

The WITNESS

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JUNE 12, 1952



RECTOR JOSEPH H. TITUS PLAYS BISHOP SEABURY

Story of Grace Church, Jamaica, Anniversary on page four

Article On Marriage By Nathaniel C. Acton

SERVICES In Leading Churches

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

Atomic Scientist Gives Reasons For Religious Belief

Gives Recent Research That Lead Scientists To Biblical View Of Creation

★ "If you don't believe in creation today, it is despite science, not because of it." With this declaration, Edward McCrady, atomic scientist, who is president of the University of the South, summed up the implications for religion of a series of new scientific discoveries concerning the age of the universe. Speaking to students of the School of Theology at Sewanee, Dr. McCrady, who gave up his post as chief of the atomic energy commission's biology division to come to Sewanee last September, reviewed the recent research that has led scientists to believe that the universe cannot be more than five billion years old.

"Scientists today are compelled to believe that the whole universe came into being at a definite time in the past," McCrady said. Tracing the logic of such a belief, he pointed out that as a corollary, scientists must believe that there was a cause for the creation; and they cannot then think that it was the work of a "blind impersonal force," or they violate the scientist's commitment to believe in the universal law of conservation. The results, they know, cannot exceed the cause. And since one part of these "results" is the existence in the universe of the conscious mind, the cause,

therefore, cannot be less than this conscious mind. A scientist who believes that the cause is less than the consequences abandon science for superstition, the scientist declared.

A mass of "persuasive evidence" has lately converged on the matter of creation, he said, all of it pointing to a maximum age of five billion years for the universe. Separate studies of the age of the ocean, the age of the crust of the earth, the age of the moon and the sun, of binary stars, star clusters, and galaxies have all combined in their results to give impressive weight to this one theorem. Disclaiming the existence of "absolute proof" for anything, McCrady said that our proofs are in every case either simple verbalisms or "an accumulated mass of more or less persuasive evidence." Our approach to truth can be only an "infinite progressive approximation." It is important to keep in mind that "two plus two are four, only because four is the name we have decided to give to two two's." The long-standing tension between the fields of science and religion, he said, has its basis in a fallacy: the prevalent misconception that science asks one not to believe anything that cannot be proved. The scientist, to the contrary, works

always with the consciousness that there is no such thing as absolute proof. "It is an indication of mental maturation," he pointed out, "when one ceases to ask for absolute proof."

But these findings of science which bear a deep and significant relationship to religion are becoming "overwhelmingly convincing," he declared. Research into the age of the earth's crust, through the measurement of rate of decay of radioactive matter, has established 2.76 billion years as the probable minimum age of the universe, and five billion years as the maximum. Studies of the moon have revealed that it could have been circling about the earth no longer than 3.7 billion years; separated from the earth before the earth was solid, it has been receding ever since at the rate of 10 meters per century. Spectroscopic study of other galaxies shows that they too are receding from the earth, and that the rate of recession is directly proportional to their distance from the earth: the farthest galaxies are receding fastest, and calculations based upon this knowledge have confirmed approximately five billion years as the maximum age of creation. And in their study of atoms, scientists now can reconstruct the exact conditions — of temperature, radiation, density—which must necessarily have prevailed at the time atoms came into being. "All the kinds of atoms there are must have been created in the first hour or so as we know them," Dr. McCrady said. Evidence points to there having been a time before which no

atoms could have existed: namely, five billion years ago.

Thus it is that scientists, following the evidence wherever it leads, are compelled to believe that the whole universe was created at one moment in the past, by a mind no less great than the greatest thing in it.

Joseph Addison's paraphrase of the 19th Psalm, which we sing to Haydn's music as Hymn 319, is a startling and prophetic statement of the truths which science every day is confirming, Dr. McCrady pointed out. The story that the sun and the moon and the stars tell us is precisely the one science would have us listen to: the "unwearied sun" publishes to every land

The work of an almighty hand . . .

and the moon
nightly to the listening
earth

Repeats the story of her
birth . . .

and the stars and the planets
Confirm the tidings, as they
roll

And spread the truth from
pole to pole . . .

and of all these, science has
ultimately no more than this
to say:

In reason's ear they all re-
joice,

And utter forth a glorious
voice;

For ever singing as they shine,
"The hand that made us is
divine."

SEABURY-WESTERN COMMENCEMENT

★ Twenty-five men were graduated from Seabury-Western on June 5th at a service held at St. Mark's, Evanston. Bishop Powell, coadjutor of Oklahoma; Clarence R. Haden, executive of the national committee on laymen's work; Ashley Gerhard, rector of Christ Church, Winnetka, Illinois, received honorary doctorates.

GRACE CHURCH HAS ANNIVERSARY

★ Grace Church, Jamaica, Long Island, has for six months been celebrating the 250th anniversary of its founding in 1702, by the Society for the Propagation of the Gospel. Beginning with an anniversary dinner in January two events have been held each month. These have included a dinner in January, a choir festival, a parish party, a joint service and dinner with the three other Colonial parishes of the diocese held at the Cathedral at Garden City and a tea at the King Manor in Jamaica. This latter, now a public museum, was formerly the rectory of Grace Church and the home of the Hon. Rufus King, warden of Grace Church in 1805 and three times ambassador to Great Britain.

