

The WITNESS

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MAY 1, 1952



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Courtesy Washington Diocese

Commission Reports On Marriage Canons

SERVICES In Leading Churches

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4
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The WITNESS

For Christ and His Church

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

Marriage Canons Commission Submits Its Report

Bishops And Chancellors Are In Agreement That No Changes Are Now Needed

★ General Convention of 1949 gave a brief and definitely limited directive to this commission. Three years earlier there had been a complete revision of the canons respecting holy matrimony. Its purpose was the substitution of a pastoral for a purely legalistic approach to the consideration of problems arising in connection with this divine institution. In 1949 it was the belief of General Convention that insufficient time had elapsed to determine the adequacy of the new canons in maintaining the doctrine of the Church that Christian marriage is a physical, spiritual and mystical union of a man and a woman created by their mutual consent of heart, mind and will thereto, a holy estate of God, and in intention lifelong. (Canon 18, Sec. 2b).

In obedience to the directive of the Convention of 1949, our commission has sought to discover whether further experience with the canon has revealed the need or the possibility of its improvement by amendments at this time.

A comprehensive questionnaire was addressed to the diocesan bishops to ascertain from them whether in the discharge of their responsibility placed

upon them by the canons, they believed that serious defects exist which should now be corrected. Replies were received from all but three of the bishops. A second questionnaire was sent to diocesan chancellors asking their opinion as to the proper construction of the much discussed phrase, "to exist or to have existed" (Canon 18 Sec. 2b), in determining the marital status in the eyes of the Church of persons whose previous marriage has been terminated by the decree of a civil court. The chancellors were further asked for suggestions in any direction as to appropriate amendments of the canons. Replies were received from a great majority of the chancellors.

The experience of civil courts proves the difficulty of choosing language allowing but one interpretation. A certain variety of opinion exists as to the propriety of assuming that defects of personality apparently arising only after marriage must have been latent at the time of the marriage, so that impediments may be said to have existed which establish the marriage as null and void ab initio. There seems to be little demand for altering the present language of the canon in spite of

its possible ambiguity. Twenty-two of the chancellors suggested amendments in other directions, ranging all the way from outright repeal of the canon to simple amendments seeking clarification. The great majority of the chancellors either made no suggestions or definitely stated that they felt the canons should not now be amended.

Oppose Amendment

The bishops appear to be almost unanimous in desiring no substantial amendment to the canons at present. Among them, as among the chancellors, there exist some differences of interpretation. There is, however, no ground for fear that in any of our dioceses the position of the Church as to the sacramental nature of Christian marriage is being jeopardized.

The commission believes that the replies from bishops and chancellors indicate a general desire to allow the canons to stand substantially in their present form. We therefore recommend no amendments for your consideration at this time.

Our conclusion, however, should not be mistaken for belief on our part that the present canons are incapable of improvement. Hastily drafted in the midst of the busy session of the 1946 Convention, they contain infelicities of expression which careful editing would remove. Since this does not involve changes in the substance of the canons, it would seem that the editing should be undertaken by the committees of the two Houses of General Convention on canons. Our commission, if continued, will naturally be will-

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ing to give its full co-operation. We believe, however, that if for at least another triennium the the canons are retained as they now stand, the further experience of diocesan authorities will enable the Church to act more wisely and with greater unanimity than would now be likely.

Several of the Chancellors have expressed the opinion that the principal weakness of the canons is the lack of authorized facilities through which to obtain crystallization of thought leading to increasingly reasonable uniformity of interpretation. One of them calls attention to the fact that General Convention has enacted a canon which affects the Church as a whole, yet its interpretation is left to each bishop of the Church without any central body to guide him. He cites by way of analogy the chaotic situation in which we would find ourselves if Congress were to pass laws which without courts could be only advisory, to be enforced by the governor of each state according to his mood and interpreta-

tion. Obviously no commission of General Convention should be given the authority of a court, nor would any commission desire it. It is, however, our opinion that this commission, if it be continued, may be of service to the Church as a clearing house for the experience of bishops and chancellors. Possible defects in the canons could be pointed out, one at a time, and, through a gradual process, procedures would be perfected and stabilized.

The only task assigned to us was the suggestion of amendments to the canons. More urgent than their amendment or revision is definite and widespread knowledge, not only of their content, but also of the teaching of the Church upon which they are based. The canon requires that parties desiring to contract a marriage shall under normal circumstances signify their intention to the minister at least three days before the service of solemnization. Presumably this is to give him the opportunity to fulfill

the further canonical requirement that he shall have instructed them as to the nature of holy matrimony. In his interviews with them he is to require them to sign a declaration (Canon 17 Sec. 3) which briefly summarizes the doctrine of the Church on holy matrimony and their assent to this doctrine.

