the home of Wilbur D. Gary and took up their stand around it with some 40 supporters.

The minister, the Rev. Fred H. Busher, pastor of a church in nearby Richmond, then began to read the Declaration of Independence. He was greeted with jeers, catcalls, boos and cries of "nigger lover," "get out of here you phoney preacher" and "why are you sticking up for the black man?"

Mr. Busher had read only a few lines of the Declaration when Sheriff James Long arrived and ordered both groups to disperse.

"I don't care what side you're on. I consider this an unlawful assemblage," the sheriff said. "I want tell you that the Supreme Court has ruled that restrictive covenants are no good. I'm here to enforce the law and I'm asking you to go home."

"O.K., Sheriff, that's the law," Mr. Busher replied for his supporters. "Now, let's all go home, boys."

After both groups had dispersed, the sheriff put a guard over the Gary home.

"I decided to give that crowd a little sample of real Americanism," the Methodist minister said later. "All over the world our people, including a lot of Negroes, are dying for the principles of Americanism. Sometimes you have to take action."

NEGRO CHURCHMEN ASK CIVIL RIGHTS

Stronger efforts by the federal government to "protect the civil rights of Negroes especially in Florida and Mississippi," were urged by the African Methodist Episcopal Church in a resolution adopted at a two-day conference. Ten bishops and more than 1,000 clergy and lay representatives of the denomination attended the sessions. Referring to charges of racial persecution in the southern states, speakers cited the alleged beating of a Negro veteran of the Korea war by a county officer in Mississippi.

The conference endorsed the campaign carried on by the National Association for the Advancement of Colored Peoples against segregation in the schools for Cairo, Ill. Another adopted resolution criticized

Ohio officials for allegedly trying to organize Central College at Xenia as an "undercover move" to keep Negroes out of Ohio State University. The conference also went on record as opposing the appointment of a United States ambassador to the Vatican.

OVERSUBSCRIBE SCHOOL FUND BY MILLION

Roman Catholic in Indianapolis have given \$2,600,000 for a high school expansion program, though only \$1,500,000 was sought. Head of the drive said that about three million would be needed in the next five years to carry out the program. There are now two Catholic high schools in the city and another is planned.

OPPOSITION CONTINUES ON VATICAN

Opposition continues to be expressed on the appointment of a representative to the Vatican by the President. One recently expressed was by the ministerial union of Richmond, Va., which has rabbis as well as Protestant ministers in the membership. In Philadelphia fifteen churches sponsored a protest meeting that was attended by more than 1000 persons.

FORMER KLAN SITE NOW CHURCH

A site in Omaha where KKK members once held secret meetings is to now have a church. Businessman C. C. Crowell Jr. some years back bought the Methodist Church located there, which had merged with another congregation. He sold it to the Klan. He regretted it however and vowed that it would again be a church. A Lutheran congregation is now about to spend \$100,000 on remodeling.

URGE ACTION ON INFLATION

The Church and labor should join forces in a fight against inflation according to those attending the annual meeting of the Religion and Labor Foundation, meeting Cincinnati. The delegates also expressed opposition to the Smith Act declaring that it "violates one of our democratic precepts by finding people guilty for their writings and speeches instead of for their actions."

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SPECIAL OBSERVANCES BY CHURCHES

Many cracks are made about special weeks or days, such as "apple week," "lace week," etc. There are many of them put on by firms to promote business. However a total of sixty special days, weeks and months will be urged this year by religious groups. Among them are Boy Scouts, Humane Sunday, Rural Life Week, World-Wide Communion Sunday, Men and Missions Sunday, Stewardship Sunday, Bible Sunday, National Bible Week and scores of others.

PRESBYTERIANS HAVE LARGE BUDGET

A budget of over nineteen million dollars for 1953 will be offered to the General Assembly by the council of the denomination. The assembly will meet in New York City May 22-28.

RACE DISCRIMINATION IN WASHINGTON

Government and Church action to remove racial discrimination in Washington, D.C., was urged in a resolution that unanimously passed the Methodist seminar on peace.

