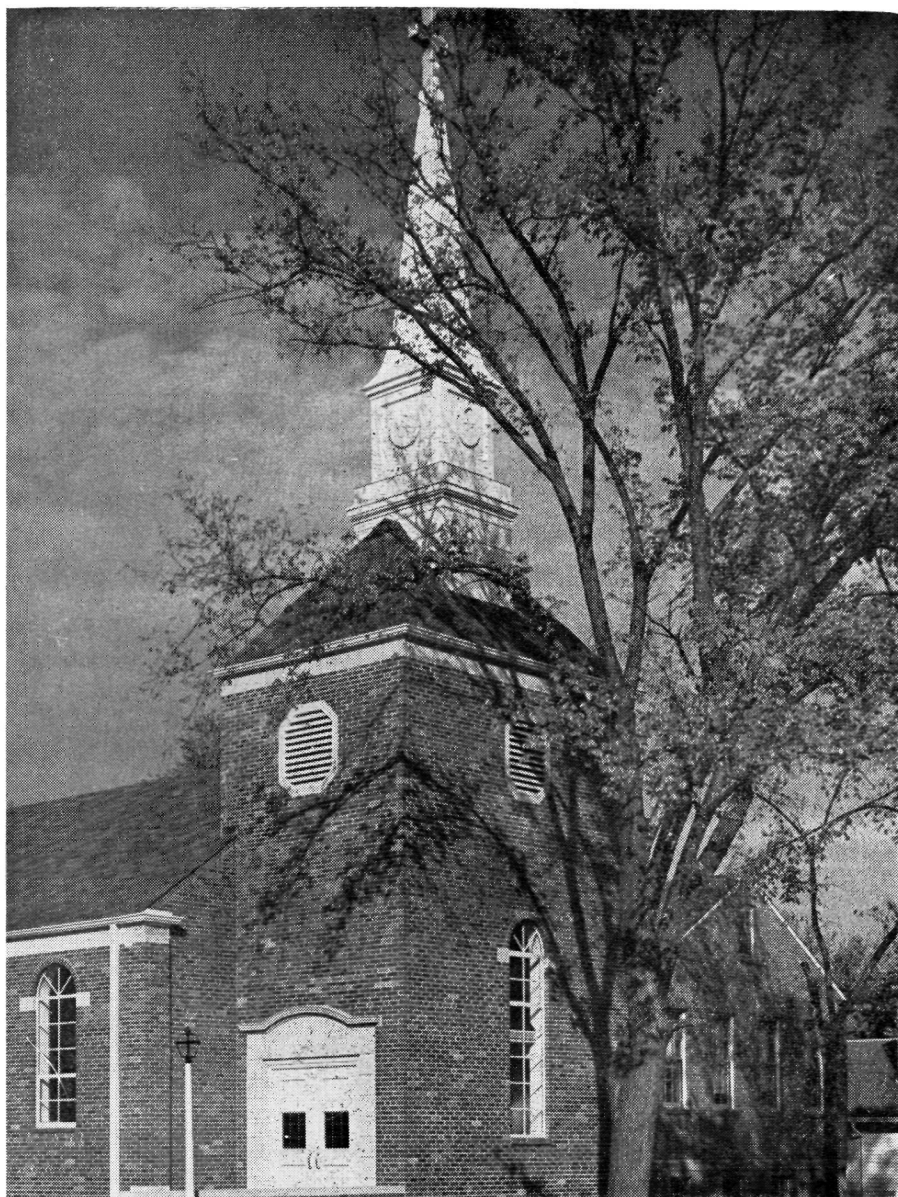


The WITNESS

10¢
A COPY

March 27, 1952



Christ Church, Rolla, Missouri

Satan: Myth, Symbol or Reality?

SERVICES In Leading Churches

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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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Thursday and Holy Days: 11 a.m., Holy Communion.

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Also, 7:30 Tuesdays; 11 Wednesdays.

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Weekdays: Wednesday, 8 and 11 a.m.
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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

Minnesota Laymen Quit Jobs To Become Clergymen

Bishop Keeler Ordains Seventeen Business Men Under Provisions Of Canon

★ Seventeen men have left successful jobs to become Episcopal clergymen in Minnesota in a training program that is now being copied in other dioceses. These men include a former boat builder, a man who sold peanut butter, an office equipment sales manager, an office manager, a railroad man, a cheese salesman, a hardware clerk, teacher, hotel owner, and insurance man.

Most of them had wanted to be clergymen from the start, but were unable to go through the usual college and seminary program. The system grew out of a wartime shortage of ministers. Men were leaving churches and missions to become chaplains with the armed forces. There weren't enough ministers left to go around.

So Bishop Stephen E. Keeler of Minnesota, turned to the laymen. He called for volunteers. For twelve weeks thirty-five took night courses on the Book of Common Prayer, Church history, doctrine and the preparation and delivery of sermons. They became licensed lay readers and they were known as the "bishop's men." They kept a lot of little churches going during the war. Not being ordained, they were not empowered to write sermons or to administer the sacraments, but they kept the doors open by reading services, including ser-

mons written by clergymen.

For their work the bishop's men received expenses and five dollars per Sunday. They were available to be sent anywhere in the diocese at the word of the bishop. Some of these men wanted more of the work. They asked whether there was any way they could still train for ordination. There was a way, allowed by Episcopal canon law, but seldom followed. Canon 26, Bishop Keeler knew, reads: "If the postulant have attained the age of 32 years, and have shown such proficiency in business or professional life as gives promise of usefulness in the ministry . . ."

To simplify the rest of it—the bishop can then follow other canons permitting a course of study and examinations which will lead to ordination without attendance at a seminary. The "proficiency in business" is a key point. To qualify for the program, a man must be known to be competent in whatever job he is doing. That matters much more than the exact nature of the business.

Of the first men who came to the bishop, seven qualified and began the training. Each started up the ladder at his own speed:

As a postulant—a person who has formally stated that he intends to enter the ministry and has passed medical, psychiatric and other preliminary examinations

As a lay minister—a postulant who also has passed the lay reader's tests and has been assigned to a parish church.

Or as a lay vicar—a postulant assigned to a mission, as the bishop's direct representative.

As a candidate for holy orders—second step (after postulant) toward priesthood.

As a deacon—third step.

And finally, as ordained priest.

The training may take a year; oftener three years. That depends on the speed with which the individual man can complete the study and pass the examinations while carrying on church work at the same time. The men are on a salary from the time they enter the training, but for all of them it has meant a distinct drop in income from their earnings in business.

The ministry has meant a different kind of life for wives and children as well as for the new ministers. It has meant less money, fewer new clothes, a move to another town, a shift in friends—plus the responsibility "ministers's wife."

Of the seventeen who chose the Church above their other jobs, eight now have become priests. The rest are on their way. Bishop Keeler is proud of them. He feels there is a solidness about "the older man, a man with experience, who comes to us from the laity in the pew." He says the communities they serve are "enthusiastic."

The Minnesota program has been watched with interest by other Episcopal clergymen. "At first there was questioning by my brother bishops," said Bishop Keeler. By now the program is accepted. Other bishops have referred applicants to Bishop Keeler for consideration, and a

EPISCOPAL CHURCH NEWS

similar training program is under way in Nebraska, Arkansas and Iowa.

RECTOR GETS TOPICS FOR SERMONS

★ "If you could hear only five sermons the rest of your life, what five topics would you like to hear discussed?" The Rev. Roger C. Schmuck, rector of St. George's, St. Louis Park, Minn., asked this question of his parishioners.

The topics which got the most votes will form the basis for Mr. Schmuck's Sunday sermons during Lent. They are: Immortality. Is there life after death? How can we be assured there is? Where can we find the key to the pearly gates?

How can we keep faith in the face of adversity? It greater faith developed by adversity?

What can we do to secure and maintain world peace?

How can adults keep children from losing faith?

When all goes well with our lives, how can we keep from feeling self-sufficient and independent of God?

Mr. Schmuck went to his flock for the topics after he decided he wanted his Lenten series to meet their needs and to answer their questions on the Christian religion or spiritual life.

TELEVISE EASTER SERVICE

★ The Easter service at St. Michael and All Angels, Baltimore, will be televised from 11 to 12 on a nationwide hookup of the American Broadcasting System. The Rev. Don Frank Fenn, rector, states that "having been requested by the system to permit them to do this, our parish felt it might be of service to many viewers throughout the country, and to the Episcopal Church also."

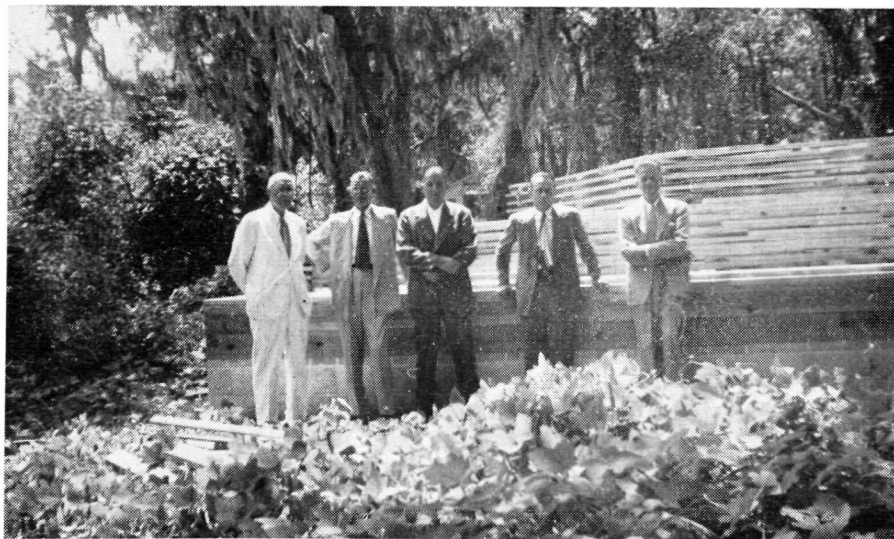
THE PICTURE ON THE COVER

★ There was great rejoicing in Rolla, Mo., over the completion of new Christ Church, with festivities that lasted eight days. The building is Georgian, seats 300, and is connected by a vestibule with the parish house where the congregation had held services for a year during the construction of the church.