Instruction Needed

It may be that canon law itself ought to go no further, but it is obvious that such instruction as is required by canon is often both too little and too late. It is our conviction that the solution of marital difficulties which beset society today lies in fuller instruction long before a marriage takes place. To provide in brief convenient form a statement of the substance of the teaching and practice of the Church as contained in its canons, the commission prepared a pamphlet "Marriage in the Episcopal Church," and this was published for the commission by the Forward Movement in 1951. It includes brief but searching questions which persons should ask themselves when contemplating marriage. A responsibility rests upon the bishops and through them upon the other clergy of the Church to provide courses of instruction which set forward Christian ideals of marriage, of home and family life. Such instruction should begin in Church schools and continue in young peoples' groups, in confirmation classes, in Lenten forums and in summer conferences. The faithful pastor will also feel a responsibility to give to those whom he has married more than usual attention during the early months of their marriage. Many marriages are needlessly broken



A. B. GUTHRIE, center, Pulitzer prize winner and newspaper executive, gets into a square dance at the country store and dance held at the Good Shepherd, Lexington, Kentucky

for lack of wise counsel and advice.

It is proper that the canons should set forth the requirements for marriage. It is proper that they should provide a procedure by which, taking into consideration the godly discipline both of justice and of mercy, the bishop shall give judgments to the marital status of an active member of this Church in good standing. More fundamental is the pastoral care of souls who through the grace of God have entered into the holy estate of matrimony discreetly, advisedly, soberly and in the fear of God, that they may ever remain in perfect love and peace together and live according to his laws.

We offer the following resolutions: (1) Resolved, that the joint commission to report recommendations as to amendments to canons on holy matrimony be continued, to continue a study of the adequacy of the present canons, to act in an advisory capacity to any who may seek its counsel, to serve as a clearing house for the exchange of information as to procedures under the canons, and to encourage more adequate instruction on the nature of Christian marriage.

(2) Resolved, that the committee of the House of Bishops on amendments to canons and constitution, and the committee of the House of Deputies on canons, be requested, in cooperation with this commission, to prepare for submission to the next General Convention such editorial alterations in canons 16, 17 and 18 as may be needed to correct infelicities of expression.

Members of the commission are Bishop Washburn, chairman; Bishop Carruthers; Bishop Lawrence; Bishop Bayne; Rev. Gregory Mabry, secretary; Rev.

Theodore P. Ferris; Rev. James S. Allen; Rev. Francis J. Moore; Messrs. John D. Denney; Andrew Dilworth, and representing the women of the Church, Elizabeth S. Stebbins and Ruth M. Whinfield.

THE PICTURE ON THE COVER

★ The Rev. Leslie Glenn, rector of St. John's, Washington, D.C. receives the children's Lenten mite-boxes as they come to the altar rail. With him is Paul Walker, superintendent of the Sunday School. The picture is by courtesy of the Washington Diocese, official monthly.

DEAN PIKE ASSAILS CONANT'S VIEW

★ Dean James A. Pike of the Cathedral of St. John the Divine, New York, entered the controversy over schools by declaring in sermon on April 20th that President Conant has in effect made an "assault on democracy" in his much-publicized statement on religion in education. Democracy, Pike declared, is rooted in such religious concepts as the dignity of man and the belief that there is a

moral law. "Democracy is not some state-controlled common philosophy and ethic, which avoids divisiveness; democracy is the freedom to have one's own fundamental beliefs and to communicate them to one's children in the most effective way possible."

EXPLAINS EASY WAY TO RAISE FUNDS

★ Bishop Block of California describes baby bonds as "the easiest way to raise money for church purposes." It is a promissory pledge plan which has been widely used in the diocese of California, with results that bear out the bishop's statement since in a single month about \$60,000 was raised by five congregations for new construction.

The pattern is the same in each case. A pot-luck dinner is arranged, with the largest possible attendance. An architect's drawing of the proposed building is prominently displayed and the plan for financing the construction is presented. Bishop Block is always the featured speakers, and sells the "bonds."

The congregations benefiting



MADONNA AND CHILD in St. Matthew's, Enid, Oklahoma is the work of a parishioner, Mrs. Roy Athey. The Rev. H. A. Guiley is pictured officiating at a baptism

from the bishop's most recent efforts were St. Paul's, Walnut Creek, for a new church; St. John's Oakland, to buy an acre of land with a residence to be used for parish hall and temporary chapel; St. Elizabeth's, South San Francisco, for a church building to be erected on its property on the corner of El Camino Real and Orange Avenue; Grace Church, Martinez, for a new church building; All Saints', Watsonville, for a new parish hall. In the last place, a total of \$18,000 was subscribed in 28 minutes.

