

# The WITNESS

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August 21, 1952



EARL ROBINSON . . .

Produces a Movie in Brooklyn

*Story on page five*

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International Missionary Council Meets

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:45, Morning Prayer; 5, Evening Prayer.  
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4:30, Vespers or Music Service.  
Weekdays: Tues-Thurs., Prayers — 12:30.

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Wednesdays: Healing Service, 12 noon.

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

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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
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Also, 7:30 Tuesdays; 11 Wednesdays.

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Holy Days: Holy Communion at 10:30

## SERVICES In Leading Churches

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Main & Church Sts., HARTFORD, CONN.  
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Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11, Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

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

### TRINITY CHURCH

MIAMI  
Rev. G. Irvine Hiller, S.T.D., Rector  
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Rev. W. E. Weldon  
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Weekdays: H.C. daily 8 ex Wed. & Fri. 7; H.D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

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### TRINITY CHURCH

Broad & Third Streets  
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Rev. Timothy Pickering, B.D., Assistant  
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### THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

# THE INTERNATIONAL MISSIONARY COUNCIL MEETS IN GERMANY

EXHILIRATING AND CHALLENGING EXPERIENCE  
DESCRIBED BY AMERICAN DELEGATE

By  
Cornelius P. Trowbridge

★ To one who had no previous experience in attending ecumenical or international conferences, the enlarged meeting of the International Missionary Council which was held in Willingen, Germany, during July was both an exhilarating and challenging experience: Exhilarating because of the fact that two hundred delegates, representing fifty nations and all the major branches of the Protestant Church, were acutely aware of the underlying unity of the spirit which transcended all the differences of race and culture, of theology and churchmanship, which might have divided them; challenging, especially to an Episcopalian, because one was forced to realize how small our contribution to the world mission of the Church is in comparison with that of other churches, and in comparison with the non-Christian forces which confront the missionary movement in every part of the world.

The place which was chosen for this conference was ideally suited to its purpose. Willingen is a little village of some two thousand inhabitants set in a

lovely valley surrounded by high, wooded, hills. All the arrangements reflected, not only the expected efficiency of the German people, but also their friendly spirit. The hall in which the main sessions were held had been re-built for this purpose and was filled with flowers which had been contributed by the villagers. Also, the village church had been repainted and re-decorated. This was the first ecumenical gathering ever to meet in Germany and the representatives of the German Church did everything in their power to show their appreciation of that fact. Two of their outstanding leaders—Bishop Dibelius of Berlin and Bishop Lilge of Hanover—preached on the two Sundays that the conference was in session and made a profound impression. Dr. Niemoller was present only for one day but was received with great interest by those delegates who heard him speak at an informal meeting. A layman, Dr. Reinold von Thadden, perhaps made the greatest single contribution of any member of the German delegation. His address on "The Church under the Cross" challenged the delegates to develop the sort of courage which can

face persecution if, or when, it comes.

Naturally, corporate worship formed an integral part of the program. Every morning short services were conducted in the Church by the chaplain, Bishop Barbieri, an Italian by birth, representing the Methodist Church in Argentina, Uruguay and Bolivia. His reading of the scriptures is something which will always be remembered with gratitude, by many of the delegates. Three services of Holy Communion were held in which all of the delegates were invited to participate. The first, which was conducted by the German clergy, was an historic occasion as it was the first time in the history of the Lutheran Church in Germany in which non-Lutherans had been invited to communicate. The celebrant at the Anglican service was the Bishop of Manchester who was the acknowledged leader of the Anglican delegates. He was assisted by Bishop Newbegin, of the Church of South India, the Rev. Charles Long of the overseas department of the national council, and the Rev. Ban It Chin from Singapore. On the last day of the conference the concluding service of Holy Communion was held, according to the use of the Church of Scotland. Although the differences in usage and order were marked, the delegates were chiefly impressed by the points of similarity between the three services and by the sense of unity in Christ which was apparent in all of them.

The main purpose of the conference was to determine and



define "The practical policy." To achieve that end the delegates were divided into five groups to produce reports on the following themes:

1. The theological imperatives of the Christian Mission.
2. The indigenous Church.
3. The role of the Missionary Society.
4. Missionary vocation and training.
5. Reshaping the pattern of missionary activity.