Bishop Lichtenberger dedicated the church. The present rector is the Oral V. Jackson who observed the 20th anniversary of his rectorship during the celebration.

CHRIST CHURCH HAS NEW COMMITTEE

★ Christ Church, Philadelphia, is organizing a committee known as Associates of Christ Church,



BUILDING BOOM in Florida: top, consultation for Christ Church, Ponte Vedra, between Edward H. Vrieze Jr., chairman; the Rev. Edward Harrison and contractor L. J. deChaine. Bottom, At Grace Church, Orange Park, the building committee poses on the site of the new parish house, R. B. Murphy, George Harper, Lee Hayes, Sparks Jones, Henry de Ssussure

with Owen J. Robert, formerly Supreme Court justice and president of the House of Deputies at the 1946 General Convention, as chairman. The group will determine how the historic parish can most effectively be used in a program "to renew and strengthen the religious ideals that are the spiritual foundations of our democratic system." At present members include Judge Harold R. Medina of New York; President Harold W. Dodds of Princeton; Prof. Richard H. Shryock of Johns Hopkins; William H. Ruffin, chairman of the National Association of Manufacturers; Henning W. Prentis, industrialist and former president of N.A.M.

SCARSDALE PARISH HAS MISSION

★ The Rev. Albert J. deBois, director of the American Church Union, is to conduct a mission at St. James the Less, Scarsdale, N.Y. during Passion Week.

LOCUM TENENS HONORED

★ The Rev. Harold Pattison, retired priest of Little Neck, Long Island, recently completed five months as locum tenens in Saint John's, Charleston, W. Va. As his final official act before turning the parish over to the new rector, the Rev. C. A. Cole, he presented to Bishop Strider of West Virginia for confirmation a class of twenty-six persons. His ministry in Charleston was a fruitful and happy one during which he and Mrs. Pattison made many friends who will never forget them. Pattison's devoted pastoral ministrations, his warm human sympathies, his keen sense of humor, and his helpful preaching were especially appreciated by the parishioners of Saint John's. Before their departure, a handsome silver water pitcher and tray were presented to them with the gratitude and affection of the congregation.

ELSA MEETING IN BOSTON

★ A meeting of the Episcopal League for Social Action will be held March 31 at 8 p.m. Christ Church, Cambridge. The chairman will be the Rev. Angus Dun Jr; the Rev. Thaddeus Clapp will lead a discussion on social change; the Rev. Robert W. Beggs will speak on world peace and the Rev. Nathan Wright will head the discussion on civil rights.

WORLD COUNCIL HAS MEETING

★ The World Council of Churches conference of U.S.A. members Churches met March 17-18 at Buck Hill Falls, Pa. The conference is made up of 29 member communions including almost all the major communions in this country. The full membership of the World Council is 153 member communions in 43 countries. W. A. Visser't Hooft, secretary of the Council, who flew to the United States from Geneva, Switzerland, to attend the meeting, reported on its world-wide work. After the meetings he flew to South America and then to



GENERAL SECRETARY flies from Geneva to meeting, then takes off for South American and then Africa.

Africa for ecumenical consultations.

Henry Smith Leiper, associate

secretary of the Council and general secretary of the U.S. conference, reported on the work of the Council in this country during the past year. O. Frederick Nolde, also an associate secretary and director of the commission of the Churches on international affairs, told of his work as the representative of these two bodies at the recent U.N. meetings in Paris.

A major concern of the Buck Hill Falls meeting was a discussion of plans for the second world assembly, scheduled to be held in Evanston, Illinois, the last half of August, 1954. Bishop G. Bromley Oxnam, a president of the Council, reported on plans for the assembly.

The theme of the assembly will deal with Christ as the one hope of the Church and the world. The exact wording of the theme is being developed through discussion groups in various countries. A panel discussion of this theme on March 17, was chaired by Henry P. Van Dusen, president of Union Seminary, New York. Also participating in the panel was Prof. Robert L. Calhoun of Yale; Dean Walter Muelder of Boston Theological School, and Visser't Hooft. All four of these participants are members of an advisory commission on the theme of the Second Assembly, which includes about 30 of the world's top ranking theologians.

On the second day members of the conference discussed the theme in three sections. Paul C. Empie, director of the National Lutheran Council, lead the first section in a consideration of "The faith which the Church proclaims." Miss Leila Anderson, of the National Board of the Y.M.C.A., an Episcopalian lead the discussion on the "world situation today," and Douglas Horton, general minister of the Congregational Christian Churches, lead in the section which considered "The Church situation today." The section meetings were followed by a plenary session for roundup reports and discussions.

BLOOD DONOR PROGRAM SUPPORTED

★ Bishop Everett Jones of West Texas appealed to Church people to donate to the blood bank as a part of their Lenten discipline. He cited the project as an appropriate type of self-giving that would at the same time meet a practical need.

CLERGY CONFERENCE IN WEST TEXAS

★ The Rev. Massey H. Shepherd Jr., professor at Episcopal Theological School and Witness columnist, was the leader at a conference of the clergy of West Texas, held at St. Mark's, San Antonio. He spoke on liturgics. One evening session was open to lay people and was well attended in spite of competition from a stock show, rodeo, a piano quartet and a popular book review lecture.

ISSUE WARNING ON U.M.T.

★ Church leaders in Washington have issued a warning to Church people not to go to sleep on the issue of universal military training. Advocates of the bill are seeking to revive the plan in this session of Congress. Chairman Carl Vinson of the House armed services committee indicated that he will attempt to draft a new bill and bring it to the floor sometimes after Easter. Speaker Sam Rayburn has endorsed the suggestion, indicating that administration leadership is prepared to make another try.

Mr. Vinson said that reaction from veterans groups and other organizations supporting UMT was so sharp after it was re-committed by a 236 to 162 vote in the House that he believes many members will change their minds if a somewhat milder bill is brought out from committee. He did not indicate in what way the legislation will be made milder.

Church groups which fought the first bill are sending out news-letters to their members warning that a new effort will

definitely be made to bring the measure up for reconsideration. They asked a renewal of letter-writing and other expressions of opposition to UMT.

It is generally agreed here that if the House once passes the bill, there is little chance of defeating it in the Senate. Hence, the fight will center in the House.

PAUL RUSCH ON AIR IN MICHIGAN

★ The diocese of Michigan is well aware of the powers of radio and television. Evidence of this is seen in the uses made of these media during the recent visit of Paul Rusch. Faced with the challenge of reaching as many people as possible with the Kiyosato educational experiment project program during his brief stay in the diocese, arrangements were made for the following air and video coverage:

An intimate interview of Lawrence Fujino, St. Paul's University graduate and Brotherhood of St. Andrew councilman, accompanying Paul Rusch on his American tour, which was aired as part of the Detroit Council of Churches' weekly featured newscast, "Religion in action."

A half-hour broadcast, with Paul Rusch and Lawrence Fujino, on the weekly "In our opinion" interview by Episcopal churchman George Cushing of a local radio station.

A 30-minute simulcast (both radio and TV) of "The Detroit pulpit," done by the Council of Churches, using the Rev. I. C. Johnson rector of St. John's, Detroit, Paul Rusch, Mrs. Richard S. Emrich, wife of the diocesan and recent traveler in Japan, and Mr. Fujino.

A further broadcast was recorded by Rusch, with an introduction by Bishop Emrich, for widespread broadcast use in local radio stations throughout the diocese.

Evidence of the power of these media is shown in the results and reactions reported within

a twenty-four hour period following the broadcasts. Within that time, Rusch had received the first of desperately needed herd of Jersey heifers; several checks and cash contributions; and wide-spread interest evidenced through letters and telephone calls.

CLIFFORD MOREHOUSE RESIGNS

★ Clifford P. Morehouse has resigned as editor of the Living Church, effective April 30, and is to be succeeded by Peter Day, at present executive editor. The change is a part of a reorganization whereby the magazine is no longer to be published by Morehouse-Gorham but will be operated as an independent non-profit corporation with headquarters at Milwaukee. There will be no substantial change in editorial policy. Mr. Morehouse will continue as vice-president of Morehouse-Gorham.

KANUGA CONFERENCE ANNOUNCEMENT

★ The Kanuga Conference will be held June 28-July 11 with eighteen courses announced by Bishop Carruthers of South Carolina who is director. Dean James Pike of the Cathedral of St. John the Divine will give the course the first hour which is required of all attending. He is to lecture on the faith of the Church. Other courses are to be given by Prof. Thelma James of Wayne University; the Rev. Moultrie Guerry of Norwalk; Vice-Chancellor Edward McCrady of Sewanee; Mrs. Samuel Shoemaker of Pittsburgh; Bishop Robert E. Gribbin, retired of Western North Carolina; the Rev. George Alexander of Columbia, S. C.; George Taylor of Tryon, N.C.; Frances Young of Baltimore; Mrs. M. E. Nellums, president of the Auxiliary in Tennessee; Mrs. E. G. Peoples, president of the Auxiliary of the 4th province; W. G. Robertson of Wilmington, N.C. and Helen Griffith of Washington, D.C.

Judge Reluctantly Frees Cicero Chief

By F. H. Sontag

★ Police Chief Erwin Konovsky of Cicero, Ill. the city whose mob violence against Negro housing made front page news last summer, accused of misconduct in his handling of the riots, was cleared March 12 by a jury's verdict, returned at the reluctant direction of Judge Frank Leonard of the Cook County Criminal court.

"On a review of the evidence," Judge Leonard said, "I would not as a lawyer and judge, do anything but grant the motion for dismissal." Chief Konovsky still faces trial on a Federal indictment charging that he violated Negro civil rights. The Cicero chief also is under state indictments on a non-feasance-in-office charge for failing to suppress gambling.