McCARRAN ACT PROTESTED

★ Bishop Dagwell of Oregon is one of three religious leaders of Portland to sign a letter to President Truman protesting against the consecration camps being now built under the McCarran Act. Also signing the letter were Methodist bishop, Gerald Kennedy and Rabbi Julian J. Nodel. The letter urged the president to issue a public statement declaring that the concentration camp program is being abandoned and that he will "not permit the arrest and detention of citizens under the dubious constitutional provisions of the McCarran Act."

JOINS FACULTY OF SEMINARY

★ Das K. Barnett has joined the faculty of the new Episcopal Seminary of the Southwest, where he will teach ethics and Greek. He is at present on the faculty of Mercer College, Macon, Ga., and he and his wife were just recently confirmed. The appointment of a professor of theology will soon be announced which will bring the faculty to five full-time members. An operating budget of \$60,000 was adopted by the trustees for the next school year.

PRESIDENT SILLS ON SCHOOLS

★ President Kenneth C. M. Sills of Bowdoin College, a prominent Episcopalian, entered the controversy about private schools receiving public funds, by saying that "we don't want all our children in public schools. This country's strength lies in diversity of institutions of all kinds." He did state however that "I am against public funds for private and religious schools."

SEMINARY IN JAPAN GRADUATES CLASS

★ Four men were in the class that has just finished the three year course at Central Theological College, Tokyo, and they were presented with their diplomas at a colorful service at Holy Trinity. The sermon was preached by Bishop Jiro Sasaki of Kyoto, a graduate of the Berkeley Divinity School, New Haven, who urged the congregation to be fools for Christ's sake, living not according to the wisdom of men but in the power of God.

CRUSADE FOR FREEDOM FROM CHURCH

★ The Rev. E. A. DeBordenave, rector of Christ Church, Philadelphia, initiated a world-

wide broadcast on April 14 under the auspices of the Crusade for Freedom. The program started with music from the church bells, after which he read the Christ Church declaration upon which a five-year program of this historic parish is based.

FRANCIS B. SAYRE IN BOSTON

★ Trinity, Old South, Church of the Covenant, First Baptist, all in the Copley Square area of Boston, had communion services for laymen on April 20th, after which they had breakfast together in Mechanics Hall with Francis B. Sayre the speaker. Mr. Sayre, an Episcopalian, represents the United States on the trusteeship council of U.N.

COURT RULES CHURCH MAY BUILD

★ The appellate court of Chicago has reversed a lower court decision which now allows the Church of the Holy Nativity to continue its plans for a new structure. A city ordinance stipulated that property used as a church site in an area zoned for residences must be surrounded by streets and alleys. The church had re-subdivided their land in order to comply.



YOUTH OF FLORIDA listen to words of wisdom from the Rev. Frank Dearing, rector of St. Mary's, Jacksonville

EDITORIALS

The School Question

PRESIDENT James B. Conant of Harvard spoke out recently against the increase of private elementary and secondary schools in this country. He warned that such a trend, resulting in a dual system of education, was a threat to our national unity and democratic tradition. Dr. Conant was especially opposed to public funds in any form going to private schools.

For a long time we have wanted to put in a good word for the public school, grammar and high. Within our own Church powerful voices have been raised in behalf of parochial schools where Episcopal children might be saved from godless secularism. Or again Episcopalians have been to the fore in establishing private schools many of them among the finest in the country, but many of them also for the economically privileged. These latter have often been segregated institutions some of whose patrons were motivated by snobbish rather than religious concern.

The problem is a very acute one for it must be confessed that in many parts of the nation public school education is in a bad way. School buildings are overcrowded, good teachers are scarce, boards of education are political footballs, and millions of children do grow up in total ignorance of the spiritual heritage of western civilization. We can readily sympathize with parents in such communities who, wanting a decent education for their children, send them off to private schools.

But is this the only solution of the problem? And are we as a Church to go on record as opposing public schools as some of our spokesmen are encouraging, or at least preferring, Church sponsored schools for Church children? It seems to us that something precious would be lost in America if the public schools were someday to close in favor of all manner of schools of religious and economic denomination. Such a development would divide us even more than now, although perhaps the hope of educational unity is quite lost thanks in particular to Roman Catholic parochial schools in well-nigh every large town and city in the country. However, Rome to the contrary, we would prefer to see Christians and Churchmen working for better public schools wherever they live, combating the evils in the system, taking a lively interest in the subject,—rather than pulling out altogether. In many

communities an awakened citizenry could improve matters greatly if they really wanted to, the scope of the task notwithstanding.

