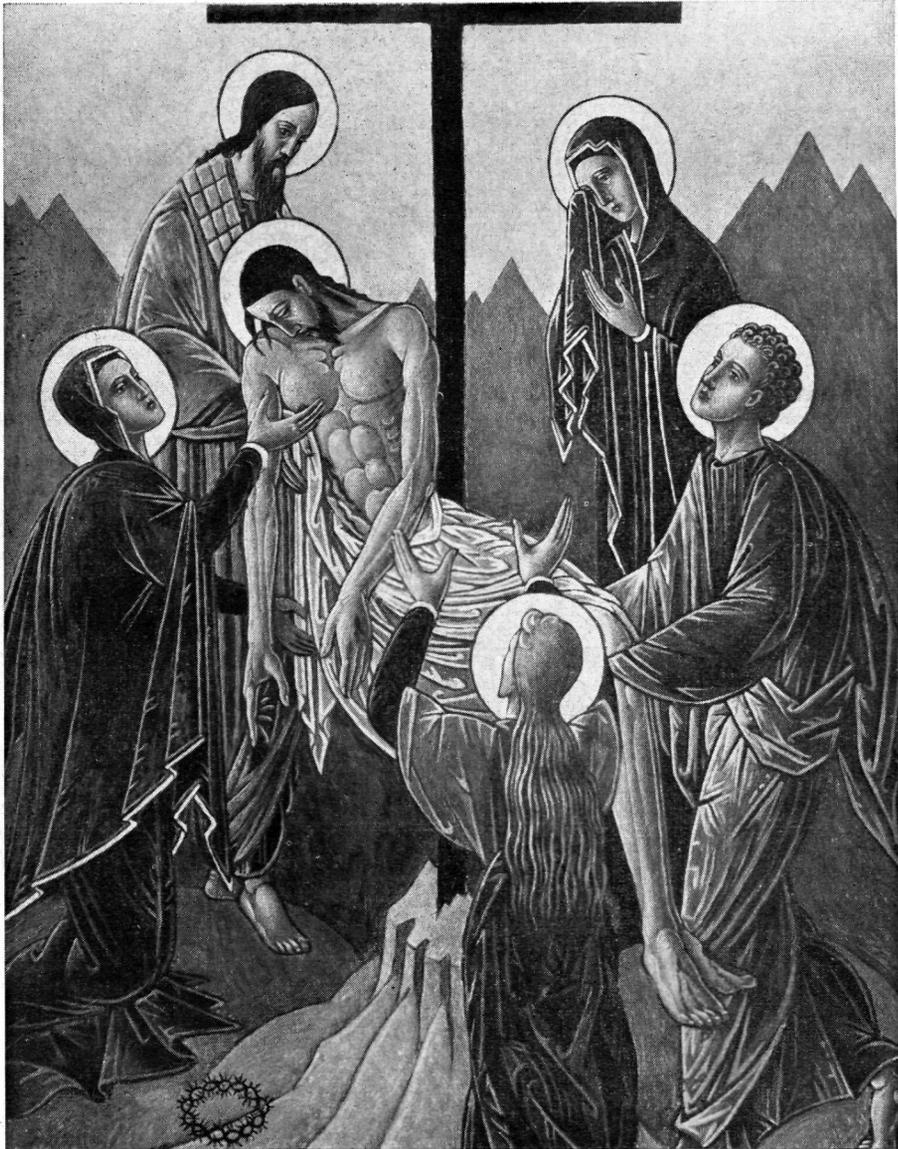


The WITNESS

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April 10, 1952

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"THE DESCENT FROM THE CROSS"

Articles By Williams, Leffler & Gosnell

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.
Open daily 7 a.m. to 6 p.m.

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4:30, Vespers or Music Service.
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Wednesdays: Healing Service, 12 noon.

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8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
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The Church is open daily for prayer.

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Madison Ave. at 71st St., NEW YORK
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Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

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Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN 46th Street, East of Times Square NEW YORK CITY

The Rev. Grieg Taber

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

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45 Student and Artists Center Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH Lafayette Square, WASHINGTON, D. C. The Rev. C. Leslie Glenn The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett;
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Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

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The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
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Rev. Harry Watts, Canon

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

SERVICES In Leading Churches

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

CHRIST CHURCH CAMBRIDGE

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

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Sun.: H.C. 8, 12:15; 11, 1st S. Family 9:30; M.P. and Ser. 11.
Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
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7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

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

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

Anti-Segregation Resolution Defeated By Council

Bishop Sterrett Among Those Who Considered It Unwise To Pass At This Time

by Frederick H. Sontag

☆ A strong denunciation of racial segregation failed to be approved at the spring meeting of the general board of the National Council of the Churches.

The Southern bloc lead a movement which prevented approval of a resolution that was generally expected to pass as it was only a "pious hope and contained no teeth in it, which would excommunicate the offending member!" Saying that "more time was needed for study", the decision to delay action was approved 27-15. The NCC's white Southern constituency urged "further consideration", and over the heated objections of several delegates who said "that more than ample time and opportunity had been given to review the 3,500 word statement."

The entire matter will be taken up again on June 11, at which time the civil rights conscious and public relations minded liberal forces on the NCC will have had a chance to plan strategy.

The statement which describes segregation as "a denial of our Christian faith" and in "diametric" opposition to what Christians believe about the dig-

nity of man, is a revision of a statement approved in 1946 by the former Federal Council of Churches, which was swallowed up November, a year ago, in the creation of the huge, super, National Council of Churches.

In its first action on the problem of discrimination, the NCC found itself unable to move. Reinhold Niebuhr recently wrote an article in the nationally circulated magazine, the Reporter, of February 19, in which he warned of the dangers in NCC for preventing enlightened steps in the social action fields. The distinguished clergyman is ill at St. Luke's hospital, and could not be reached for comment, however a friend said, "Reinie would have been fit to be tied if he had seen what I did. Do you realize that in the Southern States, Negro children are getting better education, often with whites, and much progress has been made in fair travel arrangements, yet the Christian Churches of America couldn't even pass a resolution on this subject. Oh God, help us and forgive us!"

John Bennett, Christian social relations expert of New York, had warned reporters privately, and discussed guardedly in public statements at

Buch Hills Falls late last year, that the enlightened social action approach formerly given free range in certain Christian organizations "was in serious danger due to the checks and limitations of the NCC". Bennett warned some organizations he is associated with that joining the NCC would be a great risk for them, but they disregarded his advice, and that of others, and went ahead nevertheless.

Debate on the segregation statement began when the Rev. John Land of New Orleans, Presbyterian Church (Southern), told the meeting that his Church would be "disinclined" to accept the document. The Southerner predicted that it would do more harm than good and declared that the race issue could best be solved through "patient, courageous, and loving endeavor". He did not explain what this meant, but obviously it did not include any action, as passing a resolution was too much for him.

Bishop Sterrett Opposes

A motion to delete the sentence, "We cannot be true to our Christian faith and practice segregation at the same time" was made by Bishop Frank Sterrett of Bethlehem. One nationally known Church leader had to bury his face in his hands at that one, explaining afterwards, "like Senator Douglas during recent Senate economy debate, I was about to cry out in anger and frustration".

All this was opposed by Ralph Arkush, Russian Orthodox Church lawyer, who stated that the race problem constituted

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"one of the great moral issues" of the day and was of "pre-eminent" interest to Church people. The Orthodox lawyer, who will become one of the lay powers in the NCC for enlightened action, if he is not gagged first, represented the first Orthodox speaker in recent meetings who showed the Protestant NCC members that the "Orthodox, Anglican, and Catholic" minded Churches in NCC intended to speak up. He recalled similar actions by Church bodies, em-

phatically opposing postponement, called "passing the buck" and "running away from the issue" by others, was Mrs. Abbie Jackson, African Methodist Episcopal Zion Church, Louisville, Ky. She urged "discussion, full discussion, and possible revision", but added, with all the force that a woman could command in a meeting dominated by clergymen, "further delay in issuing the statement would let down large numbers of our people".

At the end of the debate, aware that NCC was taking another step backward, its press agents produced as a spokesman, strangely enough not a board member elected by a Church, but the NCC's general secretary, the Rev. Samuel Cavert. He kept insisting to reporters and all who would listen that "postponement did not constitute evasion but rather an attempt to seek a more mature attitude".

Backers of the resolution told reporters they thought they were quite mature, holding high Church offices, but the NCC chief officer tried to act as peacemaker to all men on this simple issue.

Informal Discussion

In an informal discussion of possible revisions, such discussions continued for hours after the final meeting, the Rev. Eugene Blake, Presbyterian Church (Northern), which is trying to unite all the Presbyterian Churches, so he was also trying to be a peacemaker, observed that "in certain communities some things can be done that can't be done in other places".

To this Orthodox lawyer

Arkush replied that where segregation was imposed by law "you can't say that a man obeying the law is not Christian, but, any individual can work for a change in the law."

Being unable to agree on a statement, the NCC passed on to other matters, where they could pass resolutions in great number and not face conflict. Among these was one on immigration, in which NCC told the government what it should do (NCC having some months ago having told the government to act on the Florida bombings, and now finding itself unable to pass a resolution on discrimination, which helped cause said bombings). Another resolution passed was one on narcotics, a subject familiar to this reporter who recently finished a series of articles on this study. Much to our surprise, having never seen an NCC representative at major government sponsored narcotics conferences, NCC came forth with more advice to the government on how to take care of the narcotics problem, just about one year after the major public outcry on this issue had taken place. Said one reporter, "These Churches are right on time on social problem!"