An historical pageant was an outstanding event of the celebration. It was in eighteen scenes beginning with Pentecost and depicting notable happenings in the long history of Grace Church up to the present. It was written, directed and acted by members of the parish, over a hundred persons taking part.

Former assistants in the parish have come back each month to preach. An historical book bringing the record up to the present has been published commemorating the anniversary. The celebration ended with a service of thanksgiving on Whitsunday at which Bishop Bentley, vice-president of the National Council, preached. The present rector is the Rev. Joseph H. Titus, pictured on the cover impersonating Bishop Seabury showing the original coat-of-arms given to the parish by Queen Anne in 1704.

EPISCOPAL CHURCH NAMED ST. PATRICK'S

★ At the suggestion of Bishop Block that names should

be chosen from saints who served on the British Isles in early days, the congregation of the newly organized mission in El Cerrito, California, chose the name of Saint Patrick. St. Patrick's was founded by St. Alban's, Albany, which in turn was founded by All Souls', Berkeley, which previously was established by St. Mark's, Berkeley. At the ground-breaking ceremonies, Rev. Russell Staines spoke for the great-grandmother church, Rev. Albert Ooson spoke for the grandmother church, Rev. Randolph C. Miller spoke for the mother church, and Bishop Henry H. Shires spoke for the new mission. St. Alban's was "a mission with a mission" when it established the El Cerrito mission three years ago, but has now become a parish.

SUPPORT LACKING FOR WASHINGTON SCHOOLS

★ The Rev. Charles Martin, headmaster of St. Alban's School and a canon of Washington Cathedral, called for greater support of the board of education in the District. Preaching on education at the cathedral



GLENN ADKINS, lay canon in charge of the Cathedral Domain of the diocese of Lexington, is shown with his two new sons, Robert and Richard Harp, awarded to him by a county court of Kentucky. The boys are his family and he hopes to add other boys as circumstances and resources permit.

EPISCOPAL CHURCH NEWS

Canon Martin said, "Faced with the extraordinarily cumbersome, undemocratic government, which is ours in the District, our public schools and their administration receive extraordinarily little support. Finances are not sufficient to provide the number of teachers necessary to do the job or to give adequate compensation for such teachers as are presently carrying their impossible burdens. The support given by the public through some of their representatives on the board of education is of such a nature as to handicap rather than to help.

"The education of our children in Washington demands the concern of us all—those associated with private and public education. One may hope that the citizens' committees which began more than a year ago on national and local levels will come into being in Washington and will command the ablest leadership that our community has to offer."

Canon Martin defended the private schools and religious education as making "a distinct and valuable contribution to our common life." He answered statements made by President Conant of Harvard condemning private schools as striking at the foundation of our democratic structure.

"There will always be, and must always be, a place in a democratic society for the opportunity to educate according to conscience", Canon Martin asserted.

GENERAL SEMINARY COMMENCEMENT

★ General Seminary graduated its largest class on May 28 when fifty-three men received diplomas. Chaplain R.

H. Wilmer Jr. of the University of the South preached the baccalaureate; the Rev. A. T. Mollegen of Virginia delivered the alumni essay; Prof. W. J. Oates of Princeton gave the commencement address. Honorary doctorates were conferred on Bishop Richards, suffragan of Albany; Marshall B. Stewart, professor-emeritus at General; John V. Butler Jr., rector of Trinity, Princeton.

TRAINING CONFERENCE ON RURAL WORK

★ Using the device of sociodrama, Rollin Fairbanks, parrotal theology professor at Episcopal Theological School, led a course on supervisory principles at the second training conference held by the staff of the National-Town-Country Church Institute, Parkville, Missouri. In attendance at the four day conference were persons from the diocese of Texas, Dallas, Idaho, Arkansas, Eau Claire and Arizona who, this summer, will serve as supervisors of seminary students under the rural field training program. Other leaders at the conference were

the Rev. Messrs. Norman L. Foote, John Philbrick and Wm. B. Spofford Jr., and Miss Letitia Croom, all of the institute staff.

ELMIRA RECTOR HONORED

★ Frederick T. Henstridge, rector emeritus of Grace Church, Elmira, N. Y., was honored on June 2nd, the fiftieth anniversary of his ordination to the priesthood. He was rector of the parish from 1916 until his retirement last year. He also represented the diocese of Central New York at ten General Conventions.

CONFER DEGREES AT PHILADELPHIA

★ The Philadelphia Divinity School conferred honorary doctorates at its commencement on May 29th to James C. Gilbert, rector of St. James, Kingessing, Pa.; Nathanael B. Groton, rector of St. Thomas, White-marsh, Pa.; Archbishop Pantelimon of the Greek Orthodox Church; Robert O. Kevin, professor at Virginia Seminary. Twenty-one students received degrees in course at the service at which Bishop Hart preached.