Lawyers and social workers representing civil liberties organizations were shocked at the inefficient and half hearted manner in which the state officials presented their case against the police chief, who was not thought to have a chance by neutral observers.

Witness readers who are interested in seeing that the police chief is treated a bit more firmly by the law were urged by civil liberties lawyers to write to the Attorney General, Howard McGrath in Washington, and the Attorney General of Illinois, Springfield, Ill. to urge that the above listed indictments "not be forgotten."

Testimony at the police chief's trial included the following.

George C. Adams, local attorney, told the jury that "a Cicero policeman told him and a Negro companion to 'get out of town and don't come back or you'll be drilled full of holes'". Mr. Adams said police "roughed up him and his companion, and searched his companion for a

gun." Both men were in Cicero to protect Negro rights.

Mr. Adams testified under oath he had conferred with Nicholas Berkes, Cicero village attorney, and had been told that the citizens of Cicero had met and were "ready to go into action, some with guns and baseball bats "if the war veteran, college educated, Clarke family (Negro) attempted to move into the building."

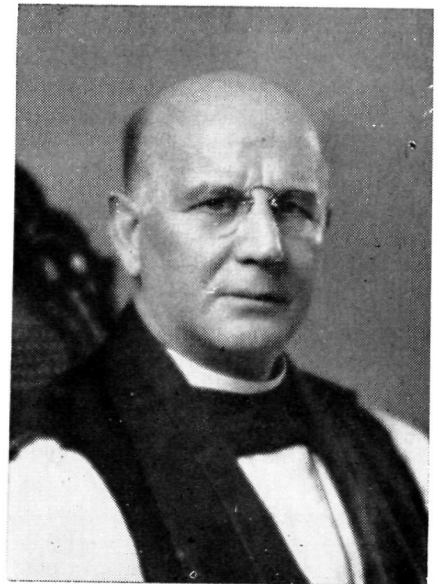
Russell Babcock, executive director, Illinois commission on human relations, said that "the Cicero police had made no attempt to curb rioters in race disturbances last July." The eye witness of the riot told the court how he saw and overheard "a father standing six feet from a Cicero policeman, tell his son he would give him three shots for a nickel, meaning stones, thrown at the windows of the Clarke apartment. The policeman did nothing."

The trial was attended by many lawyers and observers from interested civic and civil organizations. These men met informally before and after sessions. This reporter could not find any Protestant or Anglican representative among them, with the National Council of Churches being the most noticeable absentee, as it maintains a skeleton Chicago office, having moved most its key staff to New York. The Roman Catholic Church was represented throughout the trial by a Monsigneur, and at least one priest aided by a secretary.

COMMISSION REPORTS ON INTINCTION

★ The liturgical commission has issued a report on intinction which will come before General Convention in Boston, where it is expected to cause

heated debate. The fourteen page printed leaflet, available at 281 Fourth Avenue at 15 cents a copy, deals with the subject historically, and concludes with this resolution which will go before convention; "that the following insertion be made in the Book of Common Prayer on page 85, after the present general rubrics and before the exhortations: Any communicant who so desires may receive the sacrament in both kinds simultaneously by intinction, in such manner as is authorized by the ordinary; provided, that opportunity shall always be given to every communicant to receive the consecrated bread and wine separately in the accustomed manner. When the sacrament is administered in both kinds



BISHOP OLDHAM, chairman of Commission that reports on Intinction

simultaneously by intinction, it shall suffice for the minister who delivereth the sacrament to say, 'The body and blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee and feed on him in thy heart by faith, with thanksgiving.'

The commission is composed of outstanding authorities on liturgics.

EPISCOPAL CHURCH BRIEFS

THIRTEEN PRIESTS now in Alaska, which is one fifth the size of the U.S. Four of them were ordained recently by Bishop Gordon (Witness, March 20) at a clergy conference held at Anchorage.

RABBI JAFFE of Port Jervis, N.Y., was the preacher at the mid-week Lenten service at the Good Shepherd, Milford, Pa., March 19th. Last Sunday it was the Rev. Kan Takeuchi, a Japanese priest; next Sunday the preacher will be the managing editor of the Witness, who was supply there for a number of months until the Rev. David Sweet was appointed in charge.

ALL SAINTS, Peterborough, N. H., has received a legacy of \$20,000 from the late Charles W. Harrington, paid in advance of the probation of the will by his widow. Income, administered by trustees of the diocese, will be used toward meeting expenses of its beautiful but costly plant.

ROGER BLANCHARD, national head of college work, and J. N. Mitchell, provincial secretary, recently visited colleges in New England. The N. H. diocesan paper stated that "one campus padre complained that their itinerary didn't quite fit local schedules but it was good to get at least some students face to face with the Boston and Greenwich brass and to let a little local color lighten up the respective headquarters in return."

HONOLULU elected the Rev. F. A. McDonald clerical deputy to General Convention; Arthur G. Smith is the layman.

ST. BARTHOLOMEWS, New York, has sent \$3,000 for the work on Okinawa, raised at a fair sponsored by the women of the parish. Part of the money will be used toward a new chapel at a leper colony.

BISHOP WILLIAM ROBERTS, formerly of Shanghai, will be the speaker when the Lenten offering is presented in Maryland on April 24th, the service to be at Grace and St. Peters, Baltimore.

SUPPER as well as a mid-week preaching service is featured each Wednesday evening in Lent at St. Bartholomew's, Baltimore. They promote fellowship and increase attendance at the service.

TRINITY COLLEGE, Hartford, brought in a group of parsons on March 18 who met with students at fraternity houses for informal discussion of religion. Episcopalians were John Coburn, chaplain at

Amherst, at Alpha Delta Phi; Robert Appleyard, rector at Watertown, Conn., at Delta Psi; Robert Rodenmayer, rector at Northampton, Mass., at Psi Upsilon; Owen Thomas, chaplain to Episcopal students in the diocese of New York, at Theta Xi.

PHYSICIAN J. P. MORAN of Toledo, O., starts making his calls on Sunday at 6:30 in order to be on hand for his class of fifth grade boys at Trinity at 9:30. He has been doing this for years.

PAINT FUMES put five men of the Redeemer, Rochester, N.H., in bed. They were doing their bit in renovating the new parish hall in the basement of the church.

ST. PAUL'S, New Haven, had a chapel service each Sunday to augment the teaching of the children. It varies each week, Morning Prayer, Evening Prayer, Holy Communion with commentary. The emphasis is not on formal worship but on the corporate worship of the school through the actual use of the Prayer Book.

THE REV. THEODOR DIETZ of the German Old Catholic Church celebrated at the Cathedral of St. John the Divine, New York, on March 17, using the Old Catholic rites. The Old Catholics broke away from the Roman Church in 1870 because they did not accept papal infallibility. The service, appropriately, was held in St. Boniface Chapel, since this saint was an Anglo Saxon missionary to what is now Germany and the Low Countries.

HONOLULU is seeking to raise \$50,000 for advance work, with the drive continuing through this anniversary year. Half of the sum is in hand.

GOOD IDEA: at St. Columba's, Washington, D. C., laymen stay after service and help Rector C. Randolph Mengers mail left-over bulletins to families who were not at church. Results are checked from week to week and it has been found that the reminder brings about ten per cent of those reached out the following Sunday.

STUDENTS from Virginia Poly are landscaping the grounds of Christ Church, Blacksburg, as a project.

WASHINGTON diocese has a new church at Langley Park, launched under the direction of the Rev. Don C. Shaw. It was established at the request of the federation of churches to take care of a rapidly growing community.

DEAN JAMES PIKE of the Cathedral of St. John the Divine, New York, is the preacher this week at the Epiphany, Washington. Incidentally our guess is that the most getting-about clergymen of the Church, judging from news we receive, are Dean Pike, Canon Theodore Wedel and the Rev. John Heuss.

NATIONAL COUNCIL'S committee on world relief has cabled \$1,000 to Bishop Paul Ueda of Hokkaido, to aid in the emergency caused by the earthquake and tidal wave in northern Japan earlier this month.



ST. MARYS, Big Timber, Montana, is fixed up by members

EDITORIALS

What Youth Thinks

ONE hears many cries of alarm these days about our young people, but most of these complaints can be classed with the ancient inscription reported to have been unearthed in Egypt: "The world is surely coming to an end; everybody wants to write a book; children no longer obey their parents." However, the findings of a recent poll conducted among high-school students by the Purdue opinion panel cannot be thus lightly dismissed. Indeed these findings are enough to disturb deeply all those who believe in democracy and love America, no matter how tolerant and understanding they may be of young people.

The story of the poll was reported in the February 26 issue of Look Magazine. The Purdue opinion panel is a survey organization which periodically questions some 15,000 high-school students. This latest poll was taken to find out what teen-agers think of freedom and was directed to all the major racial, religious, economic and regional groupings,—a genuine cross-cut of the nation. The question were "loaded,"—that is, the young people were not aware of the sources of the ideas on which they were asked to give their opinions, but the ideas were really taken from the Bill of Rights, the Communist Manifesto and certain Fascist statements.

Here is how U.S. high-school students feel about some current issues: 58 per cent agree that police may be justified in giving man the third degree to make him talk. (Perhaps we can thank our prevailing movies of crime, mayhem and violence for this.) 25 per cent would prohibit the right of the people to assemble peaceably, saying that some groups should not be allowed to hold public meetings; while 34 per cent believe the government should prohibit some people from making any public speeches. Only 45 per cent believe newspapers should be allowed to print anything they want except military secrets.

On "McCarthyism," despite all the front-page uproar, only 46 per cent had ever heard of the Senator (which in itself would be mighty discouraging to him) but on the other hand, of that number, nearly half said they approved of his methods, while one-fourth disapproved and the rest were undecided. The pay off, so far as basic democracy is concerned, was the belief by 49 per cent that large masses of people are incapable of determining what is good for them.

The significant and terrifying point to these findings is not so much what these high-school students believe, but the source of their authoritarian, anti-democratic ideas.