Another resolution concerned "ethics in government", which one wag called "We'll tell the government on ethics, but our ethics didn't allow us to pass an anti-discrimination resolution".

Opinions Expressed

After this meeting, which probably marked a new low in NCC affairs, this reporter in personal calls and by telephone sought to obtain representative views on this NCC's major



BISHOP STERRETT opposes resolution against racial segregation

phasizing that the document had been most carefully prepared with "no intention whatsoever of hurting the feelings of anyone". But in spite of his eloquence, a motion to delay the whole matter was made and passed on motion of the Rev. John Schisler, Methodist, Nashville, Tenn.

In discussing the Schisler motion, it came out that the document had been submitted to the delegates at the last meeting of the NCC board two months ago, but that the final text had been sent to board members only fourteen days ago. One of those most stren-

action, the delay of the anti-bias statement.

A Voice of America editor said, "This action will help Russia, and you can sure bet the Russians will put on the air that in the USA the Churches can't even agree on a statement opposing race discrimination". A Florida editor, who told this reporter earlier this year, "That you nigger lovers ought to be smart and let us take care of the Moores, and stop interfering in the affairs of the sovereign state of Florida. This is the best thing NCC has done. I told you last Christmas that Cavert had no business sending all those telegrams protesting what we do here. And now it seems you folks can't even agree among yourselves. Could have told you that long time ago. You know all those big organizations when it comes to a courageous issue, they don't amount to a damn."

A Washington official stated, "NCC wired strong protests to McGrath regarding Florida bombings, and related matters. As long as you people can't agree among yourself on this race business, I don't think your voice here will be listened to any more than it has in the past, which is mighty little".

A veteran NCC supporter and friend, "This meeting today was one of the most disappointing things in my life. I really think it a disgrace. There seems to be something basically wrong with this organization. I think it is two things. One, there are a lot of little men running the staff side. You know we have close to 600 full time employees, a small army, and more than my Church has ever had in many of its major activities. From what I've seen of NCC, we need a house cleaning, and need some business like survey of our manpower. You know, some of the same fellows that

didn't lead the Federal Council in many things it ought to have done, now run this show, and they just aren't big enough for the job. Two, those warnings we got that this organization would be too big, too top heavy, and all that, I think were right. Lots of good can come out of smaller, workable units, and I venture the opinion a big, mistake may have been made in that we set up this organization monster in the first place."

Another Church leader said, "This thing doesn't bother me half as much as the unwillingness of people to speak here. They seem afraid, unwilling to take a minority stand opposing what the officers and staff want. You know McCarthy could learn a thing or two about the black ball technique I've watched at NCC. Gee, how they sure want people to stay in line."

A CIO leader, one of the finest the Episcopal Church has, told me on the phone, "Sorry to read in the Times of the meeting, which certainly did nothing to reassure labor unions that the NCC is going to be a forward going, enlightened group."

The final comment came from a delegate who said "I'm going to Holy Communion tomorrow morning and ask forgiveness for us all. My heavens, this thing was awful, a real step backwards in public opinion, and what must those Negro delegates have thought. This whole NCC thing has me upset. It costs so much money, takes so much of people's time, and I just can't see it being worth the results. I'm going to recommend to my Church that we go ahead by ourselves, because our leaders can act much faster and more effectively than NCC."

ELSA ANNOUNCES CONFERENCE

☆ The Episcopal League for Social Action is to sponsor a

two-day conference at Seabury House, Greenwich, Conn., June 8-10, on world peace, civil rights and social change. Any who care to attend may make reservations from the League office at 135 West Upsal Street, Philadelphia, 18. The cost is \$12 a person which includes room and board for the period.

QUEEN JULIANA VISITS ST. MARTIN'S

☆ Queen Juliana of the Netherlands visited St. Martin's, New York, April 7th to listen to a recital on the carillon by Kamiel Leferere. The bells were cast by a firm at Heilgerlee, the last two to be installed weighing 2,425 pounds. It is significant that the queen should visit a church in Harlem with all its past associations with her land.

ORGAN PRESENTED BY SYNAGOGUE

☆ A Jewish synagogue in Sunbury, Pa., has donated an organ to St. Andrew's, Lewisburg, Pa., for its new edifice which is now almost completed. When a Roman Catholic Church, Sunbury, moved to a new building, the Jewish congregation began holding services in the old church but had no use for the organ. Hearing that St. Andrew's was erecting a new building but had no organ, the officials of the Jewish congregation donated their organ to the Episcopal congregation.

St. Andrew's mission which has a local congregation and is also the church home for Episcopal students at Bucknell University has been holding its services in a Christian Congregational Church. The Rev. James Brice Clark, vicar of St. Andrew's, said, "Of course we couldn't have afforded an organ ourselves, so really the donation was something from heaven."

BISHOP DEWOLFE GETS A PROTEST

☆ A group of 246 parishioners of the cathedral at Garden City have written Bishop DeWolfe to protest against the type of services being held there. The letter expresses concern at the "Apparent lack of sympathetic understanding between you, as our bishop, and ourselves."

The letter also proposed that Bishop DeWolfe meet with them "in order to show us why, in your opinion, we should be expected to accede to your dictates."

Singling out the custom of a communion service each Sunday at eleven o'clock as an example of what they wished to confer with him about, the signers expressed a desire "to talk over with you, in open meeting, all the major and minor situations which have become so controversial."

Bishop DeWolfe replied to the request by letter as follows: "Every Bishop appoints the Dean of his Cathedral to represent him in all things concerning the life and activities of the Cathedral congregation. Since the Dean's appointment to this office eight years ago, he has functioned to the Bishop's complete satisfaction. Therefore, should any objection arise, such objection should be registered with the Dean. When the Dean feels that such objections are of any great importance, he will inform the Bishop."

To this communication the group, through a spokesman, again wrote Bishop DeWolfe as follows: "We well understand the Dean's position, as far as his relationship between you and the Cathedral congregation is concerned. Therefore we are returning to you the letter signed by so many of the congregation, with the suggestion that it be given further con-

sideration. The changes which have proved so distasteful have been instituted by you, not the Dean, and it is certainly not our wish to involve him in a situation for which he is in no way responsible. Surely the disaffection which now exists within the Cathedral congregation must be of sufficient importance to warrant your immediate and helpful attention. We are trying to remedy the very serious condition which prevails within our Church. We therefore must ask that you put aside personal feelings, just as we are doing, and that you act with us, not against us. An early answer regarding your plans for a meeting with us will be sincerely appreciated."

Spokesmen for the group state that if the Bishop refuses to concern himself with the matter, a meeting will be called for those signing the original letter to consider what further steps should be taken.

PSYCHOLOGY SEMINAR

☆ An intensive introductory seminar on the work of the clergy in the light of depth psychology will be held at the General Seminary, June 9-14. Dr. Smiley Blanton and the Rev. Otis R. Rice are the directors of the seminar. The Rev. Clinton J. Kew, Witness columnist, and the Rev. F. C. Kuether are among the instructors.

The course is intended for clergymen and others who are interested in religious work and education. There will be morning sessions each day; afternoon sessions with discussions. In the evenings there will be opportunities to visit a general hospital, a mental hospital, a prison and the observing of psychodrama.

The subjects will consist of the dynamics of family relation-

ships and the development of the child from infancy to maturity; the techniques of counseling and the art of interpretation; the nodal points in the developmental life of the individual and their relationship to baptism, confirmation, the dying, and the bereaved; the application of these techniques to the special problems of the pastor; the pastor's personal emotional efficiency and his attitude to life; and group psychotherapy and its relation to parish life.

Rooms can be secured at the seminary. The course will be limited to thirty-five.

FOREIGN STUDENTS GIVE IMPRESSIONS

☆ The full and free interchange of theological ideas and impressions of Church and community life in the United States among thirty-five students from sixteen countries provided a fruitful weekend at Seabury House. The students also represented fourteen training centers in the United States. The group was made up of nine from Germany, seven from Japan, four from India, two each from France and Norway, and one each from China, Korea, Turkey, Egypt, Nigeria, England, Holland, Italy, Austria, Sweden and the United States.

A number of the students mentioned the rapid tempo of American life and the strain it put upon them. They also noted the tendency to a somewhat superficial activism in the life of the churches. There was more appreciation of the social idealism and generosity of the churches and their technical and organizational efficiency, but thought that sometimes there was too much sentimentality and not enough deep spiritual fellowship.

Another observation had to do

with the lack of Christian unity in the American home. The children go off to their schools, the various members of the family have different recreations and sets of friends. Even in the churches, there are separate activities for age groups, so that the family has little in common beyond a place to eat and sleep.

As would be expected from such a group, there were outspoken comments upon the racial situation that exists in this country, the practices of segregation, and other discriminations that are a denial of our proclaimed ideals and purposes and provide rich material for hostile propaganda. It was recognized, however, that such problems are much on the conscience of the American churches, and gains are to be noted, although progress is not as rapid as would be wished.

By and large, these guest students were warm in their expressions of appreciation for the privileges they were enjoying through the generous hospitality of the American churches. They stated very strongly their wish that many students from this country might have the same sort of broadening experience, by spending a year in another land, studying with their contemporaries under different social situations and other academic disciplines. It was felt that such two way exchanges would still further develop mutual understandings, and strengthen the world sense of Christian community.