It could be, too, that the day will come when the major religious traditions will finally agree to at least a factual representation of our Jewish-Christian background in the public schools. In light of the Supreme Court decision and, even more, other familiar factors, such a hope may seem extremely utopian and impractical, but we refuse to be hopeless. Dr. Fosdick suggested this possibility some years ago, and it is something to work toward at any rate. Meanwhile Christian parents have the greater responsibility in the religious nurture of their children. Along with this we believe there is great good in having our children learn to live with all sorts and conditions of their own kind, a good not to be denied them by segregating them in scholastic communities apart. Soon or late they must come to terms with America in all its polyglot variety, and we believe there is a case for the democratic, the neighborly or brotherly way, which is the local public school.

A Present To Stalin

LITTLE commented on, the action of the Security Council of the United Nations in refusing even to grant a hearing to Tunisia in its controversy with France set a new low in cynical international deals. Never before has the Council refused such a request yet this was certainly one of the primary reasons for the establishment of the United Nations. How could this happen? Simply because the United States not only refused to take moral leadership but looked the other way while the murder was being committed by abstaining from voting on the question! We must under our present policy have the support of France in the NATO—and what is justice to a little country like Tunisia under such circumstances? “Everyone for himself and the Devil take the hindmost,” said the elephant as he gleefully danced among the chickens.

Who will heed the U.N. representative of Chile who warned that a “lamentable division” was created by this unscrupulous action—on differences of color, ethnic origin and state of economic and social progress. Or what if Dr. Boistan delegate and current chairman of the Council, vig-

orously castigated the action, saying that the vote would give the Council "the worst name it has ever had in history"? After all, Chile and Pakistan haven't armed might worth mentioning and our righteous country wouldn't need it anyhow.

Here indeed is a present handed on a silver

platter to Stalin who has always insisted that American "honor" is always the slave to the dollar sign! This policy of silencing the complaints of the little fellow may well have, as Nehru warned, serious consequences among the Asian-Arabs. But after all, these poor simple folk do not belong to an enlightened Christian nation.

MRS. McTHING, A MEANINGFUL FANTASY

BY

L. F. THORNTON, Jr.

Clergy Staff of the Ascension, New York

IN times past, the human soul has often availed itself of the fantasy and the fairy tale to express its deepest yearnings and struggles in its search for freedom. The current Broadway play, *Mrs. McThing*, by Mary Chase is a fine example of the efficacy of this language of the spirit.

Mrs. McThing is billed as a comic fantasy and the general impression seems to be that its success lies in its clever comedy and the catching nostalgia of a heart-warming drama of mother and son. Neither the comic fantasy nor the imaginative acting of Helen Hayes, Jules Munshin, and Brandon de Wilde quite explain its spontaneous gracefulness. Behind its modern setting and its originality is the structure of the folk tale with its strong sense of the mythical and religious. Mary Chase has dared to take the old theme of the salvation of human souls from the bondage of the demonic (and still most common) powers of fear, pride, money and social status. She has used the symbolic language of mythical characters with sensitivity and directness.

The play opens in the drawing room of Mrs. Howard V. "She-will-pay-for-it" LaRue who is calling the dentist to bring his chair and look at young Howay's teeth. She warns the dentist that he must bring his credentials or the guard won't let him in the gate. It seems that young Howay has recently become a model child and does exactly what his mother desires. This is too good to be true. In fact, it isn't true. Howay has been abducted by the witch, Mrs. McThing, because Mrs. LaRue chased the little poor girl, Mimi, out of her yard and told her never to come back and play with Howay again. The model child is only "a stick." The real Howay calls his mother from the Shantytown Pool Hall Lunchroom. When she overcomes her incredulity, she steals down to Shantytown and eventually discovers the real Howay. He has just made the grade in his new environment and has been made one of Poison Eddie Shellenbach's "mobsters." Mrs. LaRue

soon discovers that she also has been replaced at home by a "stick." She goes to work in the lunchroom. Mimi, the witch's daughter, comes to play with Howay again. When Poison Eddie concocts the notion of raiding the LaRue home, Mrs. LaRue and Howay fall in with the plan, hoping to drive out the "sticks." Mimi warns them that "rods" will not kill 'sticks.' She says she knows the secret of overcoming 'sticks,' but will have to go against Mrs. McThing's wishes to help them. The raid takes place and Mimi changes the false mother and son into burnt sticks by chanting "Sticks and stones may bruise my bones . . ." Mrs. LaRue lets the mobsters take all the silver they can carry. The little girl can no longer return home. Mrs. LaRue promises to send her to a boarding school. This won't do. She wants to play with Howay. Mrs. McThing appears and tries to punish Mimi, but Mrs. LaRue drives her off. The witch returns but this time she is a beautiful, blond mother who embraces her child then lets her return to Howay. Howay asks Mimi how she can love her mother when she is a witch. The little girl replies that sometimes your mother must look like a witch to you if she really loves you.