Each of these reports was thoroughly discussed and debated within its particular group and then presented to a plenary session of the entire conference where it was subjected to analysis and criticism and referred back to the original group for further study and revision before it was finally adopted. The result of this painstaking, and sometimes, painful process is the assurance that when these reports are published they will exert a profound influence upon the structure and strategy of the entire missionary enterprise, both at home and abroad.

Out of the mass of material which was presented to the conference two principles emerged as being of primary importance: First, the need for unity. It is significant that this need was stressed most forcefully by representatives of the so-called "younger churches", although it was in no sense underestimated by those who represented the "sending churches". In effect, they were saying that unity might be considered as something to be desired among the older Churches but that, by them, it was regarded as being absolutely essential. It was from the younger Churches, also, that there came the repeated insistence that the Church must manifest its deep concern for

the oppressed and under-privileged peoples, in all parts of the world, if the spread of Communism is to be checked. Second, the emphasis upon the mission of the Church. It is no longer permissible to speak of "foreign missions" as if that term applied to a special activity which was separate from the main stream of the Church's life. The Church is the mission—whether it be in America or in Africa! Every member of the Church is called to bear witness to Christ and, in that sense, to be a missionary. When this conception of the Church is understood and put into practice by the rank and file of its members the missionary movement may become the instrument of God's redemption for our disordered world. Such were some of the thoughts which were frequently expressed.

As was anticipated, the report of the first group dealing with the theology underlying the missionary obligation was the one on which it was most difficult for the delegates to agree. In fact no final agreement was reached and it was recommended that the study be continued. However, the report was turned over to the brilliant young bishop from the Church of South India, Leslie Newbegin, for revision and at the closing session of the conference he read his revised draft. It expressed, so marvellously, exactly what the great majority of the delegates wanted to have said that it was interrupted by spontaneous applause and was officially adopted as the conference message. Every day we had prayed for the guidance of the holy spirit and when this message was read we were very sure that our prayers had been answered. There is space to quote, here, only a part of the last paragraph of "The Word

from Willingen": "We believe that the sovereign rule of him who is saviour and judge of all men is no less to be discerned by eyes of faith in the great events of our time, in the vast enlargements of human knowledge and power which this age is witnessing, in the mighty political and social movements of our time, and in countless personal experiences of which the inner history cannot be revealed until the last day. But above all we are encouraged by our Lord himself to discern at such a time as this his summons to us to go forward. When all things are shaken, when familiar landmarks are blotted out, when war and tumult surround us, when all human pride and pretension is humbled, we are emboldened to proclaim anew the hidden reign of our crucified and ascended Lord, to summon all Christians to come forth from the securities which are no more secure and from the boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to him, and of preparing the whole earth for the day of his coming."

#### CLERGY VOLUNTEER AS WORKERS

★ A new church, Christ the King, is being built for \$10,000 at Sturgeon Bay, Wisconsin, through the use of the labor of other clergymen. The Rev. J. H. Pearson and W. V. Carpenter called upon them for help, with a number responding. None have had experience in construction, but they work under the direction of Pearson who studied architecture and drew the plans himself. The volunteers stay in Sturgeon Bay, Monday through Thursday on a rotation system, with eight men working each week.



# FILM ON RACIAL UNDERSTANDING PRODUCED BY HOLY TRINITY

★ A dramatic plea for a happier world based on better understanding between all people is movingly presented in a sound film entitled, "When We Grow Up," that has been produced at Holy Trinity, Brooklyn. It will be given its first public showings under the auspices of the Episcopal League For Social Action during General Convention, September 7-19, 1952, and then will be released nationally.

The film is a striking demonstration of a practical neighborhood project undertaken by an urban church. It should make a strong appeal as a plea for inter-group understanding and as an illustration of a technique in community activity possible for any parish to develop.