The closing address of the conference was given by Bishop Sherrill, who spoke of the unhappy divisions of the Church and the great hope that there would be increasingly inclusive areas of understanding and agreement leading toward ultimate unity of the Body of Christ. He mentioned the many

ways in which cooperative action is leading to closer fellowship, and commented on the great significance of such a group, representing so many different races, nations, and ecclesiastical traditions, but united in their desire to serve and in their loyalty to Jesus Christ our Lord.

BLOOD BANK RECORD SET BY CHURCH

☆ St. Paul's parish house, Newport, Arkansas, was the setting for what may be a new national record for blood donors. The Red Cross blood bank was in operation there for two days. Three hundred and one persons each gave a pint of blood. This topped all state records, according to Laurence Nevill, director of blood center defense program. Over one hundred women from Jackson County rendered volunteer services during the visitation, in addition to those who gave their blood.

The rector of the parish, the Rev. George D. Clark, wonders if it was not the shadow of the nearby St. Paul's Church falling on both the workers and donors, which helped to create the atmosphere of willing, and friendly, cooperation among all who labored and gave of their blood, that made the new record.

R. HENRY NORWEB IN CHAPTER

☆ R. Henry Norweb, career officer in the foreign service, has been elected a member of Washington Cathedral. He has served as ambassador to Peru, Portugal and Cuba during his career.

WEST POINT CHOIR AT CATHEDRAL

☆ The West Point cadet chapel choir sang at the Cathedral of St. John the Divine on March 30 at the four o'clock service. Bishop Donegan presided at the service. In the morning the Bishop was at St.

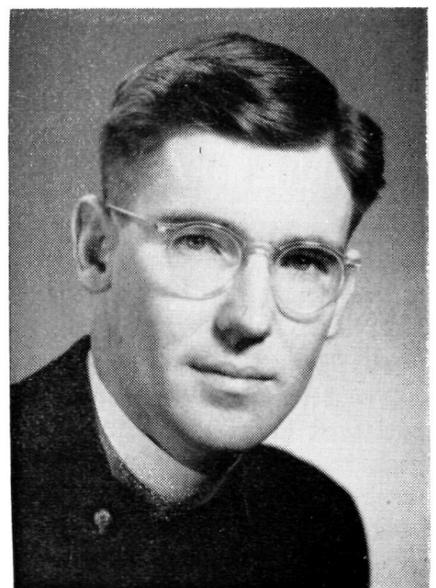
Bartholomew's for confirmation and in the evening at St. James', Fordham, New York City, for a similar service.

WATSON ADDRESSES CONVOCATION

☆ Bishop Watson addressed his first convocation as bishop of Utah when it met at St. Mark's Cathedral, Salt Lake City, on March 30th. He spoke of the clergy shortage but added that baptisms and confirmations has increased, due largely to the activities of lay people. Date of convocation was changed to October, and will meet again this year after General Convention—reason for change, among others, heavy snows in the spring. Plans for a boys school and also for a conference and retreat center were approved. The Rev. Mortimer Chester of St. Paul's, Salt Lake City and the Hon. James A. Howell of Ogden were elected deputies to General Convention.

PACIFIC PALISADES HAS OUTDOOR SERVICE

☆ St. Matthew's, Pacific Palisades, Calif., is to hold an outdoor Easter service in its own natural bowl that accommodates 1,000 worshippers.



CARLETON J. SWEETSER is the rector of St. Timothy's, Bishop, California

EDITORIALS

Joy

JOY is a word that tells of feelings coming up from the deep springs of a person. Joy is a word that captures liveliness and zest. The pursuit of happiness is often used to explain the meaning of life (wrongly, to be sure), but no one speaks ever of the pursuit of joy, for joy cannot be pursued. Joy is something given. Joy is to be wondered at. Joy is a fleeting on Time's wing, discovered like a bird nesting, passed like the scene in a train window. Joy cannot be held, cannot be tied down, cannot be surely anticipated.

Yet from the corners of the world, there rise hymns of joy for Easter, singing strongly that here joy will appear, in this turning by again of Spring's new soul. This is sure, if nothing else be sure, that living through Holy Week with Christ will unloose the springs his Father planted within us, and from their flood each soul will know the rising power of joy.

Take off the Easter hats. Let the rain pour down. Be alone and sick in a hospital room. Still the joy springs forth. Watch your children starve to death, feel the dark walls of insanity loom down; still the joy springs forth. The mystery of Easter joy springs from unlikely places. The heaven-picture of Easter joy, the bloodcrowned glory of Resurrection, rises from a peasant's gibbet. Oh, praise the Lord, ye angels of His, praise him in the highest. He came down that we might rise, down further into pain than we can ever descend to rise beyond infinity.

The unbelievable part of our belief is the simplicity of Easter joy. Here is no complication of philosophy, but just that no one can ever be defeated who believes in Christ. No one can ever be defeated. No matter how low we feel, no matter how much we suffer, we are not defeated, because our very despair is the battle of victory. As Christ fought the battle of the Cross knowing that victory was surely his, we can suffer and

die, knowing that in the deepest pit of human despair shines the glory of the Resurrection.

The simplicity of Easter: as in the other Christian mysteries, so in Easter a simple fact breaks wide the conventions around us. Christ first announced himself to Magdalene, the woman of the streets. She asked the gardner for her Lord. The gardener turned and said, "Mary", Mary the personal name, used in the soul-calling of Jesus. "Mary", he said, and the glorious news of Easter was announced in the name of a woman of the streets. And she who loved so much for so much had been forgiven her, replied, "Rabboni",

Master. Master of her life and ours . . . Master, loved one, brother, Father, source of all real joy. Here in the exchange of names lies the mystery of Easter's joy; that this woman could be the vessel of the gospel of the Resurrection. Sins, yes, her sins and ours, yours, mine. But if we can say "Rabboni" when he calls us by our names, from the bottom of our hearts will spring the Easter joy.

REQUEST

WE conclude with this number the series of Persistent Personal Problems and the Meditations by Tom Barrett, with thanks to the authors who have, we think, given us the best series for Lent that we have ever offered our readers. With the

issue for next week we will return with regular features, including the popular columns by Massey Shepherd, Clinton Kew and, from time to time, the Adventures of Mr. Entwhistle.

An advertisement on page nineteen says: if you like this issue we are confident that you will like every one. Its purpose is to persuade those who have been getting a copy at your church during Lent to continue with us by sending in the form that is attached. For four dollars a year we believe we are offering a bargain and we hope very much that those of you who are not regular subscribers will take advantage of it. Your cooperation will be greatly appreciated.

★
"Quotes"

WE cannot have him as Lord of death if we will not acknowledge him as Lord of life, of everyday life. We cannot keep him shut up in Easter. We cannot keep Easter if we try to keep Easter alone. For he who is Lord above the circle is Lord of all that goes on within the circle. —From him come the commandments of life for everyday. "Thou shalt love God first, and thy neighbor as thyself." He declares his love and draws near us in Christ. In the cross of Christ he has taken upon himself the wrong we do him in our little days.

—ANGUS DUN
Bishop of Washington

★

The Seven Last Words

Meditations by Thomas V. Barrett

CENTURION

I HAVE always been a well-regulated person, disciplined by hardship, schooled in stoicism . . . I have seen the world and witnessed a thousand deaths and stood unmoved in the midst of suffering . . . I have done my duty when small children cried out against me, and been obedient to Caesar under conditions that would revolt a man of faint heart, and tender stomach . . . how is it that now under this cross this granite heart is turned to jelly, my soldier spirit is besieged by doubt and torment . . . and of all things . . . compassion.

What I have done today I have done a hundred times and thought scarcely a thought before or after the doing. I have seen to it that a prisoner of the law is punished; a simple thing for a soldier . . . a thing of duty . . . routine. How unbecoming for one of my rank to stand here embarrassed at my deed with indecision raging like fever through my bones, trembling flesh, pounding blood like that of a youngster frightened or in love for what? for what reason, to what end? Can I no longer stand the sight of human cruelty . . . the bright stream of human blood against this sullen earth, have I turned weakling because of a carpenter, a fool . . . upon a cross?

Ah what a fool . . . I heard him preach . . . that's the crux of the matter, otherwise he would be no more than any worthless scamp . . . but having heard him even the scamps seem not so worthless . . . he said no men were worthless . . . men could begin again . . . repent, I heard him down town this week. Three or four times . . . I thought he was false at first, a person of fine words . . . sounding true . . . with no reality. He prophesied destruction to this dirty city unless there was repentance . . . I heard him say it, I laughed. He denounced those in authority in the temple, I heard him say "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" . . . thou shalt love thy neighbor with all thy heart with all thy mind . . . thou shalt love thine enemies . . . he told a story about a Samaritan who helped a man attacked and left injured . . . a Samaritan called worthy, blessed, I thought he doesn't really believe all this, it won't work. I

heard stories of his works of healing . . . kindness to the poor . . . words of scorn for hypocrisy and his indignation at the unrighteousness of the temple priests and the teachers . . . if I had not heard I would not now be torn asunder in my spirit . . . burning with such restlessness . . . I would have done my duty and forgotten . . . how can I forget, it was not just talk, professional chatter . . . I have seen him here . . . he lives out to the end of his anguish the words that fell upon my ears.

I never put to death a man like this . . . Is it possible to forgive cruelty? Treachery . . . to be gentle with persecutors . . . is it within a man's capacity to stand for justice without hedging . . . to bear the lash without condemnation to suffer a cross without flinching because he believes in truth, in God? Am I not a cynic believing every man is out for himself, no man will protect the innocent unless there is a reward or the innocent are of his flesh and blood, where is my military toughness gone that this death should leave me undone . . . with a starting of desire . . . with a green shoot of hope I knew not before this.