Loses Her Soul

NO summary of the story can do justice to the wealth of human comedy and insight in the lines themselves or to the portrayal of the characters. However, the plot of the story is clear enough. A woman loses her soul by trying to protect what she holds most dear. Her fear of outsiders playing with the boy, the high walls and guards are all symbols of this protectiveness. Her wealth is also a part of the symbolism. It expresses the high valuation that all men put on their own lives. The human soul is priceless, therefore it can only be symbolized by the most extravagant wealth. The witch, Mrs. McThing, symbolizes a union of the divine as well as deeply human powers. She punishes, as God does, for the purpose of bringing repentance. She appears as a witch because she is the excluded humanness which the mother foolishly sacrificed by building protective walls about herself and her

son. Mrs. McThing is from the mythical world of "The Mothers" where human love and spontaneity is never sacrificed on the altar of ambition and wealth. The little girl says "I am a white rose" proclaiming herself the loved one, who is not afraid because she knows she is loved. She knows the secret of dealing with "sticks," those dead and dried up souls in human form. Sticks are men who do not know what Mimi knows, that "every-one's heart must break" in the process of leaving "home" for the sake of freedom of the spirit. She knows that "rods" cannot break out of the fortresses of fear and possessiveness. While freedom may have to be defended with guns, it depends for its existence on that love which is willing to have its heart broken.

One interesting aspect of the play is its treatment of social conflict. The defensiveness of the privileged and the predatory aggressiveness of the disinherited are seen as two sides of the same coin. The mobsters have more of the human comedy in them largely because their defense-

lessness is transparent. They are just as much lost souls as the "sticks" in the houses of privilege. Indeed, salvation comes from the poor girl, Mimi, but she is as far removed from the world of the mobsters as from that of Mrs. Howard V. LaRue. By implication, at least, class conflict can be overcome only by mutual awareness of the spiritual poverty of aggressive attack on the one side and defensive reaction on the other. A more radical change in the whole system of values is called for.

While Mrs. McThing is not primarily a play for children, its use of the language of dreams and fantasy make it suitable for children as well as adults. It should shed some light on the current controversy in religious education whether the gospel of salvation can be taught in ways appropriate and understandable to all age levels. If fantasy and fairy story can express some of the deepest struggles of the human soul then it is reasonable to be optimistic. We are in debt to Mary Chase for a religiously significant play.

THE LORD OF FLIES

BY

IRVING P. JOHNSON

IT is atmosphere that really makes the Church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good

men and women who are serenely unconscious that flies are sources of fatal infection.

Bad Atmosphere

TO sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue.

Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves.

People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are

quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided.

I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

Faulting Others

ANOTHER form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility.

"The Church does this or doesn't do that."
"They fail to do this or they fail to do that."

The impersonal pronoun of responsibility is the alibi of irresponsible folk.

Doing little or nothing themselves they fault the failure of those who are at least trying to do something.

I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi.

After all it is the habit of murmuring which is self-intoxicating.

It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system.

Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession.

The root of bitterness is not in the object of their criticism but in themselves.

If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

Ruled Out of Court

IDO not know what heaven is but I am sure it is not a large place where critics abound and where murmuring is tolerated.

And especially it is not a place where the same individual is judge and prosecuting attorney.

I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved.

If you are the plaintiff or the defendant you cannot also be the judge and render the verdict.

But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner.

I am the judge. The verdict is that they shall be banished from my presence henceforth.

Silly! All you do is to deceive yourself into thinking that your ex parte judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world.

Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that he will not forgive unless we do; that he will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about his Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.



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EPISCOPAL CHURCH NEWS

EPISCOPAL SERVICES IN SYNAGOGUE

★ The congregation of St. Paul's, Endicott, N.Y., will hold services this spring and summer in the Jewish synagogue, Temple Beth-El. At a ceremony on April 8th, the Rev. John Wadditor, rector, accepted the offer of Joseph A. Lachman, head of the Jewish community center, for the use of the synagogue while a new \$70,000 church is being built.