★ MONTANA youth committee meets to map program: L. to R.; Sharlene Stewart, Sue Keller, Rev. William Davidson, advisor, Fritz Sell, Gene Logan

EDITORIALS

Mrs. Shipley's Iron Curtain

ONE of the persons who is doing the cause of democracy the greatest possible disservice is Mrs. Ruth B. Shipley, chief of the passport division of our State Department. The latest of her brazen and dictatorial acts has been to refuse a passport to the Rev. J. Henry Carpenter, executive secretary of the Brooklyn division of the Protestant Council of Churches. Dr. Carpenter had planned to spend several months in visiting Church leaders in Japan, but Mrs. Shipley will not permit him to do so. Why? Is he "subversive"? Oh, no; the arrogant head of the passport division naively gives herself away when she states, "Dr. Carpenter knows the answer for our refusal of a passport." It is his opposition to the Mundt-Nixon bill, criticism of the Truman Doctrine and even a horrible urging of direct negotiations with Moscow for peace!

Mrs. Shipley might be amusing in her impudent actions if she were not so dangerous. However unwittingly, she is following the Communist line in creating a situation here that apes Russia's. We call for her immediate dismissal as one who gives aid and comfort to our enemies and for her replacement by a loyal American who will respect and follow our Bill of Rights.

We agree with the Christian Century: "We do not say that every person ought to be permitted unlimited freedom, regardless of his record or intentions. But we do say that every person ought to have the right to know why he is denied such freedom, if he is denied it, and the further right to present his case before a court for final decision."

Dom Gregory Dix

LIKE a sudden new light in the heavens, Gregory Dix, Benedictine monk of Nashdom Abbey, England, flashed into preminence less than a decade ago. A great priest and scholar of the Anglican communion, he died in Eastertide having borne his sufferings with fortitude. May he rest in peace.

Dom Gregory's scholarship was known and respected wherever the command, "Do this in remembrance of me", is honored. He did much in

England, and throughout Anglicanism, to build the parish communion. His historical liturgical demonstrations brought unity between Catholic and Evangelical. His sermons and retreat addresses in this country will long be remembered for their spiritual vitality. "The Shape of the Liturgy" will stand as his great monument but also his B.B.C. published addresses and his studies of baptism and confirmation will be read widely. Knowing that the voice is stilled and the pen laid down we can expect to see his written works accorded that greater respect which must so often wait until the author has died.

Gregory Dix, full of faith and wisdom, will be sorely missed by all who knew or heard or read him. Being a great man of prayer as well as a careful scholar, his legacy leaves us richer every way.

The Coward's Castle

THE pulpit has been called the coward's castle. The term in a sense is appropriate. The preacher does have an unfair opportunity to present an interpretation without any opportunity for his listeners to discuss his presentation with him. The use of the coward's castle does not even give the hearer any opportunity to ask questions and to seek further information on some particular point which may have challenged his intellect, or stirred his emotions.

We know of one parish, not of our communion, where an interesting experiment is being made. After the sermon there is a half-hour of discussion and questions. There is no intention that this experiment will become a weekly procedure, but will be used from time to time when the subject presented seems particularly fundamental.

Now there are obvious limitations. The Sunday morning worship hour should not be a free-for-all discussion. The Episcopal Church is not a debating society, and a sermon should be delivered to exhort, or to instruct. However if the clergyman knew that he was subject to an occasional discussion or question period on his sermon, there would be two worthwhile results. First, it is reasonable to assume, that with the possibility of challenge hanging over his head, he would realize that his castle was not impregnable. This would lead, or should lead, to more thoughtful and prayerful preparation. The results of

more thoughtful preparation would be obvious to the person in the pew. Secondly, an occasional discussion period would enable both clergy and laity to translate the platitudes of Sunday into action on Monday. We are reminded of the story of the rector who preached a great and inspiring sermon. He challenged his people saying that if he had fifty laymen he could reform the city in which they all lived. On Monday morning fifty laymen appeared at the rectory and offered their services. They asked, "What shall we do?" The rector replied, "Frankly, gentlemen, I don't know." An occasional discussion immediately after the sermon would help to translate platitudes into practices.

We like the idea of an occasional discussion and question period and believe the experiment would work.

Will To Peace

BY

Philip F. McNairy

CENTURIES ago it was the custom in the medieval Church to designate certain days of "asking" when people and clergy walked through their fields asking God's blessing on the expected crops, praying for a bountiful harvest. This act of devotion and faith expresses a great deal about the lessons man has learned from nature. God is the giver of the Harvest. What he expects of us is: proper preparation at the proper season.

Suppose a man went out in the wintertime, drilled into the frozen earth, and planted seeds. Then, to compensate for the cold, suppose he should fix a small charcoal heater beside each seed, and expect a harvest in January. "What a fool!", we would say to ourselves. Seeing the same man in May, tilling the soil, planting seeds, watering, cultivating, we would presently expect the miracle of spring to show itself in his field. Such is our confidence in God—that we expect his blessings in their season, provided we prepare and plant. Someone has said that the wise man "discovers the direction God is going and removes the obstacles from his path."

In the light of these common observations, Christ said to his disciples, "Ask and ye shall receive." It goes without saying that he has a right to expect of those who ask, the same conditions God requires—the sowing of proper seed, in season.