On Brooklyn Heights, where the church is located, many parents have been concerned about the lack of an after-school program for their children. Among the many noted artists and creative personalities living in the community is Earl Robinson, the composer of "The House I Live In," "Ballad For Americans," and "The Lonesome Train." In Los Angeles, before he moved to Brooklyn last fall, he had directed a successful children's chorus at the First Unitarian Church. The suggestion was made that a similar children's chorus be formed under his direction, and a small committee of neighborhood parents was organized to plan the program. Children between six and eleven years of age, irrespective of racial background or religious affiliation, were invited to attend the choral meetings which were held on Wednesday afternoons in the guild house of Holy Trinity Church, under

the sponsorship of the women's evening guild. A small charge was asked of each child to defray the expenses, and scholarships were provided for children unable to pay. While the parents enjoyed a cup of tea, the children sang together, learning the folk songs of America and other lands. Mr. Robinson began to teach them "A Children's Cantata" of his own composition.

In the summer of 1950 at a camp in New Mexico, this musical work was first conceived as a summer group-project for the children resident at the camp. Titled "When We Grow Up," the text was written by a Chicago housewife, Mrs. Roslyn Rosen, and the music was composed by Earl Robinson. Many of the lines were contributed by the children in the group.

The story of "When We Grow Up" is very simple. The chil-

dren gather together and begin to discuss what they want to be when they grow up. After considering various occupations and professions, each of which they act out in turn, they begin to wonder if they are really going to have the chance to grow up in this atomic age. They decide that the most important thing is a world at peace. They appeal to their parents to learn to live together as friends so

*Continued on page 10*



JUNE NANCE AND CHRIS VOLZ

*"Gee! I just got to be sure that I get a chance to grow up!"*



FINALE OF "WHEN WE GROW UP"

*"It seems to us that the grown-up people should be able to find a way, a peaceful way, a brand new way, to get along, get along with each other."*

## Our Ostrich Government

THE ostrich is a curious bird, popularly supposed to be lacking in any sound instinct of self-preservation and effective ability for self-defense. When he sees an enemy approaching, he neither stays to fight nor turns to escape, but buries his head in the sand because the enemy-no-longer-seen is the enemy non-existent,—according to ostrich logic. The probable fact that this notion is a libel on the poor bird has not prevented the fable from persisting. Head-in-sand remains the symbol of tragic absurdity.

This symbol can be most aptly applied today to the latest maneuver of the American government in the frantic operations of the "cold war". American military forces have been publicly accused of waging germ-warfare in China and Korea. These accusations have been supported by what claims to be varied tangible evidence and statements of more than one American soldier confessing his part in such activities, statements in which dates, places and names are specified. The accusations originally made by officials of the governments of China and North Korea have now been endorsed and repeated by groups of scientists and of lawyers—in the latter case the majority was non-Communist—who have made their investigations on the spot. Several individuals from western nations who have visited China or Korea since the alleged germ warfare took place have made similar accusations supported by similar evidence. The best-known of these are Dean Hewlett Johnson, of Canterbury, and the Rev. James G. Endicott, a former missionary of the United Church of Canada, who was born in China and worked there as a missionary for 22 years. What response has the American or the British or the Canadian government made to these specific accusations? So far as the press of the world has permitted us to know, the only response has been the classic one of the fabled ostrich. Governmental heads, at the approach of propaganda threatening disgrace (a very real enemy), have buried their official heads deep in the sand. They have contented themselves with angry denials that such unspeakable atrocities could have been perpetrated by a peace-loving, civilized nation like the United States and by

challenging their accusers to have an "impartial" investigation made by an international Red Cross committee headed by the same man who was chairman of the Red Cross group which white-washed the Nazi murder camp at Buchenwald. The counter-offer of the Chinese government to submit the investigation to an ad hoc commission composed of representatives of neutral countries, to be agreed to by both sides, has so far been rather scornfully ignored by American officials. The only further activity in defense of these charges has been the violent denunciation of the dean of Canterbury and of Endicott, with threats of imprisonment, of expulsion from office and of trial for treason. We submit that all this is completely of the ostrich pattern and bears also a shocking resemblance to the cynical advice of the criminal lawyer who said: "When you have no case, abuse the opponent's attorney!"