Is it not true that teen-agers simply reflect the prevailing mores and ideas of the period in which they are growing up? If so, what of the matrix in which they are being molded and cast? Is it truly a democracy in practice?

There is a theory that victory in war does not mean the victor's ideas have won out,—all too often the victory adopts many of the beliefs of the enemy who has been vanquished. Adolph Hitler is dead, but Nazism does not seem to be dead in America. Perhaps we became infected with the virus which we poured out blood and treasure to destroy. Certainly the current hysteria, which in the name of "anti-communism" attacks any liberal, democratic idea, is an indication

this may be true. So too the rise of a blind, unthinking authoritarianism in the political and religious realm; the terrorism of communities by vigilance groups; the one-race dominance theory. All were typical of Nazism.

Dr. Gallup, summing up the reports of one of his own polls, indicates that unbelievable ignorance on the part of the American people is the cause of the apparent current disbelief in democracy. He says that the average American reads little beyond the comics, the sports news, and the marital antics of Hollywood. Out of these fruitful researches he forms his philosophy of life. Such persons are tinder for the demagogue. An ig-

★ "Quotes"

CHRISTAIN humility flows from the clear-sighted knowledge that all that is good in us comes from God, and that we can find strength to live and joy in living only by yielding our wills to him and becoming his instrument. Humility is self-forgetfulness in the loyal service of God. It is that supreme teachableness which makes us usable by God, And since the Kingdom of God is the rule of God among men, it is not hard to see why the humble are those through whom God extends his Kingdom.

—FORWARD-DAY-BY-DAY
Easter, 1952

★

norant public is pretty certain, sooner or later, to be a duped public. Hence the success of the Huey Longs, the Talmadges, the Gerald L. K. Smiths, the Allen Zolls, the McCarthys.

But anti-democratic ideas are not found only among the quasi-literate. Once at a Rotary meeting the representative of a state tax-payers association (he might just as well have been spokesman for a dozen other groups) proclaimed openly and sneeringly that democracy consisted of rule by the irresponsible mob majority and would never work. Not a voice among those representative business men was raised in protest. Sometimes when big industrialists and bankers gather in close-session dinner parties, or in private clubs, similar ideas are quite frankly expressed. So too is anti-Semitism and the divine right of the white race to rule American and control its wealth. These are facts—ugly though they be—and there is no use in blinking at them. Privileged class children are doubtless exposed to these ideas in some homes.

Has the Christian Church any responsibility for this unhappy situation as regards democracy? Protestantism, on the whole, seems to believe and to preach that the basic ideas of democracy have sprung from the teachings of Jesus. Perhaps there are those who try to equate the two, and they can be faulted for this, but it is a tribute to Protestantism that Communism has been least

successful in the great Protestant democracies,—indeed they form the real bulwark against its advance.

On the other hand an authoritarian religion is bound to encourage and breed authoritarianism in government and politics. Cardinal Spellman, and other high-placed churchmen in America, are very apt to mouth the word "democracy" for public consumption, but the proof of the pudding is in the eating, and all Roman Catholic-dominated countries belie these smooth words. So too occasionally does some frank speaker in this country. Dean Crowley of the school of education of Fordham at a recent luncheon of Barnard College alumnae, said in the open forum that he could not let the philosophy of democracy go by without a challenge, and he proceeded to challenge it vigorously. This of course was his privilege, but it reveals the thinking of his Church.

Would that all Americans could heed the ideas expressed in that great collect for Independence Day in our Prayer Book: "O Eternal God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord." At all events let us be sure that our own beloved Church lives up to this high ideal, and preaches and teaches it to our young people.

Persistent Personal Problems

In These Anxious Times

BY

LELAND STARK

Rector of the Epiphany, Washington

SATAN: MYTH, SYMBOL, OR REALITY?

THE season of the Church year we are in takes its length and its emphasis from that crucial experience of our Lord's in the wilderness where he was "forty days tempted of the devil."

"Tempted of the devil"—what do you make of that enigmatical figure of Satan? This is no mere theoretical question, for the whole nature of evil is involved in the answer. We know that evil is real and that evil is the enemy of the good, for we are clearly living in a universe in which good and evil are locked in mortal conflict. But what

is the nature of this evil? What or who is the enemy of the good?

Is there, as traditional theology would say, an Evil One, a real and diabolical personality, behind the wickedness of the world? Or, as others would say, it is that Satan has no real existence except as an apt symbolization of evil? Or, as others contend, is the concept of Satan an out-moded one that ought to be discarded?

A Concept To Be Discarded?

LET us look first at the position of those who believe that the sooner the concept of Satan is dropped from our thinking, the better.

One popular writer who takes this position is Dr. James Gordon Gilkey, the well-known minister of the First Congregational Church in Springfield, Mass. In a recent book, "Gaining the Faith You Need," he states that primitive and pre-scientific eras conjured up the figure of a supreme devil to explain the existence of evils, tragedies, and disasters. These, however, he says, are now better explained by four things: first, blind forces in nature, like hurricanes and earthquakes; second, germs; third, animal-impulses within human beings; and fourth, socially dangerous traditions and institutions like race prejudice and slavery. "These things—not Satan and the demons—are the sources of evil." Hence more and more people have come to disbelieve in Satan until now it has "faded from the minds of virtually all the individuals who have had the equivalent of even a high school education."

Many a reader will raise an eyebrow at this cavalierish dismissal of such eminent Christian thinkers as the late William Temple, Archbishop of Canterbury, C. S. Lewis, the most articulate Christian layman in the world today, Prof. Edwin Lewis of Drew, and others who have not discarded the concept of Satan (not to mention our Lord himself). But a more serious question must be raised. While no doubt Dr. Gilkey's four-point analysis, which, interestingly enough, does not necessarily exclude the presence of Satan, will account for a great share of the evils and tragedies of life, there is a quality of unexplainable malignancy about the wickedness to which we human creatures can descend that can hardly be accommodated to so facile an analysis.

To illustrate what I mean, let me report something that a neighbor of mine, Col. Smith Brookhart, who was one of our prosecuting attorneys at the Nuremberg war crimes trials, told me. The commandant of the Auschwitz concentration camp was on the stand, and he calmly admitted to directing the murder of two-and-a-half million Jews. This commandant, quite without emotion, told how, for example, a trainload of about 2500 people would come in; they were told to strip for shower baths, but once they were in the chambers, poison gas was pumped through the shower heads instead. Crew would then examine the bodies, stripping them of all jewelry and even extracting any teeth that had gold in them. Every month the gold from the teeth of the victims was made into gold bars and shipped to Berlin. The commandant then told in detail how the huge incinerators could dispose of ten thousands bodies per day.

Now this was but one aspect of the total wickedness of the Nazis, but can this be explained, as presumably Dr. Gilkey would have to do, by saying that this kind of fiendishness is the results of "animal-impulses" (do animals act like that?) or of "socially-dangerous traditions and institutions?" There is something diabolical about things like this; there is something demonic here that eludes any simple or facile explanation.

Satan a Symbol of Evil?

LET us now look briefly at a kind of middle-ground position between what we have just considered and the traditional viewpoint. This second position comes unhesitatingly to grips with the grim reality of the demonic and of the demonic forces that are evident in human life and history, and would have no hesitancy in ascribing the situation at the Auschwitz concentration camp to these demonic forces. However, while the demonic is an element inherent in the universe, the middle-ground view does not attribute the demonic to any diabolical, personal agency such as Satan. Those who belong to this school of thought frequently make use of the concept of Satan, but they use the term "Satan" only as a symbol that stands for the all too-real presence of the demonic in human life and history. Other than as a symbol, however, Satan has no real existence under this view, which is held by a great number of Christian people, among whom such distinguished theologians as Reinhold Niebuhr and Paul Tillich are to be counted.

Satan a Real and Malevolent Personality?

NOW we come to consider the traditional or New Testament view, namely that Satan is a real and malevolent personality, who is out to capture and destroy the soul of man.

There can be no question but what to the New Testament Satan is a real and diabolical personality, and in it are to be found over seventy distinct references to the adversary of God and man. Unquestionably our Lord himself shared this view. The most dramatic reference is of course his temptation in the wilderness. Since he was alone during this forty-day period, he himself must have told the story to his disciples, and while there is no need to read into the accounts any physical presence of a Tempter, there was evidently no doubt in our Lord's own mind that the demonic force which was bent upon defeating his redemptive mission at the very outset of his ministry was an active, living, personal force, and he called that force 'Satan.'

Our Book of Common Prayer likewise echoes this New Testament view. In the litany we ask

the good Lord to deliver us "from the crafts and assaults of the devil," and we beseech him to hear us that "it may please him finally to beat down Satan under our feet." In the baptismal service, the minister adjures the new Christian "manfully to fight under Christ's banner against sin, the world, and the devil."

Needless to say, this traditional view claims many adherents, including both liberal and conservative scholars. The late Archbishop of Canterbury, William Temple, certainly one of the world's most brilliant minds, said in one of his last books, "Personally I believe he (Satan) exists and that a large share" of the responsibility for the evil of the world "belong to him and to subordinate evil spirits." Similarly, Dr. John S. Whale, one of the most articulate of theologians, has written: "The personification of evil as Satan, difficult though it is for our thought, stands for the fact of spiritual solidarity in evil which will not be evaded or ignored. An enemy hath done this—our common enemy! Whatever images of thought we may employ, there is in the world of our experience a kingdom of evil by which the evil acts of each individual are inspired, sustained, and reinforced."

Now there are further and serious considerations, discernible in our world of today, that tend to give credence to this New Testament view that there is loose in the universe a 'cosmic malevolence' which is personalized in Satan.

For one thing, note the universal tendency of evil to become organized. Evil is always organizing itself in hierarchies. Crime, vice, rackets, gambling—all become organized. Wherever evil is to be found, it is almost always to be found in an organized state. Who does the organizing? Does it just happen that way? Or is there an Organizer?

Again, consider that evil spreads like a contagious disease. Within the memory of all of us, virtually the whole German nation, though peopled with folk of intelligence and culture, became infected and corrupted with a diabolism that made them give consent to acts of barbarism and fiendishness that defy rational explanation. How can the spread of that contagion within a few short years be explained? Did it spread by itself or was it directed?