The most urgent longing of the heart in our time is for a harvest of peace in the world. It

is at this point of our need that the voice of God is most articulate through Christ. Having come into the world with a proclamation of peace, he leaves it with the same assurance. "These things have I spoken to you, that in me ye might have peace." With the soil of the human heart yearning for this harvest, with God standing by in readiness, it remains for man to recognize God's willingness, and our human responsibility—to "cultivate and to plant".

Friendship does not grow on bushes by the wayside, nor does it spring from the fallow ground that remains unsown of understanding and self-forgetfulness. If we do not plant these seeds, the weed-crop of personal belligerence and sensitivity will soon take over.

Harmony and peace within the nation cannot be hoped for as the result of man-made prohibitions and laws. This field must be sown by human hearts with those seeds, which bear the divine germ of charity and brotherly love. This field, left unsown, produces a bumper crop of class strife, of prejudice and jealousy. As between individuals, and in all other areas of human relationships, it is God that "gives life to the seed".

This is the planting season for world peace, although the time is running short. Now we hope for peace to come from a bleak tent at Panmunjom, or from the United Nations. By no stretch of the imagination can peace come as a harvest from seeds sown in the winter of our suspicion, nor from the machinations of the minds of human aspirants to political advantage. Return, if you will, to the farmer's field and take its lesson of truth. It is God that giveth the increase. This is the springtime of human need.

ATTENTION PLEASE

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The WITNESS
Tunkhannock, Pa.

"I, JOHN, TAKE THEE, MARY"

By the Rev. Nathaniel C. Acton

Vicar, St. Andrew's Chapel, College Park

I John, Take Thee, Mary". . . Many times we have heard these words repeated according to the Form of Solemnization of Matrimony, as found in the Book of Common Prayer. After which, it is concluded by many, "so they were married and lived happily ever after." However after we eliminate those who find their way into the divorce courts, who are separated; who find their marital relationship surrounded by endless quarreling or live a life of polite indifference, there may seem to be very few left. To be sure there are outstanding exceptions but all too frequently marriage seems not to be a happy ending but rather the beginning of trouble.

Today the appeals for easier divorce, trial marriage and free love are many and varied. An impartial observer might well conclude that the chances of entering into a successful marital relationship are poor indeed. We believe the origin of the difficulty lies in the fact that too few individuals have a true conception of the essentials of Christian marriage. What does this involve?

In the opening exhortation of the marriage ceremony we are reminded that our Lord gave evidence of his approval of marriage as an institution. It is said, "which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee." In three of the Gospels we find the teaching of Christ on the Christian standard of marriage. He states quite clearly that marriage is part of God's purpose for mankind; that it unites man and woman into one flesh. As such, the union is of permanent character. We are reminded of this in the service when the officiating clergyman says, "those whom God hath joined together let no man put asunder." Again, Christ pointedly condemned the prevailing divorce habits, allowing for a possible exception in the case of unfaithfulness (St. Matthew 5:31-32).

We also have recorded the Christian concept of marriage in the writings of St. Paul. In Corinthians he emphasizes that marriage is of life-long duration and disowns the pagan practice of divorce. Again in Ephesians he compares marriage to the mystical union between Christ and His Church. This is the ultimate Christian ideal.

SUCH was the situation when the Christian Church came to the fore and began its work. Marriage itself and the prevailing wedding customs were adopted by the Christian fellowship. But, it must be noted, a distinctive element was added. The newly married couple made their communion together and therefore became the recipients of the eucharistic blessing. In a very real sense their marriage was dedicated to God and became more than a natural institution. In other words there was a conversion which in every sense was sacramental and God's blessing entered upon and dwelt in the marital relationship. Thus marriage, from the beginning of the Christian tradition, was taught to be a life-long, permanent union, not to be dissolved when a new union seemed desirable.

Christianity, from the very beginning, has taught that man was not meant to live as an isolated individual. God created man for love, for companionship with Him and with his fellow beings. But God alone can free us from self-love which binds the individual life from reaching out to others. To know true freedom we must try actively to lose ourselves in God. Marital failures, so much in evidence today, often are the result of two people trying to find happiness without making an initial self surrender to God.

In St. Matthew we read, "Jesus answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife; and the twain shall be one flesh?" This is the sharing which God yearns for man and woman to possess. Only as they attain this union with each other will they escape the isolation of self and thus be brought closer to God. The Christian ideal of marriage finds its goal as union with God through the blending of the man with the woman.

A basic issue in marriage is what is known as sex, a good and holy function of humanity, according to Christian teaching, when rightly used. In the marital relationship there is the privilege of living most intimate lives and there should be no shame in so doing when it is in the presence of God. There is much abuse of sex and as such God cannot enter in-

to such a relationship. A great deal of sex life is nothing more than animal gratification with no spiritual purpose. Like all holy things, sex should be grounded in a deep and reverent respect. At all times there should be a mutual physical surrender because love as centered in God always is self-sacrificing. Sex, rightly used, is God's gift on which he can bestow his blessing.

There are other bonds which should exist in the marital relationship. The amenities which are a source of attraction during courtship certainly should be maintained and not forgotten after marriage. Continuing the gentle ways of courtship is of tremendous importance. A further bond is that of mutual love and respect. A ready willingness to trust and to please each other is an essential of right living together. There is great joy in establishing a permanent union, developing a home. The adventure, which two people undertake as one, is a new and rich experience.