It is the duty of our government, in the face of such world-wide accusations, implemented and documented, to take its head out of the sand and meet the enemy. There is nothing vague about the charges. Members of the United States army are among the accusers; names of the instructors in the alleged germ warfare are given, with times and places of lectures and of the launching of bombs. The instructors named can be summoned to the stand and their denials, if any, given to the world. The accusing clergymen can be confronted and the value of their evidence debated and, above all, the challenge of a truly impartial commission can be accepted and its personnel speedily agreed upon and set to work. None of these things, so far as we are permitted to know, has been done. Suspicion throughout the world is, of course, inevitably mounting that the American authorities have no better defense than to abuse the opponent's attorney. If our governmental authorities have no better sense than to play this demeaning ostrich role, the marshalled public opinion of the nation must force them to pull their heads from the sand and face the enemy,—which is threatened national disgrace. Congress has appropriated and government bureaus are expending millions of dollars for research into and preparation for bacterial warfare,—of course with the proviso that civilized folk expect—that there shall be no use of such knowledge and such already existing weapons except in retaliation for prior use by an enemy. We are now challenged to show that we have not already

taken the beastly, degenerate initiative ourselves. It's time to meet that challenge forthrightly and quit the disgraceful role of being a party to the personal abuse of our accusers. If we are innocent, it will be no impossible or even difficult job to prove it; after which the personal reputations of our accusers—whether Dean Johnson, Dr. Endicott or Far Eastern scientists and lawyers—will be adequately taken care of by contemporary history.

The alleged evidence is in. Now let the American government deal with it honestly and forth-

rightly and be done with pussyfooting which has made us an object of ridicule, as well as of fear, throughout the Far East. We wish to compete successfully with Communism for the support and loyal gratitude of the millions of the Oriental underprivileged. So far we have ignominiously failed because our leadership has hitherto been of this strange ostrich variety. It is time our leaders faced the facts of economic life and the alleged facts of our germ warfare. Until we do, we shall be marked as a craven people, even if not a guilty nation. Drag the governmental ostrich-head out of the sand!

## ENTHUSIASMS WITHOUT PEITY

BY

Irving P. Johnson

*Founder and First Editor of The Witness*

IT has been well said that the Christian Church is more unpopular because of the virtues which Christ demands of it, than because of the faults which the Church manifests. It is not because Christians are hypocrites than men side-step the obligations of the Church, but it is because men are not willing to lose their moral license in serving Christ. They fear that Christ is a hard master and that if they serve him, he will require of them certain sacrifices which will deprive them of the liberty that they now enjoy.

They are like confirmed bachelors, who are willing to concede that married men have more happiness as they grow older, but insist that single men have more freedom, whereas any one, who makes a study of solitary men, knows that, as they grow older, they have no freedom at all and are the slaves of their own crochets, and perfectly miserable unless they can have things just as they are accustomed to have them.

It was the promise of Christ that those who served him should have perfect freedom and we are told that the end of the Christian life is that we may enjoy the glorious liberty of the Sons of God.

What then is liberty? Is it doing just as we please or is it disciplining ourselves so that we please to do those things which make for liberty?

"Whose service is perfect freedom," seems to be a contradiction of terms to the irresponsible youth who confidently expects that in order to have a good time one must always have one's way about everything.

It is because of this almost universal fallacy that educational institutions are little more than juvenile country clubs in which temporary amusement has crowded out the adequate mental training; and furthermore that American Christianity tries rather to please the people than to train a people who are pleasing to God.

And the product of American colleges and Churches is best described in the words of the prophet as a "cake not turned," half baked, cooked on one side, and dough on the other, with no cohesion to hold it together, messy.

### Training Needed

MEN want freedom without training themselves to be free, whereas liberty is a condition of spiritual poise which takes more training to acquire than any other quality which man seeks. Men turn impatiently from training in order to be free, whereas they grow up merely uncontrolled.

Christ came to teach us self-control, not by the law but by the more gracious motive of human love; and when a man rejects Christ in the interests of self-determination, he invariably demonstrates his inability to control himself, and ends by becoming the slave of self instead of becoming the servant of him whose service is perfect freedom; and where do you find this freedom apart from Christ?

Human liberty did not exist on earth until Christ furnished the motive that produced it, and while tyrants have used the instruments which Christ furnished in order to keep men in subjec-



tion, yet we in America need not be afraid of such abuse, if we really want the liberty which Christ holds out to us.