Furthermore, think of the capacity that evil has for enlisting loyal followers and inspiring them with a fanatical missionary zeal for the further spread of evil. Communism in theory is not so bad as it is in practice, but in practice we have seen Communism deliberately seek the destruction of virtually everything that is good

and true and holy and just and free. It has won adherents by the millions who have given themselves to the spread and propagation of barbarism, brutality, and godlessness with a fanatical fervor that often puts to shame the zeal we Christians exhibit for Christ and his Church. Are they devoted followers of an impersonal, abstract kind of evil in general, or have they been captured and corrupted by an Evil One?

There are indeed many considerations that give weight to the New Testament view that the evil of human life and history is personalized in a real and malevolent personality, whom our Lord called Satan.

Some Conclusions

PERHAPS we are now prepared to draw several conclusions. First: however we may choose to define the source, evil is real, and life involves a battle, and that battle's chief arena is in the soul of man. However defined, the demonic element is present in human life and history. If this be so, then any view which claims that Satan is but a figment of the imagination should be dropped.

Second: Many Christians, in honest perplexity, may wish to suspend judgment on the nature of the demonic. Honestly puzzled, they may not know whether the demonic should be designated by the personal '**Someone**' who seduces or by the impersonal '**something**' that infects. Perhaps it is not too important whether we use the name 'Satan' as denoting a real personality or as denoting a symbolization of evil providing we come to grips with the demonic element in life.

Third: let no Christian become morbidly obsessed with the demonic. To paraphrase something C. S. Lewis once said, there are two equal but quite opposite errors into which we can fall. One is to disbelieve in the reality of the demonic evil Satan is or represents; the other is to believe in his existence and to feel an excessive or unhealthy interest in him. Satan is equally pleased with either error, says Lewis. So let no Christian become morbidly obsessed with Satan. Remember that the New Testament is never morbidly concerned about Satan, for in Christ evil can be met and gloriously vanquished. To use the great words of St. Paul, "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Let the Christian, then, keep his eyes not on Satan but on the Lord Jesus Christ, and clothed in the armour of God, in the warfare of the day, stand by the side of Christ.

The Seven Last Words

Meditations by Thomas V. Barrett

JUDAS

IS there a thing a man can do as evil as the deed I have done . . . how did I come into this abyss of impenetrable night? Was it not I who was chosen from among a city's thousand inhabitants to be his follower . . . the old days are a dream but I was happy in the dream and the cornfields of Nazareth were bright in the sabbath sun and the waters of Galilee blue as a gentian, that was Peter's phrase, the rock, the strong one . . . was I joyful then or was that the greatest emptiness of all when my cracked brain was deluded into thinking there was hope of achievement . . . the friendliness of Andrew, John Peter was good . . . or was it a trap to snare me that I might be drawn into unpardonable evil . . . I hate them, I hate them all . . . I do not know where I am or how I came along this lonely road or in what awful moment the sun darkened . . . was it once a bright gold on the evening olive tree that now is blood spotted sun and tree, tree and sun and earth and worlds blood spotted running with blood, did the moon ever shed silver light about me or was I born in an eclipse of light that I should never know light nor dark only ghastly ominous blood spotted hell's-light There was a time when I had hope for conquest I set forth with power in my blood . . . I could trample upon the serpent of failure of all evil things, was there ever such a time or do I bring to this last valley only the memory of a dream. I was jealous . . . I remember . . . of Peter's powerful eloquence, of John's saintliness and Andrew's patience and Thomas' intellect and . . . jealous of the Master.

What devils were chained in the depths of my soul that leaped out in anger on the road to Jericho . . . when we turned toward Jerusalem . . . was it for failure and death he called me from my business, he was going to bring in a Kingdom he said; but there was no future but the scorn the malice of the crowd, no kingdom but a kingdom of disaster . . . I wanted position not servanthood, power not a cross . . . ah God I knew not what I wanted, nor how the irresistible treachery grew and fattened inside me a word from the priests, a gloating promise and the deed was over all but the public witness to the deed . . . O nightmare of Gethsemane and the white face in the dark and the hell-fire of

henchmans' torches the grappling twisting shadows of the trees the cold salt-bitter kiss, kiss of fear of agony of hate and love of death and Sheol. And the deed was done, all but the final shame of the deed—the money worthless, tin-cheap without power to buy love or peace or hope powerless to buy off shame . . . twenty pieces of loathsome silver, price of the last condemnation.

Ah, God the loathing of those oily priests deep as the loathing in my own heart, no not that deep, I have no heart, no hope no God not even hell wherein I might painwracked in yearning lust after heaven; this is nothingness, the inescapable self the pitchy gloom . . . the forsakenness . .

Am I a man that once knew love and intense desire for life, am I a soul once sought and found by yonder solitary king or is it carpenter; was it my lips that kissed him to his death could it not somehow be undone; why is a deed irrevocable that ought to be undone, a deed that might have not been done if a feather had fallen in another wind, or a pin dropped at the right instant in another room, or a wavelet, rock splintered a second later in the shallow pool of time . . . was it I that kissed and brought the piercing thorn down, down hard upon the stainless brow . . . O wretched Judas . . . to thy self his words do not apply; 'Father forgive . . . this day shalt thou be with me in Paradise'; there is no Father to whom I could be son. What can he know who in his royal loneliness cries out "My God, My God, why hast thou forsaken me?," What can he know of forsakenness from whom God never departed . . . he calls in love to love, and all that uncontaminated light in him springs forth toward Light . . . his human cry stripped of arrogance. A God-like child's needy thirst for god-like father . . . my forsakenness is complete, I cannot find a cry, nor prayer, nor any object of prayer, cry, thirst, water, world only this night, this stifling, thirsting all-enclosing Judas!

There can be no forgiveness for my sin, he was not that true; no penance ever could be done to wash away this stain, this day's corruption, I am destroyed by life . . . is he not destroyed also . . . we are both wrong, lost, fallen, beaten done away with in a lost world . . . I was all right . . . oblivious to light before I saw his eyes on my uncovered unconverted soul . . . and now the rope . . . perhaps forgetfulness O God . . . if there should

be any God such as he thought only this pebble-virtue shall he find in me—that having murdered truth . . . if truth there be . . . I'll kill this falsehood Judas . . . I could not take the cross . . . but by its light I am submerged in darkness . . . Christ have mercy.

Poor Relations

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

IT is a very general sentiment among business men today that true charity consists in helping people to help themselves. Because of this sentiment, many busy people are discharging their duty of philanthropy by writing a check which some professional charity worker disburses, having divided said check into overhead, underfoot and under-the-belt expenses.

This charity becomes a part of the industrial system in which we are condemned to lose our identity by the beneficent will of our secular deities, known once as Mammon, and now as Magnates.

No magnate, big or small, likes to feel that some poor barnacle is attaching itself to the polished sides of his vessel. He does not like to be leaned upon too heavily by poor relations.

It is bad for the poor relations and disquieting for the magnates.

I wonder sometimes if God hasn't a lot of poor relation who are leaning upon him very hard.

We speak of God as the "giver of all good things," and we may not like to confess it but even the richest of us are beggars in God's sight.

Now there is no disgrace in being the recipients of gifts—

For we receive our life and all that we have as a gift from God.

"We are saved by grace, and that not of ourselves, it is the gift of God."

Lack of Gratitude

THE disgrace lies in the way in which we make our returns for the gift received.

One way to avoid assuming any responsibility of gratitude is to deprive God of personality and call him force. Of course we can receive water from a faucet without manifesting any act of gratitude in return.

So we speak of God as nature, and say that "nature gives so and so"—and then we are under no obligation to make any return in worship.

The moment we believe in a personal God, we fasten upon ourselves the responsibility for re-

turning thanks to the person who gives us those good things.

The moment we realize that we are the recipients of God's charity, then we must see that the rules which we apply to our poor, apply likewise to his poor; and those rules are, that we do not waste that which has been given us by the kindness of another; that we make some act of appreciation for the gratuity that we have received; and that we use the gifts thus received so as to develop in us the spirit of self-help.

This seems to be the threefold purpose of religion.

First, we are like the poor miner who has been grub-staked.

God has given us all things necessary to search for treasure.

The question is, what are we looking for? Riches for ourselves, or treasure for God? And our treasure is not his treasure. He is perfectly willing that we should seek and enjoy our treasure, if we will show some interest in returning to him that which he seeks.

And what can we give God that he wants, in return for that which he has given us?

We can give him worship, which is a kind of gratitude; and we can give him our love, which is a surrender of ourselves. Or we can shrivel up into a thankless, self-important atom.

God must be very tired of the crowd of poor relations, who take from him and are impressed only with their own arrogance.

Certainly he will no more permit flesh to glory in his presence than would an ordinary millionaire allow a poor relation to flaunt his own importance in his face.

There is a modesty which rich beggars ought to seek.

Be Thankful

SECOND, ingratitude is the basest of vices, and the ingrate the least attractive of all beggars. Let your requests and supplications be made unto God with thanksgiving, and then, and only then, will the peace of God rule in your hearts.

One can understand how men, who believe in a blind force as the giver of all good things, feel no obligation to be grateful. But a man who believes in God must expect such God to believe in gratitude.

We do not merely worship God because he needs it; we worship God also to preserve our self-respect. If all good gifts come from the Father of light, then there can be but one adequate return for those gifts, and that is adoration.

It is just this attitude of mind that differentiates beggars from one another.

Better be a beloved vagabound than a churl-

ish boor, which is about the measure of some of God's prosperous poor relations.

But we are told by experts that there is one real purpose in charity; and that is to teach the poor to help themselves, so that they can be self-respecting.

It's a poor rule that doesn't work both ways. And unless we receive our blessings from a faucet, then perchance, God is watching his beneficiaries to see whether the manhood which he desires is being created by the blessings that he bestows.

He is very generous to us; are we generous to others?