GOD promises his grace to fulfill the marriage contract undertaken as a life-long union. And if God is behind it, the union cannot fail. One of the outstanding reasons so many marriages come to grief is that too often each of the parties involved tries to make a go of it on his own and dispense with God's grace which He is ever ready to bestow. A truly Christian marriage must be grounded on a healthy and constant prayer life. The relationship must be truly sacramental. Private devotions are necessary but not enough. Man and wife must kneel together constantly and regularly, to seek God's direction for their common life together. Further, a family should worship together, both in church and at home.

Many marriages would be more secure if that section in our Prayer Book, designated as Family Prayer, were used more frequently. Family meals should be opened with a recognition of God and His goodness. About the only time many families honestly have grace before meals is when the parson comes to dinner—a sad commentary on our modern way of life. If a marriage is truly Christian, God's presence never will be forgotten and the marriage will be dedicated regularly to Him.

In the final analysis a successful Christian marriage rests on the active seeking of God's grace. This should be an active seeking—not merely a formal assent. A firm resolution to live close to God always will be an indispensable foundation for the happiness and joy which each married couple yearns to possess.

May I suggest the following prayer for use in family devotions. It was written by Bishop Slattery, soon after his marriage, to be used each day in family devotions in his home at Boston, Massachusetts:

"O God, our Heavenly Father, protect and bless us. Deepen and strengthen our love for each other day by day. Grant that by Thy mercy neither of us ever say an unkind word to the other. Forgive and correct our faults, and make us constantly to forgive one another should one of us unconsciously hurt the other. Make us and keep us sound and well in body, alert in mind, tender in heart, devout in spirit. O Lord, grant us each to rise to the other's best. Then we pray thee, add to our common life such virtues as only Thou canst give. And so, O Father, consecrate our life and our love completely to Thy worship, and to the service of all about us, especially those whom Thou hast appointed us to serve, that we may always stand before Thee in happiness and peace; through Jesus Christ our Lord. Amen."

God's Rights

BY

JAMES FOSTER

Rector of Christ Church, Gary

COULD it be that God has some rights in his world; rights which cannot be taken from him; rights which all who own his rule are bound to respect?

Has he a right to his own life; to be known for himself, as he is: not as he may be mirrored in the minds of willful men?

Has he a right to have his name regarded as holy; not profaned by those who would take of his glory for their gain?

Has he a right to have his word heard as it is told and for what it tells: not perverted to mislead or mispresent?

Has he a right to ask that ears be open to hear those whom he sends to speak for him: not that they have their arms twisted by the ungodly?

Has he a right to true worship and a clean temple wherein to manifest himself: not that he be clouded or shrouded by the those who would use holy means for unholy ends?

Has he the right to require honest and humble effort of those who call themselves by his name: not the pretense of false discipleship.

We who think so easily of our rights, should we give thought to the rights of God?

UNITY AT THE GRASS ROOTS

BY

Carl Halpern

SEPTEMBER comes again and with it begins another season for the senior choir at St. Maxim's in Cedar Forks—a community of middle class suburbia. It is my lot to be organist and choirmaster. This year there seems no reason why we cannot spend some time during the early weeks, before becoming enmeshed in Christmas, etc., in working on the things we never seem to have time for—polishing up our chants, possibly some work on diction and maybe a new communion service for All Saints. Last year in October we had our 50th anniversary celebration; the year before my two mainstays were in California the first few weeks, but this year all seemed serene.

Toward the end of the month I had a telephone call. 'It's Mr. Gatell,' Augusta said, "I think he's the fellow directs the choir at The First Revised Church."

"Hi, Carl, Bob Gatell. Some of us have been talking and we think it would be sort of a nice idea for us to have a music festival on the evening of October 28 for Reformation Sunday—all the choirs in town: First Revised, Second Revised, the Modified, your group and the Modified of Cameron Heights."

Stalling for time, I asked "Why the Modified of Cameron Heights?"

"Gee, Carl, Bill Gund over there is such a heck of a swell fella."

A number of things went through my mind: our Church rightly or wrongly has a reputation for not cooperating, perhaps this is the kind of thing we could unite with the others on—it would surely disrupt our choir program for the fall—I wouldn't mind having a crack at the newly rebuilt organ at First Revised—but I somehow just hate the thought of this thing.

"Well Bob, I think it would be a wonderful idea. I'm not too familiar with Reformation Sunday and I'll have to check with our rector, Mr. Kayhart. If it's O. K. with him I'll take it up with our choir."

I hoped that somehow the affair would be quashed but I did not wish to be the one responsible for quashing it. I reported to our rector that this thing was afoot but didn't suppose the Episcopal Church could properly become a party to it. He dashed my hopes when he said he really could see no reason why we shouldn't go along if I wished to.

Nor were my hopes in any way strengthened at choir rehearsal the following week. In spite

of my trying to point out the pitfalls, the consensus in the choir seemed to be that it would be lots of fun. I had no choice but to report to Bob Gatell that my choir approved the plan and we would go along. He proposed a meeting of the choir directors the following Sunday afternoon at his church to select the music, etc. Remembering that a world series game was scheduled for then, I told him I was not sure I could make it. But when he mentioned the difficulties in getting a time to suit every one, I agreed to rearrange my schedule so I could come. Fortunately, the game was rained out anyway.