These words he speaks so quietly . . . this incredible trust . . . Father forgive them . . . Today shalt thou be with me in Paradise . . . this prayer I hear from his faded lips . . . Father into thy hands I commend my spirit . . . Into thy hands I commend my spirit . . . so despicable a death. How can he trust in spite of this?

This is what I what all men desire to know this is the nub of the whole matter of our life whether a man is priest merchant thief king or soldier . . . that there is someone to believe in come life come death some one with integrity, understanding . . . someone who will not deceive someone to trust in spite of everything . . . not easy to find such a person in this world . . . not Caesar though I respect Caesar, not the governor . . . not anyone I know unless, it be this man broken bloody man on a cross of pain, a bloody broken carpenter . . . O God to whom before I never prayed whom now I do not understand, God to whom this man prayed give me trust in him, in Thee . . . I have not met anywhere this kind of greatness . . . power I cannot comprehend which neither I nor Caesar can destroy. Pilate would not die like this, forgiving . . . and

Caesar's power hangs by a two-edged sword . . . and this man's power hangs on his words . . . his life and with no sword his life defeats great Caesar's power . . . could this be truth, caged, prisoned embodied in a carpenter who in his life lives out the winged logic of his words blessed are the poor the gentle, peacemakers, pure in heart . . . blessed is he Jesus . . . of Nazareth . . . King of the Jews . . . ?

There is a darkness over all the earth, the sun is hid and all nature bows itself in grief at this so wrong momentous inevitable act . . . surely this was the son of God . . . break now my soul, plough my dead heart in pieces O my God turn me again and I shall live restore unto me faith, help me to live again to believe in goodness hate

injustice . . . to trust . . . Father into thy hands . . . help me to believe

Father, father in heaven I know thee not with any clarity, no certitude . . . but to this man I give allegiance from now on . . . He shall be my captain in life in death by this cross I shall find thee in his presence I can bow down before thee on my knees into thy hands I commend my spirit . . . O green and fragrant earth receive my tears . . . O earth pierced with his cross accept my penitence, holy earth hallowed, chastened with his blood break forth in gladness, O blessed earth so living-warm in the new streaming sun give praise O good green fragrant earth take heart thy King is here . . . and death hath no more dominion over him

Let The Men Do It

By Benedict Williams

Rector of St. Stephen's, Sewickley, Pa.

THE ministry of faithful women was important to our Lord and to the Church of the apostolic age, but the complexion of the Church was predominantly masculine. Men not only ruled the Church, but were the chief witnesses and worshippers.

In contrast, the complexion of the Church in recent times has been predominantly feminine. The men guard, with fear and trembling, their prerogatives on vestries and as delegates to diocesan and General Conventions; but their number is greatly limited in relation to the available manpower and their effectiveness as legislators is seriously lessened by their lack of understanding and experience with the faith and work of the Church on a local level.

It would, in my opinion, be much wiser to let the women take over the legislative processes of the Church, unless we can involve the interest and talents of the men on a local level. This conviction, and my own personal need for the association of men in the work of the Church, has made the enlistment of the interest and abilities of men a major concern of my ministry.

The problem is complicated by the tradition that religion is women's work, and by the fact that the time of men is so consumed by business interests and their talents trained for quick action and sweeping decisions. They are naturally impatient for action and tangible results.

It is not easy to capture and keep the interest of men; but in my case, it has been very reward-

ing, not only for me, but for the churches in which I have served.

My first experience was in a small parish in a slum area in the depths of a depression. The banks were closed, which held a \$50,000 debt over the heads of our congregation, whose \$5,000 income came largely from widows who were impoverished by the necessity of paying double indemnity on bank stock they had inherited. The man, whose interest gave new life to the parish, later became vice-president of the U.A.W. C. I. O., involved in many altercations with the Ford Motor Company, and subsequently ran, unsuccessfully, for mayor of Detroit. But at this time, he was a young man with a good voice, a talent for music, and an interest in writing and directing musical comedies.

We had a small dramatic group of young people, but they were not sufficient for the expression of this man's interest and ability; so he came to me with a proposition that we organize all of the young people of the city to put on a musical comedy, which he had written, on a large scale in the Detroit art museum auditorium. His interest and enthusiasm resulted in a successful three-night performance and new life and vigor for the parish. The financial results were meager, but the morale increase was important.

CORPORATE COMMUNION

MORE lasting results came out of a monthly corporate communion of men in a downtown city parish. It proved to me that men can be

interested in worship, and will get up early in the morning on a Sunday to travel many miles for the experience of worship. One man was, and still is, I understand, the sparkplug of that monthly 8:00 o'clock corporate communion which brings out an average of 100 men each month, and sends them out to serve in various other ways throughout the parish.

These monthly corporate communions have been going on now for eight years, with unabated enthusiasm, interest, and support. The man who was the sparkplug would never hold office, but found other men who would hold the offices and share with him the burden of the work. These men thought of things I would never have thought of — a telephone committee, identification cards carrying the man's week-day occupation and serving as an attendance record. They kept accurate records of how many men attended and how often. They found means for introducing each man to the other, so that the men constantly felt at home, even though they might be shy or new.

The pressure from this group, because of their interest and enthusiasm, soon was felt throughout the life of the parish. Within a year, they had taken over the every member canvass and developed it to an unprecedented budget and ease of operation. The ushers had been incorporated within the framework, and the church school felt the influence of their interest and support. Also, within that year, they had put sufficient pressure upon the vestry so that a self-perpetuating body took on five new members and considered a rotating system.

They also began stream-lining the organizational pattern, got the vestry to appoint a planning commission which surveyed and analyzed our parish activities, planned for new groups to fill needs, and set down the functions and scope of each organization. The head of the planning commission was the principal of the local vocational high school. I shall never forget the mental anguish I went through trying to explain to his practical mind the meaning of Prayer Book words and the functions of each department of activity within the church, so that he might publish a glossary of ecclesiastical words and might understand the processes of our various activities. The eighteen men planning commission divided into nine sub-committees, concerned with religious education, youth activities, young adult activities, adult activities, publicity, social action, benevolences, membership, and budget and finance. By the time I left that parish, the phase on everyone's lips, whenever anything needed doing, was "Let the men do it". Under my capable

successor, the same phrase, I understand, still holds true.

The problem of enlisting the interest and participation of the men in my present parish was entirely different, and had to be resolved in different ways. I made no attempt to carry the Toledo system to Sewickley, but was constantly concerned to find ways and means to enlist the men in the work of the church. This is a suburban community which does not lend itself to dinners and breakfasts and does not feel the need of the inspiration of large gatherings. We have a semi-annual men's corporate communion, getting an attendance which now has reached 250 at each of those gatherings. But a monthly communion would not interest them nor gain their continued support. They like the more intimate experiences of worship.

DEPUTY SYSTEM

MY opportunity came when a president of a steel company, recently moved to town, expressed his need for more expressions of service. This parish covers seven boroughs, most of them divided by rivers and hills; so that it is made up of various neighborhoods. He suggested a deputy system, by which the parish was divided into eleven districts, with a rector's chief deputy in each district, and eight to fifteen deputies working under the chief deputy, to gain a closer association between the members, and a staff of lay-representatives who could enlist the interest of the members in the various activities of the church and could carry to the rector and vestry the suggestions and needs of the members. He did the original work of dividing the parish; and, together, we discovered the man-power available.

We made some initial mistakes. Not knowing the men well, we enlisted some whose hearts were not in it and there was dark talk of Gestapo agents and invasion of privacy in the early months.

The organization got off to a good start, however, by undertaking the every member canvass, which was an experience I will long remember for its enthusiasm and interest, as well as its financial result. We have here a group of former vestrymen, who have rotated off in the course of years. We wrote a little play, half humorous and half serious, to tell the story of the needs of the church and asked the former vestrymen to take the parts of the present vestrymen. Each one wore a label, telling what vestryman he represented; and the scene was a vestry meeting. At the end of the play, the real vestrymen each presented an all-day sucker to his counter-part on the stage.

The canvass itself was almost completed in one Sunday afternoon, and the enthusiasm was really amazing. The deputies subsequently raised the "One World in Christ" needs of the diocese and general Church, and have kept the financial needs of the parish and of the diocese and general Church met and, even in some cases, over-subscribed. They have also brought many needs, gripes, and suggestions, which I would have overlooked, to my attention or to the attention of the vestry. They have brought full attendance at parish meetings, Lenten schools of religion, and other events including the corporate communions, and have increased the attendance at public worship measurably.

After a year's service, the instigator of the deputy system changed jobs and left town for a while and another young, capable Spring Company president took over the job, developed it and streamlined it considerably. Now, both men are co-super chiefs of the deputy system. All I have to do to get attendance at a meeting or a school is to call one of them and the chain-reaction begins.

There are, of course, weaknesses; because when any man falls down on the job, there is a whole group missed, particularly if he is one of the key men, and occasionally that happens.

Recently, under the leadership of the junior vestry, a group of men from twenty to thirty-five, the deputies undertook the enlistment of the adult confirmation class. They went out in teams of two to see prospective candidates; and at this writing, they have come back with about 50% of the men and women they contacted. Some of these people I have been working on for years unsuccessfully; but the men have found ways and means to enlist their interest. They used their own ingenuity in doing so. They are to be sponsors of these candidates, not only to enlist them in the class, but to see them into the first year of their experience in the parish — to make them feel at home. So often, the confirmation candidates receive a great deal of attention for a six-weeks period and then are suddenly dropped into the congregation without anyone to look after them.