He puts up with many slights from us; are we equally patient with others?

He sent his son into the world to give us a standard of manhood that none are brash enough to question.

Are God's gifts to us having such an effect, that we are even anxious to grow more like him?

It is odd that God's blessings either make us more human or more trivial.

The more human seek to find their joy in helping others.

The more trivial lose their joy in fussing about what they have failed to get.

There is nothing more pitiful in God's world than one of God's poor relations, with his arms full of things, frantically grabbing for more things, with no gratitude and much complaining.

We are all God's poor relations. We cannot help that; but we can be decent poor relations and not selfish pigs if we believe that he is interested in the charity he administers.

The Living Liturgy

BY

MASSEY H. SHEPHERD JR.

ELSA'S EUCHARIST FOR PEACE

THE Episcopal League for Social Action (ELSA) does valiant service for us all in keeping us mindful of our Christian concern in those issues of our day which, however uncomfortable to our complacency, must be faced with resolute courage. No issue today is so universal in its effect upon every man and woman on our planet as that of peace or war. It haunts us at every turn—in high prices, high taxes, relentless propaganda in wireless and press, and in the untold anxieties of countless homes whose sons have been drafted, wounded, captured or killed. In the repulsive confusion and strife of our times it is natural that good men should differ as to the best means and policies for bringing peace. But it is truly tragic

when all peace-makers can be lumped together as appeasers and traitors, in forgetfulness of our Lord's beatitude that calls them the children of God.

To bring this issue before the conscientious prayer of the Church the League has issued a Votive Eucharist for Peace, with a request to all our Bishops that they authorize its use. The propers of this Eucharist are admirably chosen, and in many ways they are far superior to those found in the Votive Masses for Peace in current Roman and Anglican Missals. It may be debatable to what extent our canons give bishops authority to provide supplementary propers to those appointed for Sundays and Holy Days in the Prayer Book. Our Anglican tradition has been very chary about the use of Votive Eucharists. In recent years, however, they have become more extensively employed. Doubtless our Bishops will not all see eye to eye about them, either as regards their legality or their value.

In any event we should remember that in a very true sense every celebration of the Eucharist is an offering and prayer for peace—that we may live in unity and godly love. The Eucharist is a means of reconciliation and concord. And it must be remembered, too, that the rubrics have always demanded the exclusion from the Holy Table of those who live in open malice and hatred. For it is out of malice that strife is born and peace is broken. A man who fosters by word or deed hatred against any nation, people or race should be sternly warned not to come to the holy Mysteries until he repents and is in love and charity with his neighbors.

More specifically, the Prayer Book provides a place for special "intentions" at the Eucharist. After the Creed and before the Offertory the celebrant has full liberty to introduce special biddings and prayers, for Peace and other causes, that will give to the rite a central focus of intention. If there is a sermon he can make these biddings and prayers a climax to the homily, and set the congregation to close attention as to the relevance of their offerings to the world's peace. The bread and wine do represent, among other things, the political and economic relationships of our lives. Whenever we offer them, we must do it with earnest prayer to God that He use them to bring order out of disorder, justice out of wrong, and peace out of strife. Yes, every Eucharist is a votive offering for peace.

It is interesting to reflect that our liturgy was originally formulated in chaotic days when war ravaged the people of faith. Our Daily Offices, for example, preserve in their fixed Collects for

Peace the memory of dark days of battle and murder and sudden death. Most of the Collects of the Day, when not devoted to some particular theme of the Christian Year, are variations upon the same strain of prayer for God's peaceable governance and for His defense. Our liturgy was created with realistic concern for days of anxiety and disquiet such as these in which we live. The more closely we live with it the more nearly shall we find the insight and the courage to find for our distraught world that peace which is the fruit of righteousness.

Scandal Of Christianity

BY

JAMES A. MITCHELL

A CLERICAL friend of ours recently had the duty, as president of his local ministerial association of sitting on the dais beside other visiting dignitaries when a new Baptist Temple was being dedicated. Being a naive fellow, when his turn came to speak, he tried to say some pleasant and complimentary things about what the great "Baptist Church" stands for in religion and in this nation. He also used the "Prayer for the Unity of God's People" from our Prayer Book.

As the two and a half hour program dragged on, it became evident from sundry references and remarks that these were a very special brand of Baptists. It seems they belonged to the Conservative Baptists Association and were fundamentalists of the deepest dye. It became abundantly clear also that they set far more store by the fact that they were "Conservative" than that they were "Baptists." When our friend had the temerity to mention Fosdick to his neighboring Baptists parson on the dais, he might better perhaps have spoken of the devil. How could they, in this consecrated conservative Temple, have any traffic with a man who didn't believe this and didn't accept that. What was their criterion? Why, the word of God of course, and they (and obviously they only) knew how to interpret the word of God. Apparently it was a much greater virtue in God's eyes for them to hold fast to their specific interpretation of the Bible on certain theological issues, than to try and unite all Baptists—not to mention other Christians in the warfare against the world, the flesh and the devil.

Divisiveness

LOOKING at this incident objectively, does it give up any hint as to what may be basically wrong with the Christian Church as a whole?

Does it suggest that we cannot see the forest for the trees? That we put more emphasis on partisanship than on basic Christianity? That we have rationalized ourselves into a belief that God wants intense, fanatic devotion to a point of view rather than Christian unity?

It is customary in Episcopal circles to hang such divisiveness on "Protestantism." Yet we might well ask ourselves as Anglo-Catholics or as Low Churchmen, whether we cling more strongly to our partisan position than to our essential Anglicanism? We were informed recently by a layman in an Anglo-Catholic parish that he had been taught by his priest in confirmation that all Low Churchmen are infected with Presbyterianism and their churches are no fit place for true "churchmen" to worship. Contrariwise, many Low Churchmen think St. Mary's-in-the-Vale is next door to Rome and its worship is, to put it mildly, incomprehensible to a loyal Anglican. While Rome itself (if you ask them) knows it has all salvation in its pocket-book and the rest of us are schismatics or heretics. We might just as well be Mohammedans or Buddhists.

Our same clerical friend of the Baptists incident once served in the mission field in China and tells us he was appalled to find Southern-Baptists in north China, Northern-Methodists in south China, Swedish-Lutherans in central China, — not to speak of Roman Catholics in Shanghai, Anglo-Catholics in Nanking and "Virginia" Episcopalians in between. When he returned home and attended a luncheon meeting of the Shanghai Tiffin Club in New York, he found himself opposite a round-collared Chinese clergyman and made overtures of friendship as a fellow lover of China. But the Chinese turned out to be Roman and froze up like an icicle when he found himself opposite an Anglican. Apparently love of China would have been a stronger bond than love of Christ.

Perhaps the saintly Peter Ainslee of Baltimore was right when he called disunity the "Scandal of Christianity."

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THE WITNESS

Tunkhannock, Pa.

NEWS OF OTHER CHURCHES

TOLEDO PLANS GOOD FRIDAY

Protestants and Roman Catholics will, for the 32nd year, join in stressing Good Friday observance in Toledo. An estimated 90,000 persons will attend services. Traditional Protestant services in two downtown theatres will include a program by united youth and an adult service. Boy Scouts are distributing window cards bearing the slogan, "A Worshipping City" and the chamber of commerce has "Will Close" signs for merchants. Most stores and offices will close for three hours.

PRESBYTERIAN MEN PLAN CONVENTION

Plans for a convention for men is planned by the Southern Presbyterians, to be held in the fall in Atlanta, with a goal of 10,000 delegates.

FREE BUS RIDES IN BUFFALO

All persons going to and from church in the Buffalo area get free bus rides during Sundays in Lent. Bishop Scaife of Western New York said the transit firm has set an example which "will invoke a desire in all out people to joint forces with the church." Nearly 60,00 free rides were given the first two Sundays.

SEEK CLERGY FARES ON PLANES

Legislation to permit airlines to grant free or reduced fares to clergymen is pending in both houses of Congress. Several attempts have been made in recent years to permit reduced rates but the civil aeronautics board and the department of commerce recommended against it on the ground that lines receive government subsidies in the form of mail pay and therefore ought not to grant reduced fares to any class of persons.

METHODIST WOMEN HIT DISCRIMINATION

Opposition to racial discrimination was voiced by the women of the Methodist Church of the San Jose district of California. They singled out for special criticism the opposition in several cities of people opposing the purchase of homes by Chinese and Negro families. Opposition was also expressed by the 270 delegates to universal military training.

STUDENT PRAYER GROUP BANNED BY SCHOOL

Ministers of Watsonville, Cal., are circulating petitions requesting that an interdenomination student Bible club be allowed to meet in the high

school. The group, organized by the students themselves, is now meeting in the Presbyterian Church in the morning before classes, since school authorities ruled that it was against state law to allow such meeting in the school.

INTERRACIAL YOUTH CENTER PLANNED

Bruno Drescher, Roman Catholic priest of San Francisco, is planning an interracial youth center to let religion break down barriers of discrimination and segregation. He has already collected \$200,000 for the project, with \$50,000 needed. Donations have come from all racial and religious groups.

SPIRITUAL PROGRAM FOR SCHOOLS

Public schools of Grand Rapids will embark on an extensive spiritual emphasis program probably lasting two years. It is patterned after a successful program of citizenship and will be called "education for moral and spiritual values." It is directed by a committee of nineteen teachers, two parents and two high school students. There will be bulletins, workshops, special films.

GETTING PEOPLE TO CHURCH

A block captain technique for stimulating church interest among tenants of apartment houses has been developed by DeWitt Memorial Church, on New York's lower east side. A member of the church living in each of the sixteen buildings of the new Lillian Wald Houses, covering 16-square blocks, is responsible for his apartment. He calls on each family to acquaint them with the parish program and enlist them. Captains meet with the pastor once a week to go over plans. The plan, working well, will be extended to Baruch Houses when this 1,900-unit project is completed. Twenty-one nationalities are represented in the present membership.