When I arrived for the meeting there were seated in the choir loft of First Revised two people who turned out to be Miss De Jong, organist of Second Revised and Bill Gund of Cameron Heights Modified. Shortly, Bob Gatell arrived with the Reverend Theodore Maltbie, pastor of First Revised. Without introduction of any kind, Mr. Maltbie placed his hand on the console of his enlarged and rebuilt organ and boomed "Miss De Jong, how is the organ in your church?"

"I guess, well, it really isn't so hot."

"Is your church big enough?" asked Bill Gund, "Bear in mind I have a choir of thirty voices."

"I really don't know, sir."

"Well, Miss De Jong, to get to the point," resumed Mr. Maltbie, "don't you feel that the service might better be held here in this church?"

"It would suit me just as well."

This was my first indication that any church other than First Revised was being considered.

"Men, Second Revised has a Sunday evening service which they are very reluctant to give up," went on Mr. Maltbie. "They are willing for us to join with them but so far have shown no willingness to have the service anywhere but in their church. They are working under difficulties since they are without a pastor, which means that everything has to clear through the senior elder, Leopold Vandenberg. I'm going to call Leopold Vandenberg right now and tell him that you men, pardon me, and Miss De Jong are here in this meeting and that decisions have to be made and made fast."

Mr. Maltbie retired, leaving us to thumb through our anthems.

In a few moments he returned. "Men, pardon me, and Miss De Jong, I have just gotten through on the telephone to Leopold Vandenberg and he is immovable."

"Gee, Reverend, I think we should go ahead

without 'em," put in Bob.

"Men, I say this to you. Go ahead and make your decisions—hand them down, and I'll back you up."

"How about the man from the Modified here in Cedar Fork?" I inquired, "He isn't here."

"He isn't here. That's just the point. Bob, was he notified of this meeting?"

"I assume so."

"Regardless of that, he isn't here. You are the men who are giving up your Sunday afternoon. Decisions have to be made. Work out your program. Bob will report to me and I will report to our ministers' meeting tomorrow. Good afternoon, gentlemen and Miss De Jong, pardon me."

Having been successful in selling the group four easy anthems that would require little rehearsal by our choir, I remained on the sidelines for most of the rest of the discussion. It was agreed that we'd have only one joint rehearsal before the performance, that the music would consist of these four anthems and several hymns and that time would be allowed for a "sermonette"—not more than five minutes.

The following evening I received this letter dated that afternoon on the letterhead of The Cedar Forks Modified Church:

Dear Mr. Halpern:

I feel this explanation is due you and Mr. Gatell for the decision made in selecting Mr. Hunt, director of our choir, to direct the music for the Reformation Day service to be held in the Second Revised Church. When the matter first came up at our ministers' meeting, I didn't know that St. Maxim's would be participating and I was under the impression that Mr. Gatell had resigned at First Revised. Consequently, it seemed logical that I suggest Mr. Hunt. Surely, it was in no way a reflection on your ability or that of Mr. Gatell. I may say that we are delighted that S. Maxim's is to join with us. Mr. Hunt will be in touch with you shortly to advise about music, rehearsals, etc. I am also writing Mr. Gatell.

Sincerely,

Adelbert F. Jones, Pastor

When I telephoned Bob Gatell, he had not received his letter and I read it to him. "Gee, Carl, I'm going to telephone Reverend Maltbie and find out what this is all about. They had a meeting of the ministers today."

Meanwhile, I called our rector, Mr. Kayhart. He had arrived for the ministers' meeting at the appointed time but waited a half hour and nobody showed up, so he left.

Later in the evening, Mr. Maltbie called. "Bob Gatell has told me of your letter from Jones. It

was, of course, written before our meeting today, at which all the details were worked out. We had a very fine meeting. Mr. Kayhart, unfortunately — er — had to leave a little early."

"The letter is dated Monday afternoon," I pointed out.

"I don't believe that is possible, sir. In any event let's just consider that letter as a fly that, shall we say, momentarily appeared in the ointment. We'll go ahead precisely as you men planned except that we are going to have to hold it at Second Revised, and then we felt four anthems would make the service a little long, so we selected two of the four."

No further developments until Tuesday evening Bob Gatell called. "Carl, has Reverend Maltbie spoken to you? They're planning now to hold this thing in the Second Revised Church and to have only two anthems. Frankly, Carl, I'm very much embarrassed. You know Bill Gund and I originally planned this as a choir festival but the ministers have gotten hold of it and are making a Reformation service out of it."

"Apparently, they didn't go for that 'sermonette' idea," I interjected.

"No, that's another thing, they've stuck a full length sermon in there. You know, Carl, I think we should refuse to go along. Let the Modified and Second Revised have their Reformation service and you and Bill Gund and I will have a choir festival in our church. In fact, I told Reverend Maltbie, I said 'Gee, Reverend,' I said, I don't see how I can ask Bill Gund to bring his choir of thirty voices over here just for two anthems.' Frankly, Carl, I think we should refuse to have anything more to do with it."