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Edited by
GEORGE MacMURRAY

PECCAVIMUS OMNES:— The words are Latin for the confession "We have all sinned." Senator Paul Douglas has brought in his report concerning the state of American morals. It is an interesting document, and the most striking thing about it is that he and his commission blame the shocking state of American public morality upon the entire nation. Not only the professional gamblers and the racketeers in and out of government are at fault, but the citizenship as a whole which seems temporarily to have lost its grip upon basic and fundamental standards of character.

We think that the Senator and his associates have made a good point and that instead of trying to make political capital one way or another out of the situation every one of us should do some heart-searching on his own account and in this way start the movement toward a return to the kind of individual and collective decency which once characterized the social life of America.—Evangelist (Disc.)

NO JOKE:— A tale going around Spain has it that Dictator Franco was shocked at reports of jokes made against him by a famous comedian. He had to stop the practice, but still appear benevolent. So he called in the comedian and read one of the latter's jokes, as given to him by the secret police. "Was that your joke?" asked Franco. "Yes," the comedian admitted, nervously, "that was one of mine." Franco then read another joke. "And was that one," he inquired, "yours also?" "Yes," confessed the unhappy stage personality, "that was mine too."

Franco thereupon fixed the comedian with a stern eye. "How can you say such things? Don't you know that I am this country's savior, the founder of its glory, its exalter in the sight of the human race?" In haste the comedian answered: "That's not one of my jokes!" —World Press



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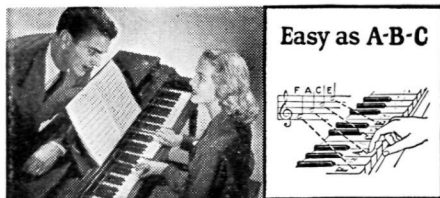
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CHURCHES OVERSEAS

CLERGYMEN OF U.S., nine in all, are to fill preaching engagements in the British Isles this year, invited by the British Council of Churches. Three are Episcopalians: Shelton Hale Bishop, rector of St. Philip's, New York; Paul Sargent, rector emeritus of St. Bartholomew's, New York, and Anson Phelps Stokes Jr., present rector of St. Bartholomew's.

PRIESTS HAVE MEETING IN BULGARIA

More than 200 priests were present at a conference in Sofia to take their stand on "the new stage in the struggle for peace and the tasks of the patriotic priests in connection with this struggle." One of the speakers said that Bulgarian priests were playing a growing part in the "struggle of all progressive peoples for the preservation of peace." The sessions ended with the adoption of a strongly-worded resolution against the "warlike machinations of the American-Britist imperialists."

MARRIED COUPLES RALLY TO CHURCH

About 900 young married folks from seventy Danish towns attended a rally in Copenhagen where they were urged to take an active interest in church work to counteract the trend toward divorce. Problems of newly-weds were discussed.

SPANISH CARDINAL WARNS ABOUT PROTESTANTISM

Cardinal Segura y Saenz, archbishop of Seville, warned Spanish Catholics against the spread of Protestantism in Spain. The broadcast pastoral said that "Protestant proselytism, having broken the dikes of tolerance, is not hesitating to advance on the open field towards religious freedom in our country." The letter was issued shortly after the pastor of a Protestant church in Seville was beaten by a group who broke into the sanctuary and set fire to its Bibles, hymnals and pews.

CHURCHES DESTROYED IN KOREA

A total of 398 Presbyterian churches in South Korea have been destroyed or seriously damaged since the beginning of the war there in 1950. Also nearly 400,000 members of that church, out of a constituency of 680,000, have been forced to flee their homes at some time during the war.

MINISTER RECEIVES UNUSUAL CALL

Members of the Presbyterian church at Verdun, Quebec, listened to the tape recording of a sermon by Alex S. Renton minister of the cathedral

church at Argyleshire, Scotland, then sent a cable inviting him to be their pastor.

NEW ZEALAND ELECTS NEW PRIMATE

Bishop Reginald H. Owen of Wellington has been elected archbishop and primate of New Zealand by the synod of the Anglican Church.