DISCUSSION GROUP

A by-product of this increased interest on the part of the men has been a weekly men's luncheon discussion group, organized by the vestry, and, for the first six months, consisting solely of the vestry. We meet in the city at luncheon. We first read and discussed Chad Walsh's "Stop Looking and Listen", and now have about com-

pleted study of "The Faith of the Church". The group now consists of a membership of twenty-two, carefully selected for their interest, and an average attendance of fifteen without any notices. The men simply place the date on their calendar, and if they cannot come, they notify the senior warden. The result has been a clarifying of my own thinking, as well as a deepening of their own spiritual understanding. Many times I have reviewed a portion of the book, only to find that nobody understood the things that I took for granted and that I did not understand them either; and I have had to go back and do further studying and present the matter in clearer terms, because I understood it more clearly. The men are free to interrupt at any point along the line and frequently do, and we may not get beyond the second page of a particular chapter, in an effect to understand it thoroughly. We had to do the chapter on "judgement" twice before we arrived at an understanding of what we meant by judgement.

Another by-product has been a questionnaire, prepared by a committee of the vestry, the religious education and promotion committee, headed by a young advertising manager of a large concern. He proposed a six-page, mimeographed questionnaire on beliefs about God, about Jesus, about the Resurrection, prayer, The Holy Spirit, the Church, the Sunday school, pastoral calling, church heating, sermons, and many other subjects. We sent out 1000 of them, and received 450 completely filled out returns, over 100 with written comments. The results have been tabulated by the committee itself, and have become the topics of the sermons for the year, and the means of changing some programs. I deliberately stayed out of the preparation of the questionnaire, though I saw it and wanted to change some things into more accurate statements, because I wanted it to be a thoroughly lay questionnaire.

The questionnaire became the topic of dinner conversation, family discussions, and has become the means of creating greater interest, of relating the teaching and program of the church to the actual beliefs and needs of the people.

The motto of this parish is now "Let the men do it"; and the women are delighted, not because it diminishes their work, rather they are far more interested and have increased their support and activity because the men are also involved!

The major result of the effort to solve the problem, however, has not been organizational. It has been personal and pastoral. When the men discover that the minister is interested in them sufficiently to utilize their talents and enlist their

support, and when they have been associated with the minister in the give and take of relationships with men and have found out that he can take it as well as dish it out, they come to him with more of their own personal problems. As a consequence of this program, I have found myself advising men in their business as well as social and family relationships.

PASTORAL RESULTS

AS an illustration — one man resigned, as president of a large department store, because he could not relate his principles to the policies of the new owners, although he had given his life to that store, and had built it up from a small concern to a large and successful operation. We prayed our way through a year and a half of disappointments, and I found myself sharing the responsibility for decisions involving millions of dollars, until he succeeded in buying another concern in another city and now I share the joy of the answers to his prayers and his integrity.

There have been many such pastoral results of the effort to enlist the interest and support of the men. It is hard to generalize on this subject; therefore, I have been dealing in particulars.

No plan will work in all places. The solution to each problem depends on deep concern on the part of the minister, a willingness to fail in order to succeed, open mindedness to new ideas, thick-skinnedness to the plain talk and honesty of men, sensitiveness to their ideas and abilities, and the

willingness to let a man carry the ball even though he may go in what you think is the wrong direction and involve himself and you in controversy. Men are not devious, they come straight to the point; and if they are wrong, they admit it, and expect you to admit it too, if you are wrong. Sometimes they will try you out to see if you can take it before they will cooperate.

I remember one man I insulted before I enlisted. He had become particularly abusive and I had lost my temper and ordered him out of the parish house. I immediately regretted the action and had been wondering, for several days, how I could overcome it, when he came in and said he wanted to be confirmed and wanted a real job in the church. We never mentioned the incident. We both knew we had been wrong. If he happens to read this, he will know that I knew that I had been wrong. Later, he undertook with other men and women the cooking of 200 meals and the washing of as many dishes for a service man's canteen we ran on Sunday nights, and was the host to the crowd.

The main ingredients are an impelling desire to enlist the men in the service of Christ and his Church, and a determination to solve the problem in a particular situation, regardless of the setbacks. The result is the attitude "Let the men do it", and with the men in harness, the women do their job better too.

I am interested to hear of others who share my concern and how they have resolved the problem of its application.

Pastoral Approach to Alcoholism

by John Compton Leffler

Dean of St. Mark's Cathedral, Seattle

WITH the rising incidence of alcoholism in America, there is hardly a minister who is not called upon at one time or another to wrestle with it at close range. And there is no problem more baffling, nerve-wracking, and frustrating than this one.

It is now accepted among enlightened circles that the alcoholic is sick; the victim of disease just as truly as though he had cancer or tuberculosis—and with even less chance of being cured. We know that with our minds, but it is the hardest thing in the world to know it emotionally. If one is dealing with an alcoholic all the traditional feelings of disgust, anger, impatience, and revulsion which "the drunk" has aroused in tem-

perate people for centuries, rise with him. So that whereas with a sufferer from cancer or tuberculosis one can be patient and sympathetic, with an alcoholic one just gets mad.

Of course, every parson should avail himself of the interesting and helpful research by the Yale School for alcoholic studies and other clinical approaches to this problem. There are in most of our larger cities medical psychiatrists specializing in this field and since they are aware of the fact that most clergymen come into contact with alcoholics as often as the average medical man, they will welcome the interest and support as well as the appeals for help which we make to them.

However, we are concerned in this article with the pastoral approach to the problem, which at least may supplement other approaches, and sometimes is the only one used or available. And there are certain things gleaned from experience which may be of value as practical aids to others.

ACCURATE DIAGNOSIS

THE first thing one must learn is to diagnose with reasonable accuracy whether it is true alcoholism or not. The man who takes aboard too much at an occasional cocktail party certainly can be obnoxious and sometimes dangerous, but that does not mean he is an alcoholic. He is usually thoroughly ashamed of himself afterward, a shame which is partly induced by his headache, and often by the family dog house to which he is consigned for a day or so! Nor does the habitual drink or two before dinner mean that one is becoming an addict. Often a puritanical wife will think so and come running to the parson with her fears.

The marks of the alcoholic are now pretty well established. Increasing lack of control over the amount consumed; prolonged bouts extending over an ever lengthening period; interference with work and family responsibility; the tendency to drink alone at all hours; and a general deterioration of character in honesty, self-respect, reliability, and often sexual morality, are all marks of the true alcoholic. There is, of course, individual variation within this general pattern, but several or all of these things are always symptomatic of alcoholism.

In addition there is always some emotional disturbance — some deep failure to achieve emotional maturity. Often the cause of that disturbance will not be that which lies on the surface. It is the easiest thing in the world for the alcoholic to find an excuse for going on a bout, and it is seldom the same excuse two times in a row. Once he may drink to cover a failure at his job, next he may drink to celebrate a success. I have known them to blame a nagging wife, and then when at my suggestion the wife has stopped nagging, they will drink because the wife is indifferent. The list of excuses is endless, and while they may be secondary causes they are seldom the real ones.

INSECURITY

FUNDAMENTAL to the psychological illness of the alcoholic is a felling of insecurity and inadequacy. Its roots may be deep in the past, stemming from the weakening love of a possessive mother or father; a broken home; rejection

by a parent; coming off second-best in comparison with other children in the family; inability to achieve a standard set by one's parents; or a deep sense of guilt. When a person so conditioned in childhood and youth encounters the adult problems of marriage, parenthood, and a career, his inadequacy overwhelms him and at least one of the ways such a person takes to overcome it is through drink. Alcoholism is certainly a disease of the ego; a tragic and futile effort to escape from the fears, frustrations, and inadequacies of emotional immaturity.

A second thing which a pastor needs to know is that the alcoholic can not be reached by the same techniques one might employ with other personality difficulties. The Nathan approach of "Thou art the man" just doesn't work with an alcoholic. One of the most tragic things about him is that he has to be so badly beaten to earth by his addiction that in a final agony of desperation he recognizes himself for what he is. This is one reason why even the therapy of Alcoholics Anonymous and other good therapies so seldom work with a young alcoholic. His youthful vigor and optimism tend to make him rebound enough to keep him from facing his real plight.

This is also the reason why the most futile thing in the world is to attempt to reason or argue with an alcoholic while he is drunk. Normal reasoning makes no impression and usually all one does is to stir up his belligerence and stubborn willfulness. For most alcoholics I have known are not weak-willed, in spite of the old fashioned notion that they are. In determination, persistence, and stubbornness they have few equals. Their will is perverted, but it isn't weak, and to treat them as though they were weak is like butting one's head against the proverbial stone wall.

BE TOUGH

THE third thing the pastor learns is that the normal sympathy, understanding, and tenderness which he employs in other phases of his pastoral ministry, is a handicap here. Partly it is due to one's natural desire to be optimistic about human nature. But I know of nothing that can drain one's discretionary fund, disturb his sleep, try his patience, and frustrate him more than being too easy with an alcoholic. Here we can learn much from the method of A. A. Knowing themselves as they do, they are as tough as nails with each other. Their argument runs like this. "Give an alcoholic money, and he'll buy more liquor. Bail him out of jail, and he'll be back soon. Purchase a ticket to get him

out of town and he'll redeem the ticket. Baby him along and he'll come back for more, because attention is just what he wants most."