GUY SHIPLER IS HONORED

★ Rev. Guy Emery Shippler was cited by the Associated Church Press at a recent annual meeting in Washington, "for distinguished service in the field of church publications and reli-

gious journalism, for 35 years of brilliant editorship of the Churchman, for service to the ACP and for outstanding contribution to the cause of human rights and religious liberty."

NEW HAVEN PLANS PEACE SERVICE

★ Episcopalian Francis B. Sayre, U.S. representative to the UN trusteeship council, will be the headliner at a peace service to be held in New Haven, May 13th. It aims at interesting Church people in "constructive peace plans through the United Nations" and will be sponsored jointly by the state and local council of churches. A similar service was held last year in Hartford.

DEAN McALLISTER DIED SUDDENLY

★ Dean C. E. McAllister of the Cathedral of St. John the Evangelist, Spokane, died suddenly of a heart attack on April 16th. Prior to coming to the city in 1932 he had been rector of St. Luke's, Evanston, Illinois, and prior to that rector of St. Michael and All Angels, Baltimore. The congregation at Spokane became one of the largest in the country under his leadership, growing from 1201 to 2516 communicants.

AIR R.O.T.C. AT KENYON

★ By arrangement with Ohio Wesleyan, the air R.O.T.C. facilities will be extended to include Kenyon College where courses will be offered in September. Students completing a four-year course will be commissioned reserve officers in the air force.

Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson
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THE CHRISTIAN AND HIS MONEY by Bishop Washburn

THE MARRIAGE SERVICE by Hugh McCandless

PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence

MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy

WHY BELIEVE IN JESUS? by Albert H. Lucas

MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

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THE WITNESS

Tunkhannock, Pa.

EPISCOPAL CHURCH BRIEFS

CHURCHMEN were members of a delegation that called on the U.S. Attorney General with a protest to be submitted to President Truman urging him "to direct the Department of Justice to cease immediately the setting up of concentration camps under the McCarran Act."

FORMER CURATES were the Sunday evening preachers at St. Paul's, Englewood, N.J., in Lent, all of them having served under the present rector, James A. Mitchell, member of the Witness editorial board. They were Alfred Mattes, rector of St. Luke's, South Glastonbury, Conn.; Jack Sharkey, rector of Zion Church, Wappingers Falls, N.Y.; Robert Creech, rector of St. Martha's, New York City; Charles Winters, vicar of St. John the Divine, Saunderstown, R.I. Another former curate, Frederick Thalmann, rector of St. Paul's, Troy, was unable to accept.

SO FAR (April 1) 130 deputies out of a possible 684 have been elected for the General Convention which meets in Boston in September. Of this group, 47% of the clerical deputies and 46% of the lay deputies are new, or at least did not serve in the General Convention of 1949. According to Secretary C. Rankin Barnes: "This is a fair sampling as they come from all parts of the country."

JOHN P. AARON, clergyman of the diocese of Dornakal, South India, with his wife were in the diocese of West Texas during Holy Week. He preached at five churches and assisted the Rev. Paul Osborne at the Three Hour Service at St. Paul's, San Antonio.

ST. ALBAN'S is the name of the new mission in Fleming, Ga., a new suburb of Augusta. A good tract has been given to the church in this fast-growing community and funds are now being raised to erect a parish house to serve as educational building and for services. At present the 80 children of the school meet in a cafeteria. Reason for the growth of the town is the hydrogen bomb plant over the line in South Carolina. Members of the Good Shepherd, Augusta, are leaders in developing the mission.

BISHOP STREET of Chicago recently confirmed 53 service men and women at the Great Lakes Naval Training Center, presented by Chaplain M.A. Curry. He has prepared classes of considerable size every three months for the past year, with a total of 208 presented in 1951.

EPISCOPAL CHURCH is represented by chaplains at four armed forces

bases located in West Texas: Arthur Marsh at Fort Sam Houston; Benjamin Nevitt at Lackland Air Force Base; James Richards at Randolph Field; Charles Nelson at the Naval Air Station, Corpus Christi.

CHICAGO, through action of its diocesan council, has raised the basis on which mission quotas are determined from 10% to 20% of the first \$2,000 of local spending. It also asked the department of promotion to prepare a new simplified formula for establishing parish quotas which would be both realistic and equitable.

BUILDING in Chicago: St. Richard's, Edgebrook, has bids out for a new church; St. Gregory's, Deerfield, has formed a \$1,000 club with a goal of \$70,000 to build on a site recently bought; Trinity, Skokie, has launched a building fund drive; All Angels for the Deaf is in a new chapel next to All Saints, Ravenswood.