TELEPHONE OPERATORS RECITE THE ROSARY

Every morning at 5:15, when telephone traffic is light, operators in Spain recite the rosary over their lines.

FLOATING MONASTERY IS PLANNED

A floating monastery first of its kind, may soon sail the seas. The plan was

developed by the dean of Quimper Cathedral in France who suggested that a group of monks man a boat and follow the fishing fleets. The plan is to have the monks at sea nine months of the year and three on land to enable them to observe their cloister rules.

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THE NEW BOOKS

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The Wisdom of the Talmud. By Rabbi Ben Zion Bokser. Philosophical Library, \$3.75.

The Talmud is one of the world's great encyclopedic works, based upon ancient traditions and containing not only religious teaching but all kinds of folk lore. This volume of selections reflects "a thousand years of Jewish thought."

Jesus and the Hidden Bible. By Joseph Hayyim Krinsky. Philosophical Library, \$2.75.

An elementary study designed to show that the background of our Lord's life in teaching was the Apocalyptic expectation. This has been a commonplace in Christian seminaries for forty years.

Guide to the Religious Communities of the Anglican Communion. Morehouse, \$1.50.

Just what its title calls it—a handbook of factual information, issued by the Advisory Council on Religious Communities under the chairmanship of the Bishop of Oxford.

Gospel and Law. By C. H. Dodd. Columbia Univ. Press, \$1.50.

The third series of American Bampton Lectures, given at Columbia in 1950. They study the relation of faith and ethics in early Christianity.

Peloubet's Select Notes. By Wilbur M. Smith. Wilde, \$2.75.

Interesting illustrative and interpretative material for the International Sunday School lessons for 1952.

Keys to Christian Living. By Luella A. Knott. Wilde, \$2.50.

A very earnest and sincere book by an author who unfortunately classifies biblical scholarship—of the kind she disapproves — with atheism and humanism.

Logic for Living. Edited by Jane Ross Hammer. Philosophical Library, \$3.75.

A transcript from the classroom teaching of a famous professor of philosophy at Chapel Hill, whom Thomas Wolfe called the "Hegel of the cottonpatch." His teaching not only greatly stimulated his students while he was living, but, after teaching for half a century and living very simply he left \$50,000 to provide fellowships in philosophy.

The Resurrection of the Body and The Life Everlasting. By Carroll E. Simcox. Forward Movement Publications, n.p.

This is the sixth in a series on the doctrines in the Apostles Creed.

Autobiography of a Yogi. By Paramhansa Yogananda; with a Preface by W. Y. Evans-Wentz. Third edition. Philosophical Library, \$3.50.

It is a sad commentary on the gullibility of the great reading public that such a book as this should reach its third edition. The author is a Bengali of the Kshatriya caste, Mukunda Lal Ghosh, who was educated in Calcutta, came to this country in 1920 as a delegate to the International Congress of Religious Liberals, and who now, under the name of Paramhansa Yogananda

presides over the Self-Realization Fellowship and Yoga Institute at Encinitas, California, which is what we should call a Hindu Mission to the Western world. It is a highly imaginative account of his life and experiences, interspersed with his peculiar interpretations of religion in general and Hindu religion in particular, and is of no little interest as an illustration of what is being presented to the American public by such institutes in California and elsewhere
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The Armed Forces Prayer Book. Church Pension Fund, \$.60.

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PEOPLE

CLERGY CHANGES:

RONALD A. WYCKOFF, former Methodist pastor, is now in charge of St. George's, Chadwicks, N.Y., and is studying for Episcopal ordination. **KENNETH H. ANTHONY**, formerly rector of St. John's Waynesboro, Va., has accepted the rectorship of Holy Trinity, West Chester, Pa.

ROBERT REIMENSCHNEIDER has been appointed vicar of churches at Canaan, Vt., Colebrook, N.H., Hereford, Quebec. It is work on the borders of N.H., Vt., and Canada the appointment was made jointly by the three bishops.

ALBERT C. LARNED, vicar of St. Bartholomew's, Cranston, R. I., will retire May 1 when he reaches the retirement age.