This realistic attitude goes against all on one's pastoral instincts, and even though I have long since learned the validity of it, I must confess that I feel like a heel when I too get tough. The problem becomes more acute when toughness seems like cold indifference to the alcoholic's wife or family. To advise a wife not to bail her husband out or not to put him in a nice, comfortable, private sanitarium but rather in a public hospital along with the "winos", does not make for popularity with a distraught woman.

All this, however, leads to the one thing that A. A., psychiatry, and every other known form of therapy are agreed on: there is no hope for the alcoholic until he reaches the point where he admits he is licked, and cries out for help on his own. That is why toughness is essential, because as long as there is someone who will pick him out of the gutter, ease the sobering-up process, and pay the cost of his folly, he will not make that admission.

But when the alcoholic reaches the place where he comes to his pastor of his own volition crying: "God have mercy" then is when all the resources of firm kindness and wise understanding are needed. Often his life will be in a mess — his job and his wife gone, a mountain of debt, no friends left, and all around him a wasteland of ruined hopes and capacities. But singularly enough, after the therapy of confession and the assurance of hope for pardon and recovery, most alcoholics will do a remarkable job of facing reality; will accept the situation as one of their own creation; and will turn as stubbornly to the task of rebuilding as they did to destroying their lives.

FAMILY IMPORTANT

HERE the family becomes important again, and fortunate indeed is the pastor who through patience and understanding has kept close to the family. He can do much to assist in correcting elements in the home which are wrong. Sometimes the abused wife or husband is more of a problem than the alcoholic at this point and needs help in changing from an attitude of fear, resentment, and criticism to one of trust, love, and encouragement. At this critical moment a pastor can render his great service in reclaiming several lives.

Usually A. A. can be of help in getting the alcoholic back on his feet. In most of the larger cities A. A. has gotten over its early fear of the

clergy and will welcome cooperation. If particularly difficult personality problems are discovered in the confessional it would be wise to suggest consultation with a medical psychiatrist who has some respect for the value of religious faith in effecting a cure. Fortunate indeed is the parson who has cordial relationships with such a man, nor are they as scarce as they once were. When a psychiatrist is brought into consultation it is always well to have an agreement as to who calls the shots in order to avoid conflicting approaches; and if, as happens most often, the psychiatrist does the minister must be meticulous in his cooperation.

As I look over what I have written I find that the impression given is that most alcoholics are men. Alas, that is no longer true. The most alarming increase in alcoholism is among women, and because of the more highly sensitized nervous and emotional make up of woman the problem is usually more acute. Add to that her importance to the home, if she is married, and the tragedy deepens. The one bright spot is that, on the basis of my experience, the woman alcoholic recognizes her plight more quickly because she goes down more quickly.

The therapy is in many respects the same, although the guilt factor centered in her drunkenness is apt to be much more acute because it is still felt to be more reprehensible for a woman than for a man. After all, her emancipation as far as alcohol is concerned is only a generation old. Therefore, the therapy of confession is usually more important and the need of a sense of forgiveness more pronounced. The problem of fixation upon the pastor and the attendant problem of transfer from the man of God to God is also more difficult.

These, then, are some of the conclusions I have drawn as to the pastoral approach to alcoholism. Much more could and should be said but I have already exceeded my space allotment. I am sure there is nothing unique or unusual in these comments for anyone who has had experience in a downtown church in a large city, but it has been good discipline to organize one's thinking on this most important matter.

Meaning of The Real Presence

By

G. A. STUDDERT-KENNEDY

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THE WITNESS

Tunkhannock, Pa.

Civilian Soldiers

By Harold C. Gosnell

Rector of St. Mark's, San Antonio, Texas

IN these days it seems almost certain that every able bodied young man in our nation is going to serve at least two years as a member of the armed forces. For some of these it will be deferred until he has been able to complete his college education, at which time he may enter the armed forces as an officer. For others it means that they will go immediately upon completion of high school or after one year of college or, perhaps even before he has completed his entire high school education. There seems little doubt, with the great tensions going on in the world today, that any young man of today will have no opportunity to escape other than through the possibilities of being physically unfit or a conscientious objector. These latter categories will not include very many of our youngsters and this means that it is a problem with which every parish and every clergyman must cope for many years to come.

In Saint Mark's Church we have had the opportunity since the very beginning of our existence, now 102 years ago, to observe, mix with and consult with the military men of our nation. Saint Mark's Church was founded in 1850 by the Rev. J. E. Fish, then a chaplain stationed in San Antonio with the United States army. One of its three main lay founders was Robert E. Lee, then stationed in San Antonio as an officer with the United States army. The military thread has run in steady sequence throughout the life and membership of Saint Mark's and we are located in one of the great training grounds of both the army and the air force in our nation today. Within a few miles radius of us there are five air fields, three of them being among the largest in the nation. The famous Randolph Field, "the West Point of the Air", is near us. Lackland air force base, the "gateway to the air force" is within a few miles of us. In addition to these five air fields there are also Fort Sam Houston, Brooke army hospital and Camp Bullis. In our congregation and in our youth groups we are constantly conscious of the large number of military personnel present.

In our consciousness of the presence of these young people in our midst and of their constantly crossing our thresholds in increasing numbers in our church and in our parish house we can see

many of the problems that are fermenting in their minds. Let me list a few of them for you and give you an idea as to what really is going on in their hearts.

NEW LIBERTY

PROBABLY the first reaction which hits any young man as he enters the armed forces is that of a new found freedom or liberty. In most cases he doesn't know what to do with it. All he knows is that he has been freed from the shackles of immediate family ties, from the surroundings of friends who know him, his background, habits, hopes and fears and the many groves into which he has been swept in the normal routine of his life. Many young men find that this freedom is unwanted and make no bad use of it at all. Others for the first time in their lives, when on liberty from their military stations, throw away their inhibitions and do things which most of their lives they have heard about and want to try out for themselves. Some of these things may be good and some may be bad. It has been our experience that the boy who has had a solid foundation previous to entering the service will choose normally the good and he who has had little background and is easily led will be more apt to choose the bad. In most cases a man's background becomes pretty obvious from what he does with his new freedom. Herein lies a great test for the training which the churches have given their young men during the formative years of their lives. If, through good teaching and good example, the Church has made a deep impression on the young man or woman which has helped to mold character then there is little to fear from that person's entering the armed forces of our nation in-so-far as the moral impact upon that person is concerned.

LONELINESS

ANOTHER characteristic which you find in the armed forces on a wide scale is that of loneliness. Soon after the exhilaration of a new found freedom has passed, the young man or woman is most apt to long and yearn for home, friends, often done things which he or she has liked, the old gang at the drug store or at school, the old school dances or even the church young people's group! This is a hard feeling to overcome for frequently it crashes in upon a person suddenly and all at once and leaves him with a great nostalgic sense of yearning for what has

been before. We see great evidence of that in our parish. Young men will come in and ask if they might play the piano. Young women come in and ask if there is anything they can do in the parish office, stating that they have helped out in their parish office at home. Some come in and ask if they might play the organ in the church. Others come in and ask if we have any groups in which they might join in to meet some young people their own age. Constantly we find a seeking after a fellowship which has been once before in their lives but is now lost through separation. It becomes the Church's job to try to find places where these people can fit in and be happy, to make new friends for them, to redirect their energies outside their military life and to give them every opportunity possible to use themselves and their talents in an expressible and worth-while way in a good atmosphere.

In Saint Mark's we use them in our youth organizations on a wide scale, in our choir, as church school teachers and in many other capacities. All the churches in the nation where military personnel are located nearby are going to have to readjust their volunteer working schedules in order to make room for these people who need the outlet and atmosphere of parish life, more now perhaps than ever before in their lives. They want to discuss things — serious things to which they often have given little thought before. They don't necessarily want to discuss them in large groups but intimately with a close new friend they have found at the church or with a clergyman whom they have found friendly or with a parish secretary who listens with a sympathetic ear. They want to be known and they want to be known about and to become part of the local picture — a feeling which anyone who has ever been a stranger can easily understand.

NEW HORIZONS

WE should not overlook another thing which he is going to experience also — the opportunity to see new horizons and to see the old through widened eyes and understanding. No man can live in constant association with large numbers of other men in strange territory or foreign lands without getting new insights into the nature of man and the meaning of life. He is going to have great opportunity to find new understandings of what he can do with his life, even though those understandings may have come through noting the shortcomings of others under circumstances similar to his own.

In conclusion, let me say that I do not think we ought to simply regret that our young men must spend time in the armed forces and let it go at that. Through helping them to from their lives into a pattern for good and of preparing them to meet all situations in life in their younger years, we can send them off to the armed forces proud of what their parents and their churches have done for them and with the assurance that we shall get back again more mature, wiser and more understanding young men and women into our parishes and communities. We can muffle the ball very easily in the churches by not looking realistically at what is a real opportunity, — the strengthening and building of young lives that will one day face the problems and situations noted above. If they come to those things strong in the faith and in moral character, the trials and problems which they will meet will simply be stepping stones to greater faith and understanding and to stronger and better lives and the responsibility is laid squarely upon us to see that this job gets done!

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Tunkhannock Pennsylvania

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The WITNESS
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EPISCOPAL CHURCH BRIEFS

MOTHERING SUNDAY:— how often observed? It was at Trinity Cathedral, Cleveland, on March 23 with a social hour in the cathedral hall sponsored by the Church School and Girl's Friendly Society. The girls made cakes using the ancient recipe of the simnel cake, also paper carnations which were given all mothers. Incidentally, Editor Roscoe T. Foust got a phone call from a woman saying that she knew about Ash Wednesday, Holy Week, Good Friday and Easter, but what is this Mothering Sunday. He explained, whereup she thanked him and said she had to know because she was doing a cross word puzzle.