TRINITY, Newport, R.I. has purchased from the city a school which bounds the church to the south—a four story brick building which has not been used for several years. It will be demolished to make room for parking. Ultimately it is hoped that an 18th century building, in harmony with the church, can be bought and moved to the site. The

heating unit of the church will also be moved to the building to eliminate the fire hazard—which the Trinity congregation knows all about for they recently had one, though fortunately no great damage was done.

CANON C. B. MORTLOCK, rector of the bombed Wren church of St. Vedast in the City, London, addressed the Auxiliary of Grace Church, Orange, N.J. on April 22. He is a man of many skills, active in the field of archeology and also architecture, and for thirty years has been on the editorial staffs of the Daily Telegraph and Church Times.

EPISCOPALIANS who are teachers in public schools, private schools, colleges, or were formerly teachers, held a conference at St. Martin's, Providence, April 27 to organize an Episcopal Guild of Teachers.

VESTRIES SEEKING CLERGYMEN

Are invited to communicate with the undersigned, regarding chaplains now being released from the Armed Forces. Charles U. Harris, Chairman, Armed Forces Commission, Diocese of Chicago, Highland Park, Illinois.

LAY-MISSIONARY (theol. degr.) ex-Principal Indian Residential School seeks position in College or School Bursar, institutional management or suitable offer. 15 years office experience, administration, personnel selection and management, Box H., The Witness, Tunkhannock, Pa.

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THE WITNESS

TUNKHANNOCK

PENNSYLVANIA

THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

The Pocket William Law Edited by Arthur W. Hopkinson. Foreword by the Archbishop of York. Westminster Press. \$2.00.

This small book contains abridgements of three of Law's writings, less well known, albeit not less important, than Law's *Serious Call*.

In content these three stem from a central thesis that man, made in God's image, has through sin fallen into a state of corruption and is in great need of conversion—he must become a new man in Christ. *Christian Perfection* is a book of spiritual direction, a course in Holy Discipline; *An Appeal to All Who Doubt* is a statement on the Christian Doctrine of Creation, placing creature and nature within the eternal life of the Triune God and positing the need for the Incarnation and Atonement. *The Spirit of Prayer*, more mystical in approach, is a "pressing forth of the soul" unto God. What the 18th cen-

tury Bishop stresses throughout these writings is, in his own words: "Consider the treasure which thou hast within thee. Awake, thou that sleepest."

—K. N. R.

Children of the Archbishop. By Norman Collins. Duell, Sloane and Pearce. \$4.00.

Something in the nature of things that made the Latin poet weep, seems to decree that Boards of Trustees, Wardens, Superintendents or whatever, shall assume that a good name—e.g. "Of So and So's"—is a guarantee of good management.

Friends, it just ain't so. Eternal vigilance plus a humanity far high out of reach of most of us is the price to be paid before any trustee, visitor or supporter can or should be able to sleep o' nights.

For example, read this book. It is not Dotheboys Hall—only a modern version. All the officials are properly

pedigreed and degreed. The nurses are all R.N.S. The Warden is episcopally ordained—and a true Uriah Heep. Read it and weep. You'll be learning about some real people and you'll love Sweetie and Ginger.

—T. Mc. C.

Prayers and Services for Christian Festivals. By James M. Todd. Oxford University Press. \$2.25.

"The aim of this book is to give, for the worship of the Free Churches, a fuller provision of material adapted to the seasons of the Christian Year." It contains the Christmas Festival of Nine Lessons and Carols and other services of an experimental nature.

Episcopalians have not the need for such a book, yet many of the prayers could be used in informal services or meetings and they could be used in private prayer.

The richness of prayer in the Bible and in the Book of Common Prayer is beautifully used.

Beside the use of the Christian Year one is impressed with the trinitarian and sacramental emphasis.

—G. L.

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CHURCHES OVERSEAS

GERM WAR PROTEST FROM HUNGARY

Two Lutheran bishops of Hungary have urged the Lutheran World Federation to protest at its world assembly in Hannover this summer against the use of germ warfare which they alleged the U.S. had instituted in Korea. Incidentally six delegates will represent the Hungarian Church at the conference.

CANADIAN STUDENTS STUDY INDUSTRY

A group of students of the University of Saskatchewan have formed a club to study the best means of applying Christian principles to industry. The group is called the Harmel Club after a Frenchman,

Leon Harmel, who started a similar movement in France 50 years ago. Its ultimate aim is to achieve an industrial-democratic system in which workers will share in profits with employers. They are to promote study in colleges of labor-management relations, trade unionism and profit-sharing.