SOCIAL ACTION COUNCIL INVESTIGATED

The Council of Social Action of the Congregational Christian Church is to be investigated, following a meeting of the executive committee of the Church with a national laymen's

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SCRIBNERS

group that charges that the Council is 'trying to put the Church into power politics.'

ALCOHOLICS ANONYMOUS IN PRISONS

Some 104 of the 300 state and federal prisons now have units of Alcoholics Anonymous, with their work so successful that in New York state the commission of correction wants them in all the 16 institutions. The R. C. chaplain at Walkill stated that wardens of 140 prisons whom he surveyed listed use of liquor as fifth among the cause of juvenile delinquency.

MISSIONS GROUP REPORTS ON OVERSEA RELIEF

A total of \$1,774,328 in relief supplies and cash was distributed in 1951 by the committee or relief and reconstruction of the National Council of Churches. Korea, Japan, India and the Near East were the major areas helped.

DEFEAT OF UMT CREDITED TO THE CHURCHES

The defeat of universal military training was largely due to the persistent efforts of Church people, according to Raymond Wilson, head of the Quaker committee on national legislation. At the same time a group of Church women who had vigorous-

ly fought the bill said the House had "spoken the voice of the people" and that Washington should "heed the voice of the people and not the voice of the Pentagon." They urged Church people to continue to speak with a united voice on public issues "which are a moral concern to Christians."

KEFAUVER URGES MORE LETTER

Church members ought to write members of Congress more often, was the advice given by Senator Kefauver to those attending a seminar of churchmen, held in Washington, attended by 150. "It is difficult for members of Congress to keep a perspective," he said. "If the good people back home would write us more often giving us their views on matters of national legislation and public policy, it would be very helpful." The three-day seminar, sponsored jointly by groups of several denominations, was devoted largely to workshops on migrants, U.N. issues, international disarmament, American Indian, child labor, immigration.

CHILDREN HAVE FREE RIDES

Children going to and from Sunday school or church services in Fort Wayne, Ind., are given free bus rides by the transit company.

SCHOOL FIGHT IN MINNESOTA

The school board at Pierz, Minn. has promised another election on whether a public high school shall be built. The town, almost solidly Roman Catholic, voted against a bond issue of \$575,000 a year ago, with priests opposing it. Meanwhile construction of a parochial high school was started last August. Non-Catholics now have to go to nearby Little Falls but the school board there has informed the people of Pierz that students will no longer be accepted after this academic year.

During the fight over the bond issue, Henry Gau, public school bus driver who is a Catholic, was excommunicated after he called for a vote among members of his parish to determine whether they wanted a public or parochial school. He was excommunicated for exercising the prerogatives of a bishop.

URGES OPEN MIND TOWARD RUSSIA

O.F. Nolde, director of international affairs, told those attending the World Council meeting last week that Americans "must cultivate an attitude which will be conducive to reconciliation with the USSR, and we must convincingly manifest that attitude in our actions."

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CHURCHES OVERSEAS

GREEK CHURCH LAND ISSUE REOPENED

New claims by the Greek Orthodox Church as regard church properties, which the government wants to take over for the settlement of landless farmers, have held up an agreement on the issue. The Church wants to hang on to properties in the Attica area, said to be the most valuable of all Church properties. The Church also, as a part of the agreement, wants a monopoly on the sale of waxed candles.

BISHOP WARNS AGAINST WANTING WAR

Bishop Chappoullie of Angers, France, in a Lenten pastoral, warned against wishing war for the destruction of governments which persecute the Church. "There is great danger," he said, "that Catholics will confuse the defense of liberty of the Church and religious conscience with the political struggle against the states which attack them or openly repress them. Indignant about what they learn of the sufferings of Christians they are led, without reflecting, to wish for a war that would at least annihilate the power of the persecuting governments and states. But that is not the way real disciples of Christ would react."

CHURCH JOURNALISM DISCUSSED

About thirty representatives of European Church publications met at

the Ecumenical Institute at Bossey, Switzerland, to discuss the responsibilities of Christian journalists. Albert Finet, director of *Reforme*, French Protestant weekly, described difficulties encountered in interpreting foreign policy of governments against the background of a universal Christian conscience.

WANTS LAW CHANGED IN DENMARK

A Catholic weekly of Denmark has urged the abolition of a constitutional provision that the king must be a member of the state Lutheran Church.

BERLIN PASTORS HIT NIEMOELLER

Opposition to the alleged "one-party" rule in the Evangelical Church in Germany by the group led by Martin Niemoeller was expressed at a meeting of 200 pastors from the Berlin and Brandenburg area. Speakers charged that "virtually all influential posts" were held by members of what they called the "radical wing." Niemoeller's opposition to rearming

West Germany on the ground that it would endanger German unification was also criticized. Ferdinand Friedensburg, Christian Democrat leader, told the pastors that rearming 'is the only way to keep the Communists from realizing their hope of bringing the whole of Germany under their control by military conquest.'

LUTHERANS ORGANIZE IN YUGOSLAVIA

A national council of Lutherans has been formed in Yugoslavia which will aim to achieve cooperation between the Slovak, Hungarian, Croatian and Slovenian Churches. They have a combined membership of 150,000 and constitute 70 percent of the Protestants in the country.

MOSCOW SEES PRIESTS AS SPIES

All schools operated by the Vatican have been turned into 'schools for the training of spies and diversionists,' according to the Moscow radio. It stated that the U.S. makes extensive use of priests for subversive activities in the eastern European countries.

AUSTRIA RAISES VATICAN LEGATION TO EMBASSY

The Austrian government has raised its legation at the Vatican to the rank of an embassy.

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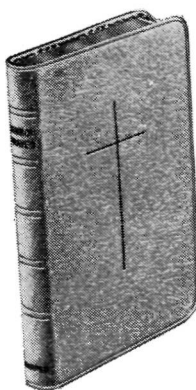
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THE RELIGIOUS PRESS

Selected by GEORGE MacMURRAY

TINDER FOR DEMAGOGUES:—George Gallup, summing up the reports of his pollsters finds evidence of unbelievable ignorance on the part of the American people about life-and-death matters on which they are being called upon to make decisions.

Dr. Gallup lists, as foremost among the causes of this ignorance, the passion of the American public to be amused rather than to be informed. We no longer read to keep abreast of the times. A recent survey of the American reading habits concludes that the average person reads little beyond the comics, the sport news, and the marital antics of Hollywood. Out of these fruitful researches he forms his philosophy of life. Such persons are tinder for the demagogue. An ignorant public is pretty certain, sooner or later, to be a duped public.

The churches plainly can and must do something about this situation. Every church should immediately set up study courses for its youth groups, its womens organizations, its Men's Council, and its mid-week program, which will make its members and the community in which it serves aware of the issues in our nation and our world, and of ways in which church members can take their part in building a decent and stable society. Otherwise, as Dr. Gallup points out, "What you dont know may destory you."

—PRESBYTERIAN LIFE

SECOND STRING TEAM:—West Point is not the only institution that played its second-string football team last fall. Many a church is doing it, albeit not for the same reason. Army lost its first team because of cheating which resulted in discipline measures. The church is playing its second string in many places for two reasons.

The first string is refusing to come out for the squad. They are refusing to play. Members of top-notch ability who could serve the church as elders, deacons, trustees, teachers or singers are too busy with their everyday work, or lodge, or other social activities. They refuse to take their places in the work of the church and of necessity the church must play its second team.

Men and women of talent and ability are, of course, always in demand by their fellow men. Because of the lack of proper appeal by the church, or through lack of consecration on their own part, too many people of ability are retarding the cause of Christ by their refusal to play the game.

The Church is playing its second team all too often because of lack of

vision. It is "penny wise and pound foolish." A church often spends \$50,000 or \$100,000 for a church building and then offers a second-rate salary to its minister. This means that all too often they have a second-rate minister who is further handicapped by a miserly church which expects that he shall do all the calling, teach a class, direct the youth program, do the office work, care for the church lawn, run a free taxi, and a dozen other things. All of which makes for a second-rate team and a second-rate church.

No coach facing a crucial game would start his second-string team.

Our crucial game seems to be at hand. If the cause of Christ is to come off victorious, this is the hour when the Church must play its first team. —CHRISTAIN EVANGELIST

Opposing U.M.T.—the Outlook, organ of the National Council of Churches concludes that to control hunger, disease, poverty and illiteracy is more significant than to place a gun in the hands of every American youth on his eighteenth birthday.

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It is no new thing to speak of Dr. Gilkey's books in terms of their relevance, perspective and understanding. This one covers a range of subjects which includes "Getting Along with Your Job", "Keeping a Marriage Happy", "Limiting Your Mental Load" and "Your Steps Toward Religious Faith." This final chapter, although containing nothing particularly new, is given freshness and zest through Dr. Gilkey's timely illustrations. In speaking of the value of contact with the religiously conscious, he cites Dr. Fosdick's experience early in life as a virtual unbeliever, his meeting at college with a vital, practising Christian, and his subsequent return to faith that has since enriched many lives, pointing out that such people are available, and it is the weakness of our desire and not our difficult situation which is our real obstacle to fullness of life.

Today, when many are looking increasingly to religion to supply answers for today's needs, this essay in sound psychology and high Christian thought will be a real help to those in need.

—Ann Gilmore

Guide to the Christian Faith. By W. A. Spurrier. Scribner's, \$2.50.

Mr. Spurrier is the chaplain and professor of religion at Wesleyan University; he is a priest of the Episco-

pal Church. This book, which follows his valuable and illuminating study of Christian ethics, entitled "Power for Action", is a direct and plain statement of the faith of the Christian Church, designed (as the author notes in his preface) "to help fill a gap." The gap is between books which are distinctly theological and those which are "popular." The reader whom he has in mind is the educated man or woman, college graduate probably, who wishes to have Christianity presented to him in a fashion that is not too technical, on the one hand, nor too superficial and easy, on the other. There is no doubt that Mr. Spurrier accomplishes exactly what he sets out to do. While somewhat on the "neo-orthodox" side, this book will appeal to anyone who wishes a straight presentation, informed and intelligent, of what Christianity as a matter of fact has said about the major articles of its belief. It is to be highly recommended and will, we hope, have a very wide reading.