DAUGHTERS OF THE KING are to have a program of services and meetings at Christ Church Cathedral, Hartford, Sept. 2-6. Among the speakers will be Dean Hirshon, the Rev. Warren S. Traub of New Haven, Miss Estelle Carver of New Haven, the Rev. Alfred W. Price of Philadelphia, Bishop Walthour of Atlanta and several officers of the organization.

DEANS EXCHANGE:— Dean James A. Pike of the Cathedral of St. John the Divine, New York, and Dean Francis B. Sayre of Washington Cathedral, exchanged pulpits March 30. It was the first time such an exchange has happened since both foundations were established.

STAND OR SIT?:— the question is answered by the rector of St. John's Tampa, Fla., about the celebration of the communion when the priest enters. By the letter of the law, he says, a person should stand. If on the other hand a person is in the midst of private devotions, continue with them. He adds that all should stand for a visiting priest or the bishop.

LITTLE BUFFALO conference was held last month in the diocese of Western Massachusetts as a follow

up of the conference on the Christian and his daily work, held recently in Buffalo, N.Y. Plans were made for several local discussions to carry on the effort to make daily work an expression of Christian vocation. Several of the speakers attended the Buffalo meeting.

HOWARD CHANDLER ROBBINS was memorialized at a service at the Cathedral of St. John the Divine on April 2. He was dean of the Cathedral from 1917 to 1929. Bishop Donegan conducted the service, assisted by the cathedral clergy and others.

JOHN W. SUTER has resigned as rector of St. Andrew's, Hopkinton, N.H., in order to give more time to being custodian of the Prayer Book. He was formerly the dean of Washington Cathedral. He will continue to teach at St. Paul's School.

SEMINARY SINGERS of Boston Boston University gave a concert of sacred music at Trinity, Boston, April 1. It is a nationally known coral group composed of young men studying for the ministry.

MARTIN NIEMOELLER of Germany spoke at an inter-church rally in St. Louis on March 9. On the 24th he preached at two services in metropolitan New York.

YOUTH CONFERENCE of Central New York met at St. Stephen's, New Hartford, March 28-29, with Bishop Peabody for a headliner. Joining was youth of the diocese of Albany, the second time the two have thus held a jointly sponsored youth affair.

QUEEN JULIANA of the Netherlands will be at St. Mark's-in-the-Bouwerie, New York, April 8, to place a wreath at the statue of Peter Stuyvesant, the work of Toon Dupuis which was the gift of Queen Wilhelmina.

BISHOP DEWOLFE is blessing the Holy Oils today at the cathedral in Garden City, and last week issued an invitations to rectors of parishes in Long Island to be present. The letter stated: "May I now remind you of that portion of our Charge given upon this occasion last year, namely, 'That on next Maundy Thursday, what remains in your stocks be disposed of with the greatest care and in reverent manner, and that you hasten to replenish your receptacles with the Blessed Ointment provided by Holy Church.'"

GRACE CHURCH, Astoria, Oregon, has six laymen taking part in the Good Friday service tomorrow when the book by Charles Kean, *The Inward Cross*, will be used for the meditations. The rector is the Rev. V. L. Livingston.

HOOD CONFERENCE will be held at Hood College, Frederick, Md., June 15-21, with Dean Mosley of Wilmington the director and the Rev. Charles Martin of Washington Cathedral the chaplain.

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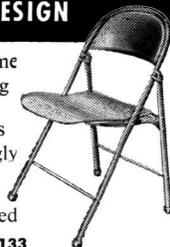
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CHURCHES OVERSEAS

INTERCOMMUNION HIT BY WALES LEADERS

Proposals for intercommunion between the Church of England and the British Free Churches were sharply criticized by Sidney Watts of London, moderator of the Free Church Federal Council, in an address at Cardiff, Wales. The proposals were advanced in November, 1950, by a joint committee, the basis of the proposals being recommendations made by the Archbishop of Canterbury.

Watts charged that the proposals were "too academic" and inferred acceptance by the Free Churches of the "historic episcopate" and he also saw it as requiring a Free Church minister to be ordained by an Anglican bishop before being allowed to celebrate communion in one of their churches. This meant, he said, that one of these ministers would, in effect, have become an Anglican priest.

GROUP INSURANCE FOR MINISTERS

Of 1,933 eligible ministers up to 68 years of age, 1,747 have been insured under a group insurance plan established by the United Church of Canada. Ten insurance companies are carrying the policies. Each man pays an annual premium of \$12; the Church, acting as employer, pays the employers portion, which is \$25,000 for this year. Group hospitalization in the next plan under consideration.

IRISH PROTESTANTS PLAN DRIVE

Protestant leaders in Northern Ireland are planning a back-to-church drive. Various reasons for small attendance have been advanced; one leader in an industrial area in Belfast saying that services have little appeal, even for those who attend regularly. "A service is judged wholly from its entertainment value. If preaching, music and general atmosphere of the service do not provide the entertainment demanded, it

will be sought elsewhere regardless of denominational barriers or family loyalties." Another leader said that those who used to be called "the better class" are now apathetic to churchgoing. He said they are "exceedingly generous" in contributing but seldom attend.

POPE ASK ENLIGHTENED PUBLIC OPINION

The Pope, in addressing a group of American editors, told them that they have a heavy responsibility to create an enlightened public opinion. The 43 editors from 22 states were received by the Pope during the closing stages of their tour of European and Middle East countries.

CAMPAIGN AGAINST CLERGY IN CZECHOSLOVAKIA

A new campaign against the clergy, both Protestant and Roman Catholic,

has begun in Czechoslovakia. A report in Berlin says that police have arrested 320 pastors and placed them in prison, charging them with criticizing the government and its policy toward the Church.

URGE MORE MINISTERS IN IRELAND

An appeal for more men for the ministry has been sent out by the Church of Ireland (Anglican). It stated that "the supply of candidates has been shrinking gradually until we have reached a point at which there are not enough men to make up for the losses occurring regularly through death or resignation."

ITALIAN CATHOLICS WARNED ON Y MEMBERSHIP

Members of Italian Catholic Action were told by leaders that membership in the YM or YW was forbidden under Catholic canon law. Both Y's nearly ceased to exist after world war one but were resumed by soldiers in the second world war and they now have centers in important cities.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Primitive Gospel Sources. By P. B. W. Stather Hunt. Philosophical Library, \$6.00.

This is a further projection of the theory of "Testimony Books," viz. the theory that the early Christians, had instead of Bibles, or books from the Bible, little collections of Old Testament passages which it was though Christ fulfilled at his coming. Mr. Hunt insists that these existed so early that the gospel traditions were gathered about these Old Testament passages, and so formed themselves into "sources" before the gospels were written. An interesting hypothesis, which sheds a little light on one or two phases of the gospel tradition; but the treatment is too argumentative, and even polemical; the author has scraped together every bit of "evidence," good, bad, and indifferent, to serve his thesis.

The Practice of Evangelism. By Bryan Green. Scribners, \$3.00.

It is important that an evangelist as spectacularly successful as Bryan Green should share the secret of his success and power with others. Success comes, he tells us, through taking much care with details, and having more patience with people, but the power is of God. It is an excellent handbook for all who seek to preach the Gospel with moving and saving power, and the author doesn't think very highly of those who seek to do it any other way. —R. T. F.

Teresa of Avila. By Kate O'Brien. Sheed and Ward, \$2.00.

This is as the author herself admits an arbitrary portrait of the Saint. It describes especially those traits which characterize this Spanish lady of the early 16th century as a human being. It is an appealing portrait, since the author succeeds in showing that Teresa was a woman after all in spite of her sainthood. Mrs. O'Brien admires her because she managed to achieve extraordinary ends in spite of bad health and great sufferings; she admires the fearless fighter for a cause, the author of books and letters superbly written and generally the woman of genius who would have performed something outstanding

under all circumstances. Of course, the mystery which surrounds the peculiar state of mind of Teresa, and which distinguishes her actually as a personality, remains untouched and unexplained; this mystery appears even the more mysterious when we learn that Teresa was also very human. —RICHARD KRONER

The Long Loneliness. By Dorothy Day. Harper, \$3.50.

An amazing autobiography by one of the keenest social Christians of our time, who made her long and painful way from extreme social radicalism—she wasn't a "parlor pink," she was really red—to the Catholic faith and to the calm strong position of the Catholic Worker community in which she is the presiding

genius. It is a magnificent human document, and ought to be read not only by radicals (as it will be) but by conservatives, especially by the kind of people for whom the early world of Dorothy Day simply doesn't exist—but who nevertheless help to create it.

The Christian Sacrifice. By W. Norman Pittenger. Oxford Univ. Press, \$3.50.

A study of the Eucharist in the life of the Christian Church, treating it as the vital center of the life of worship and communion with Christ, and as the continuous action by which the passion and death of our Lord are pleaded rather than as a merely memorial rite. The book presupposes the results of modern scholarly research, but builds upon them, and does so in a way that even the layman can understand and follow.

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Wed.: 7:45 p.m. Litany and Sermon

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Rev. H. Wm. Barks, Jr., Vicar
Sundays: 9, 10, 11
Wed.: H.C.: 9:30. Litany: 8 p.m.

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The Rev. Gray Blandy
The Rev. Keith Bardin
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Daily: 7 and 5:30; Wed. 10

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Wed., 5:30 p.m., Preaching service
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Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. through Fri., 12:10 p.m.