AMERICAN GIVES CHURCH TO IRISH TOWN

An anonymous American of Malden, Mass., is giving the money to erect a Roman Catholic church in the rural district of Shrone near the Lakes of Killarney. He first offered, though a bank manager, to build a hospital but the townspeople asked for the church instead.

MALAN POLICY LEADS TO BLOODSHED

Any attempt by Daniel F. Malan, prime minister of South Africa, to enforce his racial segregation policy, according to Bishop Stanway of central Tanganyika, would be bound to end in bloodshed. He said further that he did not believe the policy could be enforced because it has

"divided the whites and united the colored people." Although the white people voted Malan into office, the majority of them now are not prepared to go as far as his policy aims.

METHODIST MEET IN INDIA

More than a thousand Methodist Villagers from a 100 square mile area camped in hundreds of tents in Khanapur forest in the Bombay province, for a five day spiritual gathering when they renewed their Christian vows, listened to sermons and sang hymns.

HOUSE FOR HOMELESS IN FRANCE

To commemorate its 50 anniversary the Catholic Women's League of France plans to build a house in each diocese in the country to shelter homeless families.

ROLE OF JOURNALISTS IS STRESSED

Journalists throughout the world should be "ambassadors of good will and creators of peace," Archbishop Muench of Fargo, N.D., papal Nuncio to Germany, told a meeting of the foreign press association meeting at Bonn. He said that the press has the responsibility of creating a well-informed and enlightened public opinion and can be "a powerful ally of statesmen in their efforts toward peace and their nation's prosperity."

BEAUTY CONTESTS CONDEMNED

Beauty contests were condemned by Metropolitan Pandleimon of Thessalonica because "the candidates expose their bodies for praise and an award which they do not deserve."

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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.

MURIEL SYMINGTON

Churchwoman of Brooklyn, N.Y.

The most rabid atheist in an outburst of militant and calculated blasphemy could scarcely have excelled the pictorial blasphemy of the photograph on the front page of the April 13 Sunday Times.

Headlined "Crosses in the Air and on Land" the picture was captioned: "Navy Panther jets from Moffett Field, near San Jose, California, flying information over the Easter Cross atop Sunrise Hill in Oakhill Cemetery."

This callous, thinking insult to the Prince of Peace is comparable to the brutality of the soldiers who, when Jesus on the Cross said "I thirst," dipped sponges in vinegar and raised the bitter brew on their spears in mockery of his need.

How insensitive can a newspaper be? To have made instruments of destruction into the form of a cross is nothing but an indecent perversion of a symbol meaningful to all Christians as an emblem first of tragedy and then of hope.

If some great painter were moved to create on canvas "Calvary, 1952" he would have to depart from tradition and portray, not one "mater dolorosa" but a myriad of sorrowing mothers mourning sons who will never return to the parental hearth.

A. F. GILMAN

Layman of Chicago

Your editorial, What Youth Thinks (March 27) leads me to suggest that it is not the authoritarianism of the Roman Church alone which lies at the bottom of desperate straits in which the world find itself today, but the misinterpretation of the words "king" and "kingdom" as they have been translated for us from the original words used by Christ.

Whether by design or accident we find in the Epistle for the Sunday next before Easter (Phil. 2-5) when Christ pictured to us as going up to Jerusalem amid the acclamation of the people as king, that Paul pictures God for us under the form of a servant. The Church, and particularly the Church of Rome, has fallen into the error of worshipping God the king and not the servant. We all know that men tend to become like the thing they worship.

God was very definite with the Prophet Samuel when the children of Israel were clamoring for a king. He said, "the people have forsaken me and not you." He also told them what

a king would do to them. Today we can see that what he predicted has come to pass. There is only on thing left—repent and return to God.

H. S. MORTAN

Layman of Hartford

The presence of cordial relations between clergy and parishioners is essential to a successful church. A factor in such friendliness is an acquaintenship between them. To promote this friendliness and understanding some churches are holding post sermon discussion groups. This enables the parishioners to discuss the sermon and other topics with the clergy. It promotes a better understanding of the sermon and friendlier relations between rector and congregation. The thoughts expressed in some sermons are often rather difficult to understand. Some further explanation is a great aid to such an understanding.

HARRY W. ROSE

Layman of New York

The issue devoted to the N.Y. Protestant Episcopal City Mission Society was excellent in every way. You are to be commended for making your readers aware of the social work being done in the name of the Church.

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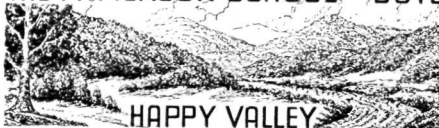
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