—W. Norman Pittenger

Philippians and Colossians. By F. C. Synge. Macmillan, \$1.50.

A new volume in the Torch Commentary. The author believes that Philippians was written in Ephesus and that Colossians was written by an imitator, since Paul could not have written both Colossians and Ephesians. This reverses the view popular

in this country at the present time, viz., that Ephesians is an encyclical drawn up to cover the first collection of Pauline letters.

Luthers Progress to the Diet of worms. By Ernest Gordon Rupp. Wilcox and Follett. \$2.00.

An enormous amount of research has been going on during the past fifty years in the beginnings of the Reformation, and esp. the life of Martin Luther. This book sums it up and describes and interprets Luther's career, and the development of his mind, to 1521. Luther turns out to be far more Catholic than used to be thought. The book is fascinating, and is a good example of the way theological and historical books ought to be written. Why should they ever be hard to read?

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PEOPLE

CLERGY CHANGES:

JOHN WORRELL, assistant at St. Luke's, San Antonio, Texas becomes priest-in-charge of St. Philip's, Beeville, Texas, June 1.

HAROLD W. B. NICKLE, rector of the Annunciation, Luling, Texas, becomes rector of the Epiphany, Kingsville, Texas, April 20.

FRANCIS R. BELDEN, formerly assistant, is now canon of Christ Church Cathedral, Hartford.

WARREN E. FOWLER, formerly rector of the Good Shepherd, Parkersburg, W. Va., is now rector of St. Alban's, Danielson, Conn.

RALPH MARKEY, formerly rector of St. Andrew's, Paris, Ill., is now rector of Christ Church, Norwalk, Conn.

GEORGE C. FENNING has resigned as vicar of All Saints, New Haven. DELMAR S. MARKLE has resigned as vicar of St. Andrew's, Bridgeport. PAOLO VASQUEZ has resigned as vicar of St. Paul's, Hartford.

ARTHUR C. KELSEY, assistant at St. Paul's, Norwalk, Conn., is now rector of the Memorial Church, Baltimore.

HERBERT M. BARRALL, formerly rector of St. Johns, Cambridge, Ohio, is now rector of Grace Church, Middletown, N.Y.

G. CLARE BACKHURST is locum tenens at Calvary, New York, until a new rector is called.

GEORGE E. NICHOLS, formerly assistant at the Heavenly Rest, New York, is now rector of St. Marys, West New Brighton, N.Y.

ROLAND LINDSAY, in charge of the Bayard-Bridgeport field in Nebraska, becomes assistant at All Saints, Omaha, August 1.

FRANZ A. OLLERMAN, formerly of S. D., is now rector of St. Timothy's, Detroit.

ORDINATIONS:

JOHN A. CRANSTON JR., tutor at General Seminary, was ordained priest by Bishop Boynton, acting for the Bishop of Western Mass., on March 8 at the Cathedral of St. John the Divine.

HENRY H. BREUL was ordained priest and ROBERT B. WARDROP was ordained deacon by Bishop Gray at St. John's, Bridgeport, Conn., March 7. The former is vicar of St. Andrew's, Devon Conn, the latter curate at Trinity, Hartford.



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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. HUBERT BIERCK

Chief of the Chaplains Branch
Valley Forge Army Hospital

In the issue of the Witness, Feb. 28, there is a story with the caption: Valley Forge Hospital Destroyed By Fire. The story begins: 'fire wrecked the Valley Forge army hospital, reducing it to a shell . . .'

That was not the information released to the press, but, "Fire wrecked the Valley Forge Army Hospital chapel, . . ." The chapel was reduced to a shell. There—was no fire in the hospital wards or any other buildings. The fire started in the chapel and was contained entirely to the chapel, which was entirely burned out inside. No other building was touched by fire.

Would you kindly make a correction. This might cause much embarrassment and consternation as the story stands. I shall greatly appreciate your kindly offices in making this change.

FREDERICK SONTAG

Layman of Verona, N.J.

The editorial "No Barriers" (Witness, Mar. 13) was a courageous piece, and you are to be thanked by the entire Church for having said what you did. Having covered the Cicero riots for you, and after a press trip to Florida to write the bombings story there recently, I know first hand that what you say is right. It seems so tragic that our National Council seems unable to move on the major social and public relations problems of our day. In the March 13 WITNESS you also carried a short item about a 281 social relations official touring the diocese of Pittsburgh to inspect the work of the Society for the Promotion of Industrial Missions. Why, Bishop Pardue, a great leader and foresighted pioneer, has been trying to interest 281 for years on this, but only after Time magazine was tipped off to the story by a public relations man based partially on your Witness article, was substantial interest shown. It is editorials like yours that are not popular on 4th Ave. but which represent the teachings of the Lord which represent part of the answer why we need an independent Church press, to teach and lead the leaders.

JOHN COLE McKIM

Clergyman of Peekskill, N. Y.

In Backfire of March 6, Bishop Mitchell has a letter which, he says, is "anent the discussion about the revised so-called American Missal."

He does not, however, criticize the American Missal, for which I hold no brief, but suggests a principle upon which I doubt that either he or any other bishop has ever consistently acted. He asks, " . . . suppose at your ordination, when you were asked 'Will you give your faithful diligence . . . as this Church hath received the same . . .', you replied 'I will . . .', you had added except when it comes to the sacrament which the Prayer Book calls the Holy Communion or the Lord's Supper" (the Bishop conspicuously omits Holy Eucharist) "'I shall call it the Mass . . .', would not your ordination have stopped right there?" The answer is; quite probably!

It would, with equal probability, have been stopped if the ordinand had replied, "Except that I may say 'wedding' for 'Solemnization of Matrimony,' or 'funeral,' or 'Matins,' or 'Evensong' or even (as Bishop Mitchell does in his letter) 'ordination' instead of 'The Form and Manner of Ordering Priests.'" It would be stopped if only for the examination of his head. Ordinands are not supposed to utter such interpolations. So it scarcely follows that, not having made them, they have forever bound themselves never to use any title that is not printed in the Prayer Book. The question: "Will you give your faithful diligence, etc." does not exact any such undertaking.

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Ways and channels have been secured to get the Bibles into Russia. The need is so great that the Russian Bible Society, with the Headquarters in the former Italian Embassy, now known as the Bible House of Washington, has decided to print ONE MILLION Bibles for distribution among the Russian people. God's human instrument in this mighty undertaking is one of Russia's most experienced Christian leaders, the exiled Russian missionary, Pastor Basil A. Malof. Graduate of Spurgeon's Theological College of London, he became Founder of the First Russian Protestant Churches of St. Petersburg and Moscow, was innocently accused, tried in the Kremlin, sentenced to Siberia and finally banished from Russia. He is admirably fitted to lead this movement, as President of the Russian Bible Society, in a mighty endeavor to overcome wicked Communism by the Word of God.

Every American Christian, of all churches and groups, should without delay hasten to the help of this great undertaking in publishing one million Bibles for the Russian people.

How eager the Russian people are for the Gospel, may be seen from these two examples from Soviet Russia.

One poor Russian peasant and his wife, whose only earthly possessions consisted of one horse and a cow, after their conversion became so eager to read the Bible, that they gave up their only cow to secure the only Bible in the whole county, though they had three small children who needed the milk as much as our American children need it. When Pastor Malof smuggled a sackfull of Bibles into Russia through the help of a converted boatman, and instructed this brother to allow only one Bible for a whole village, the peasants on the market place surrounded the horse cart on which he was standing, each one stretching out their hands and crying: "Give to me, give to me!" The only way to satisfy everybody was for him to tear out page after page from the whole Bible, and to give to each peasant man and woman just a leaf of two pages from Genesis to Revelation.

This great hunger of the Russian people for the Bread of Life must be speedily satisfied by all American Christians to whom the Lord is saying today: "GIVE YE THEM TO EAT."

One of the highest Russian Orthodox Church Bishops of Moscow has personally and most urgently requested the Russian Bible Society to print one million Bibles and to send them to Russia.

The more Russians are converted to Christ, the safer and better for America. That is why we all must do what we possibly can to the best of our means, before it is too little and too late, as the Apostle Paul realized that when he cried out: "Woe unto me, if I preach not the Gospel" (I Cor. 9:16).

For \$2.00 one complete Russian Bible of 1220 pages can be printed. For \$10.00 five Bibles, and for \$100.00, fifty Bibles will reach the Russian people. No time must be lost. Every Christian in America should have a share in this patriotic missionary movement.



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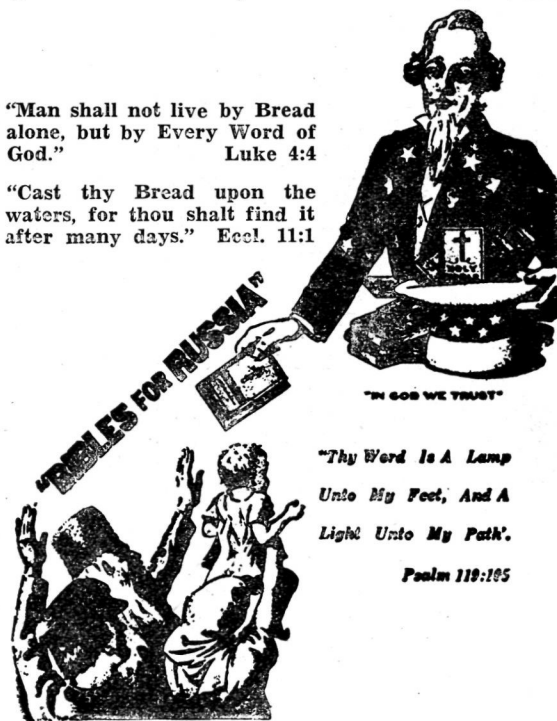
Thomas Spurgeon, president of the Pastors College, London, England, wrote in the Annual Report of the College:

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Light Unto My Path."**

Psalms 119:105

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