ALEX B. HANSON, formerly of the diocese of Georgia, is now rector of St. Paul's, Franklin, Tenn.

JAMES O. BODLEY, formerly in charge of Harriman and Rugby, Tenn., is now in charge of the church at Waterboro, S.C.

HARVEY E. BUCK, formerly assistant at St. John's Cathedral, Albuquerque, N.M. is now in charge of St. Andrew's, North Grafton, Mass.

ORDINATIONS:

NORMAN ELLIOTT, Nenana; **HOWARD LAYCOCK**, Point Hope; **ROBERT GRUMBINE**, Valdez and Point Hope; **JOHN MARTIN**, Tanana, were ordained priests by Bishop Gordon of Alaska at Anchorage on February 17.

HONORS:

FREDERICK PUTNAM, rector of St. Matthew's, Evanston, Ill., has been awarded the distinguished service award of the local Junior Chamber of Commerce.

DEATHS:

CHARLES A. CARSON JR., 80, chancellor of the district of Arizona, died suddenly in Phoenix, January 14. **PERCY ISHERWOOD**, 76, rector of Grace Church, Scottsville, N. Y., died March 8 after a brief illness.

LAY WORKERS:

NANCY WILSON left Feb. 15 for the Philippines where she will be a nurse in the newly built Brent Hospital, Zamboanga.

MRS. DEXTER STEVENS is consultant of curriculum development of the national dept. of religious education, first on a part time basis, later full time.

BARBARA M. CLINTSMAN, nurse, has been appointed to the Alaska mission field.

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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.

W. O. SHIM

Rector of St. Elizabeth's, Honolulu

For the last ten months or so, both Bishop Kennedy and I have been receiving letters from different churches, mostly from the eastern states, about a certain man using the name of Robert B. Unwin and claiming to have been a resident of Honolulu giving his address as 32 Kailua Road, Honolulu. He also claims to have been a member of my church (St. Elizabeth's) either as a warden or a lay reader. In his story to Trinity Cathedral House in Cleveland, he said that he was a registered nurse of Queen's Hospital in Honolulu. He also said that he was an acolyte in my church. It seems that he always asks for money to get back to Honolulu or to the west coast.

I have investigated the matter quite thoroughly and found no one in Honolulu has ever known such a man. There is no record of such a fellow in any of our churches in Honolulu. I cannot recall that I have ever known a man bearing his description.

I wish you would publish this letter in your magazine so that our brother clergy will not be further victimized by such an unscrupulous man. I sincerely hope there is a way by which he can be tracked down. Such a man should be placed where he really belongs.

ROBERT S. S. WHITMAN

Secretary to the Anglican Society

I have already written to thank Bishop Mitchell for his "two-bits" in the discussion about the American Missal. I am sure that many of your readers will feel as he and I do on this subject and I would like to tell them about the Anglican Society whose primary purpose is to "promote and preserve the Catholic faith in strict accordance with the principles laid down by the Book of Common Prayer." Anyone desiring further information or to assist us in our work by joining the Society is encouraged to write to me at the rectory, Lenox, Mass. Thank you for the excellent articles which you have had in the Witness lately.

WILLIS E. LEONARD

Layman of New Haven, Conn.

It is gratifying to read today of the recent victory of the forces of the Christian church and humanity over those of war and reaction. I refer to the defeat of Universal Military Training in Congress. This action by

Congress was largely the result of opposition by the churches. It would also be a forward step if Protestants would closely scrutinize our foreign policy with a view to curtailing friction with foreign governments. It is a sad commentary upon the Truman administration that its best friends seem to be the most reactionary governments, such as Franco Spain, Salazar Portugal and Chang Chai Chek China. The polls recently taken in this country indicate that 70 per cent of the voters favor a peace conference between President Truman, Prime Minister Churchill and Premier Stalin. President Truman however resolutely refuses to call or attend such a conference. If held, such a meeting could undoubtedly settle many urgent problems.

It is important that the Christian churches should take a stand for a world peace conference to stop the bloody carnage in Korea and to prevent an even more terrible atomic war.

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