"Well, Bob, I know how you feel. Having it at Second Revised with only two anthems will be nothing like the way we planned it but I'd be willing to go along with it. It would be an opportunity for the choirs to work together and perhaps another time we could really do something big."

Ten minutes later Mr. Maltbie called. "Mr. Halpern, may I change the signals again? Obstacles are multiplying—Jones is not helping matters any—Bob Gatell has gotten himself a little upset. We have decided there are just too many complications so are going to forego the union service for the time being. Thank you very much for your cooperation. Perhaps another time - - -"

I hope I succeeded in concealing the elation in my voice as I expressed my disappointment. Trouble is, we still haven't learned the new communion service and I certainly cannot blame it on the Reformation deal. At this writing (February) we hope to have it ready for Easter.

EPISCOPAL CHURCH NEWS

THE FIRST NEGRO FOR GROTON

★ Groton School was reported last week to be ready to admit its first Negro, the first since the school was founded sixty-eight years ago. The Rev. John Crocker, headmaster, declined to comment one way or another on the ground that, if the story was true, publication of the fact would adversely affect the welfare of the Negro youth. He did say however that "if we have qualified Negro boys, they ought to be going to schools like this."

DEAF CANDIDATES CONFIRMED

★ Bishop Sherman, suffragan of Long Island, confirmed a class of deaf and hearing candidates at Holy Trinity, Brooklyn, June 8. The service marked the completion of a decade of worship at Holy Trinity on the part of the deaf, the Rev. William H. Melish, acting minister of the parish, having arranged the affiliation in 1942 and having served as their chaplain during the period.

BISHOP PAGE URGES MODERN TITHING

★ Bishop Page, addressing the convention of Northern Michigan, meeting at Menominee, urged modern tithing,

better instruction for confirmation classes, the end of gambling to raise funds. Deputies to General Convention: clergy; J. W. Robertson, D. B. McNeil, J. A. Alford, C. N. Middleton. Laymen; Stanley Pratt, Herbert Kellow, Howard Raiche, Carl Brewer

SOCIAL WORKERS MEET

★ The Episcopal dinner, held in connection with the national conference of social work held in Chicago, was attended by 170 persons. Guests of honor were Mr. and Mrs. Ralph Barrow of the Church Home Society, Boston, about to retire. Speakers were Spencer Crookes, director of the Child Welfare League of America and Mr. Barrow. Bishop Street of Chicago was chairman.

BISHOP CROSS STAYS IN SPOKANE

★ Bishop Cross, having reached the retiring age, has been appointed in charge of the district until a new bishop has been elected and consecrated.

KELLER SPEAKS IN SYRACUSE

★ Adolph Keller, professor at the University of Geneva, Switzerland, and pastor of the church where John Calvin once held that position, was the headliner at the meeting of the Auxiliary of Central New York, meeting at Trinity, Syracuse, June 3-4. Also speaking was the Rev. Moran Weston of the department of social service of the National Council.

E. O. W.

★ Nobody, much, ever looks at a masthead. But if you will take a glance at the one on page two you will see that The Witness goes on an every-other-week basis from June 15 to September 15. No issue therefore for June 19.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

Man and His Gods. By Homer W. Smith. Foreword by Albert Einstein. Little, Brown. \$5.00.

Professor Smith, the great urologist, turns to anthropology in this book. He is fighting a rearguard action for Darwin's philosophy—"Man is an intelligent animal"—which he tries to prove by a history of religion, showing how unintelligent man can be on that one subject. His account is encyclopedic in variety, but not in completeness. He has made it fascinating because scandalous, recounting with relish the more colorful cruelties, stupidities, superstitions, and denunciations of the past. He will believe a legend himself if it is anti-Christian. He knows nothing good about the Church.

His epilogue leaps (somehow) to a hopeful note. "Man is intelligent . . . he alone can choose his future course." This sounds good—and rather Christian—until we read "All values are fluxions." Why choose?

Dr. Smith is ripe for conversion.

He should read less and talk to more clergymen.

Professor Einstein contributes a brief, vague foreword. Professor Einstein knows something good about the Church—which helped him when the intelligent German universities failed him.

Christian Egypt: Church and People. Christianity and Nationalism in the Patriarchate of Alexandria. By E. R. Hardy. Oxford, 1952.

These Paddock lectures, given at the General Theological Seminary in 1950, give a lucid and compact account of the checkered fortunes of the Church in Egypt from early times to the modern day. Dr. Hardy writes with considerable skill and insight, and enlivens his pages with interesting details from the life of the times. His primary interest is to relate the story of the Church to the general history of Egypt and of Egyptian nationalism; and he presents many interesting parallels between the two histories. The scholar will find the book of great value as a survey

of a difficult and at times an obscure subject. The bibliography and notes (the latter unfortunately relegated to the back of the book) are useful and important. The lay reader will find that a good deal is taken for granted, but given some background, he will discover much of interest and profit.

—Cyril C. Richardson

Plan Now For Summer. Seabury Press. \$.50.

The vacation-time program for the church has been compressed this year into an excellent packet. It is meant to help make use of the summer's potentialities, and avoid the so-called summer slump.

Practical suggestions cover activities, revitalized Sunday sessions of the church school, vacation church schools, camps and conferences, and service projects.