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NEWS OF OTHER CHURCHES

SCRAP OVER SCHOOLS IN WISCONSIN

Action of the state superintendent of public instruction in Wisconsin in cutting off state aid to 14 public schools taught by Roman Catholic nuns has stirred up controversy. Official R. C. publication of the Milwaukee and Madison dioceses content that there are plenty of schools dominated by Protestants, where hymns are sung and the Bible read, and that to discriminate against those where sisters teach is unfair.

METHODISTS CHANGE THEIR RULES FOR MINISTERS

A commission of the Methodist Church is to make several recommendations on rules for ministers when the general conference meets in San Francisco, beginning April 23. The "no smoking" pledge will be lifted for candidates for the ministry, but he will be asked "to make a complete dedication of himself to the highest ideals of the Christian ministry." Also standards for conference membership shall not be lowered in order to include "supply" pastors, but

these men will be given every opportunity to complete the prescribed course of study to make them eligible for membership. Of the 22,210 pastoral charges in the Methodist Church 7,549 are filled by "supplies."

SYNAGOGUE ATTENDANCE INCREASES

An upsurge of religion is occurring in America, according to Maurice N. Eisendrath of New York, president of the Union of American Hebrew Congregations, the organization of the reformed synagogues. "People are turning to the synagogue in unprecedented numbers; our congregations are fairly splitting at the seams. Perhaps the need for religion, too, is unprecedented."

WILMINGTON CAMPAIGNS ON CHRISTMAS

An Easter number is a good time to report on the Wilmington campaign to "Keep Christ in Christmas." Headed by a Presbyterian layman a committee seeks to emphasize the spiritual values of Christmas at public meetings to be addressed by high-calibre speakers. They also seek to

discourage by persuasive methods the pre-holiday office parties and, three, to set up civic cribs depicting the Nativity scene as public reminders of the meaning of Christmas. A couple of years ago The Witness reprinted an article in pamphlet format, Make Christmas Christian, which reported on one woman's gift and a sequel on what it accomplished by Bishop Hines. Many of these were sold at \$1 for 25 copies; \$1.50 for copies and \$2 for 100 copies. It is doubtless true however that most rectors waited too long before sending them to their people—most orders were in Advent. The time to distribute them is now. They are still available if you will send your order to The Witness, Tunkhannock, Pa.

SUPPERS A POOR WAY TO RAISE FUNDS

Pastors generally disapprove church suppers as a way of raising funds, according to a survey made by rural church department of Drew Seminary. Reason: long hours for the women and small returns. The replies from 341 pastors showed that the money return on suppers was very low although the fellowship value was high. Church suppers in a single year netted \$49,933 to the churches canvassed with 7,840 women cooking, waiting on table and doing dishes.

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PEOPLE

CLERGY CHANGES:

ARTHUR R. WILLIS, formerly rector of Christ Church, Ottawa, Ill., is now rector of Grace, Hastings-on-Hudson, N.Y.

G. HURST BARROW, formerly in charge of St. Timothy's, Chicago, is now assistant at St. James, Chicago.

CHARLES E. FISH, formerly rector at San Jose, Costa Rica, is now rector of Trinity, Hamilton, Ohio.

GRANT A. MORRILL, formerly rector of Trinity, Hamilton, Ohio, is now on the staff of the dept. of education of the National Council.

KENNETH E. CLARKE, formerly rector of St. Annes, Middletown, Del., is now rector of St. Thomas, Terrace Park, Ohio.

GEORGE H. EASTER, formerly rector of the Holy Apostles, St. Louis, is now rector of St. John's, Buffalo, N.Y.

ROY F. SCHIPPLING, formerly rector of St. Andrew's, Los Angeles, is now assistant at St Paul's Cathedral, Los Angeles.

JOHN N. PEABODY, former vicar of St. Andrew's, State College, Pa., is now rector of the Incarnation, Baltimore, Md.

J. DANIEL STOVER, formerly locum tenens of St. John's, York, Pa., is now rector of Christ Church, Lancaster, S. C.

WILLIAM K. REID, formerly in charge of churches at Grove City and Foxburg, Pa., is now rector of St. Mary's, Beaver Falls, Pa.

ORDINATIONS:

JAMES R. BRUMBY was ordained priest Feb. 25 by Bishop Louttit at St. John's, Brooksville, Fla., where he is in charge.

EDWARD H. MANNING was ordained priest on March 5 by Bishop Bram at All Saints, Lakeland, Fla., where he is assistant rector.

DEATHS:

BENJAMIN CLARKE, 63, prominent layman of Chicago and of the firm that formerly published the Witness, died March 2.

ALVIN T. ROWE, maintenance man at Hudson Stuck Hospital, Fort Yukon, Alaska, was burned to death on March 11 when a fire totally destroyed the hospital power house.

ROBERT M. CRANE, 34, chaplain in the army, formerly rector of All Saints, Los Angeles, were killed in action in Korea on March 11.

GERTRUDE R. GARDNER, 75, sister of Bishop Gardner of New Jersey, died March 29 at the home of her brother at Burlington, N.J.



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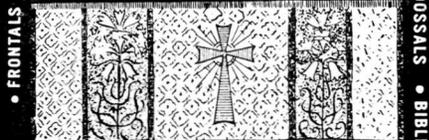
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THE WITNESS-APRIL 10, 1952

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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.

JAMES C. GILBERT

Rector, St. James, Kingsessing, Pa.

Three years ago a clergyman aroused the Church to a realization of the inadequacy of the allowances given many beneficiaries of the Pension Fund. The General Convention acted upon the matter and effected a desirable change in the assessments and allowances.

The writer of this note broadcasts this appeal with the faint hope that the General Convention will set up a committee or commission to study the matter of clerical salaries and the relation of the salary in every parish to the annual total budget of that parish. In this year of grace, (and of social enlightenment) we have this sort of condition: "St. Beulah's on the Boulevard" has 350 communicants, pays the rector \$6000 per year, spends \$3500 per year for music, but never gives more than \$1800 for missions and benevolences. "St. Faith's among the Factories" has 700 communicants, pays the rector \$3600 per year, spends \$1200 for music, and contributes \$4200 a year for missions and benevolences. There are no phrases in dignified diction that adequately describe this ridiculous way of operating the Church of God. The salary inequalities among the clergy are a shameful comment upon a body of Christians that makes some pretense to be interested in social justice.

Every clergyman could readily cite many instances of rectors who accept salaries out of proportion to their total parish budget. This in the face of the fact that other diligent and earnest colleagues are getting along on an inadequate stipend but withal are insisting that their parishes accept the proportionate share of diocesan assessments.

Any efficient business corporation would relate a manager's salary to

the activity and profitableness of his shop or store. Not so the Church. Each vestry sets the rector's salary on a basis of sentiment or precedent. And no canon of the Church places any limitations on what the clergyman may expect or what the vestry may decide.

DORIS TOLLEFSEN

Churchwoman of New York

In my opinion The Witness is the finest publication the Episcopal Church has, and I enjoy reading it. Especially since Clinton J. Kew has had a column. However the last few issues it has been conspicuous by its absence. I have been missing it and certainly hope he continues writing. I speak not only for myself but friends who have expressed the same opinion.

I also wonder why more of our churches do not carry the Witness. I went to three leading churches here in Manhattan to secure extra copies of a recent issue. I could find none. ANSWER: We have regretted that "Religion and the Mind" has not appeared in every issue. Two series of articles were promised for Lent which we of course felt obliged to run and they crowded out some of the regular features. It is our hope to have this column appear each week. In regard to churches not having the Witness, we suggest that the inquiry be addressed to the rectors.

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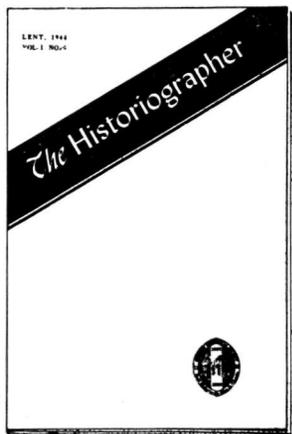
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Is The Episcopal Church Set For An Advance?

A STUDY OF THE GROWTH OF THE CHURCH, 1940-1950

BY WALTER H. STOWE, S. T. D.

President, The Church Historical Society,
and Editor-in-Chief, **Historical Magazine**



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CANON Bryan Green, during his notable mission held in the Convention Hall, Philadelphia, which holds 16,000 people (and on several evenings people were turned away), said:
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THE PACEMAKER!

IF this be so, the Province of the Southwest is the pacemaker for the entire Episcopal Church. During the decade, 1940-1950, that Province had an increase in its civil population of only 9.3 per cent, but its Church Members (Baptized Persons) increased 59.4 per cent and its Communicants increased 49.6 per cent. In Ratio of Church Members and Communicants in the total population, it is fast catching up with Provinces IV (Sewanee) and V (Mid-West).

THE Province of the Pacific also made notable gains, but it was the beneficiary of a 40 per cent increase in population.

ON the other hand, the Church on the Atlantic Seaboard is still lagging behind the other Provinces. The Province of New York and New Jersey had a net increase of only 701 communicants during the decade, 1940-1950 (omitting the Extra-Continental Missionary Districts).

THIS essay presents a statistical study of all Provinces, Extra-Continental and Overseas Missionary Districts, for the decade, 1940-1950, along two lines:

- (1) Increases in Church Members (Baptized Persons).
- (2) Increases in Communicants.

IT also presents the statistical story of the Provinces of the Southwest and the Pacific in detail—by Dioceses and Missionary Districts. Several of the latter are nearing diocesan status.

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