Episcopal materials (Hurrah!) are listed, both from the National Council and from diocesan sources, together with evaluations and suggestions. Heretofore we have not had enough of this kind of help from "281." Internominal and Methodist and Baptist texts, are reviewed for adaptation.

This packet is in every way better than last year's.

—Schuyler Lawrence

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

DARBY W. BETTS, acting chaplain of Columbia University, has been elected canon of the Cathedral of St. John the Divine, and will serve as headmaster of the Cathedral Choir School, succeeding Canon James Green who continues as canon precentor and will devote a major share of his time to the educational extension program of the cathedral.

GEORGE F. KEMPSSELL JR., vicar of St. Luke's, Katonah, N. Y., becomes assistant at St. James the Less, Scarsdale, N. Y., July 1.

ALFRED W. JARVIS, formerly rector of St. Mark's, Sidney, Ohio, is now assistant at the Church of St. John the Divine, Houston, Texas.

J. GREENLEE HAYNES, assistant at Emmanuel, Cleveland, Ohio, becomes rector of Trinity, New Philadelphia, and St. Barnabas, Dennison, Ohio, July 1.

DAVID R. COCHRAN, formerly chaplain to Episcopal students at the University of Washington, Seattle, becomes rector of St. John's, Northampton, Mass., and chaplain to Episcopal student at Smith College, August 15.

HONORS:

HENRY DARLINGTON, formerly rector of the Heavenly Rest, New York, has been appointed chaplain of Masons in New York state and will

be in charge of arrangements for its convention in New Rochelle, July 22-24.

HENRY K. SHERRILL, Presiding Bishop, received an honorary doctorate from Union College on June 8. He also delivered the commencement address.

LAY WORKERS:

FLORENCE LUKENS NEWBOLD has resigned as headmistress of St. Mary's Hall, school for girls of the diocese of New Jersey. Her plans for the future have not yet been determined but her intention at the moment is to take a new position within the framework of the Church where her years of administrative experience and contact with adults and girls can be most effectively used.

ORDINATIONS:

GEORGE F. FRENCH was ordained deacon May 10 by Bishop Lawrence at St. Peter's, Springfield, Mass. He is to be curate at St. George's, New York.

DEATHS:


OSCAR F. R. TREDER, 75, rector of Catocin Parish, Maryland, died May 28 in Baltimore. He was dean

of St. Stephens Cathedral, Harrisburg, Pa., from 1927 to 1934.

ANDREW C. WILSON, 79, rector emeritus of St. Paul's, Brooklyn, N. Y., died May 28. He served parishes in various parts of the country before coming to the Brooklyn parish where he was rector from 1909 to 1926.

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Washington, London. Materials, linens, by the yd. Surplices, albs, Altar Linens, stoles, burses, veils. My new book, "Church Embroidery & Church Vestments" (1st edition sold out, 2nd edition now ready). Complete instructions, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 53c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

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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.

PAGE THREADWAY JR.

Organist, St. Agnes, Little Falls, N. J.

We hear much concerning the fainthearted participation by congregations in the portions of the service in which they are expected to join. Bishops and other clergy frequently make cracks about this.

While this condition is due in large measure to indifference on the part of the laity, it is aided and abetted by certain clergy in their manner of reading the service. As a witness of many years standing at the organ bench, 52 Sundays a year plus extra services with visiting clergy, I have observed that many priests seem actively to discourage the congregation's participation by their sudden starts and stops, by their labored deliberation over certain words that may appear important to them and by their quick slurring over of those they have decided are unimportant. Half way through the General Thanksgiving, let us say, our congregation will begin to catch on to a new man's style. At this point the clergyman, suspecting they may be getting wise to him, throws a quick change of pace by seizing on some three or four words and dragging them out until he is certain the congregation is again sufficiently confused to remain silent.

There is no simple remedy. Every priest can help, however, by avoiding extremes of speed or inflection, even at the risk of losing some of his individuality.

EUNICE G. MULLEN

Churchwoman of Umatilla, Ore.

I have read Women in the Church by Cynthia C. Wedel (Witness, May 15) which seems to me the most comprehensive presentation of women's problem in the Church that I have yet read. I feel certain that women all over the country would understand their situation much better than they do if they could read this article. I would like very much to see you reprint the article.

HOWARD A. FROST

Layman of Hartford, Conn.

The Protestant Churches who cooperate with the Roman Catholics are making a serious mistake in my opinion. For the latter stand for authoritarianism while the Protestant Church was raised in democracy. The two systems are self-contradictory. The member of a Roman Catholic Church has his rights rigidly restricted. He must not read certain books, see

certain plays or movies. He must tip his hat when passing a Roman Catholic Church. He must not practice birth control and his children must attend parochial schools. He is often urged to support certain candidates for office. The "Catholic vote" is greatly feared by candidates for office in many communities. All the above activities are far from true religion. They mark the Roman Catholic religion as one apart and not suitable for our times.

JAMES T. WHITE

Layman of New York

Thank you for printing the address by Bishop Nash on the relationship of bishops to rectors. I am sure that the laity generally agree with the position he has taken and it is to be hoped as he says, that the canons will be clarified at the General Convention.

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