For the kingdom of Heaven is at hand, and, if men really want the treasures of that kingdom, there is nothing to prevent their taking it by force, for the Christian Church is a democracy which can be seized by those who want the blessedness which Christ gives.

The reason why they do not want to seize the Church, is because they do not want the qualities which Christ practiced and taught. They prefer to substitute other movements in which enthusiasm can be evoked, without making any demand upon the individual to practice the piety which Christ demanded.

Men do not want to forgive their enemies; they do not want to pray for those who spitefully use them; they do not want to return good for evil; they do not want to seek the kingdom of God and his righteousness; and they neither believe in nor want "all those things" which Christ promised "should be added unto them."

### Want Prosperity

**O**H yes! They want blessedness, but it is not the blessedness of spiritual victory. It is rather the blessedness of material prosperity which is sought alike by rich and poor; by the Wall Street bloc and the farmer bloc; by the standpatter and the socialist.

They all demand universal justice but are unwilling to practice the individual godliness by which alone that universal justice can be attained.

There has nothing occurred yet in the history of social welfare which makes me believe that there is any other way under heaven by which men can attain to universal righteousness but "the way" which Christ walked, and that is the way of individually taking our cross and following him as he walked. When men are willing to assume the discipline of the cross, they may hope to obtain the crown of glorious liberty, and in no other way.

That is why I am not interested in the various enthusiasms by which undisciplined souls are made to believe that they can obtain liberty and retain their unbridled license to hate and to envy and to cheat.

It is as the Rev. Mr. Knox has said, "enthusiasm without piety," and personal godliness is the only way in which glorious liberty can be acquired.

The effort to obtain the result without Christ's method is a travesty of justice and a perversion

of liberty which invariably degenerates into chaos and tyranny.

The Church is the one institution in the world today which is even making the effort to make men righteous, and the reason why the Church is so often perverted and so frequently despised, is not because the Church is incapable of producing righteous men.

The few men whom I have known who are cheerfully giving their lives to the service of their fellow men owe their inspiration for such service to Jesus Christ and to some influence that the Church in some form has had upon their lives.

The difficulty is not with the function of the Church. The difficulty is that so few men are willing to abandon their personal selfishness, and to put on worship as a garment, and to endure hardness as good soldiers, in order to create an atmosphere in which liberty, righteousness and justice is even a remote possibility.

Men despise the Church not because they are superior to its claims, but because they are unwilling to make the individual sacrifice to endure the inevitable discipline which Christ imposes on each disciple.

People hate the Church not because of its failure, but because of Christ's demands through it, upon what they are pleased to call their personal liberty.

Men do not want holiness; they want loot.

Men do not want God over them; they want their own way.

Men do not want the beautitudes of Christ; they want the luxuries of Croesus, and so the Church is despised, not for what she is, but for what she tries to make men to be.

## My Friend, The Undertaker

BY

William B. Spofford, Jr.

**A**LONG with the majority of my fellow priests, one of my extra-curricular sports has been to criticize, and bait, undertakers. We have taken them to task for any number of faults. We have accused them of being unfeeling; of being money-grubbers; of being pompous and of being hypocritical. We have disliked their asinine names for their place of business and their cemeteries. We have been dismayed by the term, mortician, and such false implements of their trade as paper grass, in place of living turf, and rose-petals, in place of good dirt. We have believed that their

doctrine of death was unrealistic and anti-Christian.

All of these criticisms, I believe, are true to a degree. But, there is another side to the picture. We have met undertakers who have a real sense of vocation in the service that they render the community. In the past months, we've been stuck in the middle of a flooded road in a hearse, which was filled with a group of bloodied victims of a wreck. This happened at 4 a. m. We have also been stuck in the mud down in a weed-covered rural cemetery, waiting for a farmer's tractor to pull us through. In each case, the undertaker was motivated by the drive of service to human beings, not to his pocket-book's glorification.

In the past few weeks, I, along with other clergy of one area, received a questionnaire from an undertaking firm. The questionnaire was aimed at finding out what clergy thought this firm should do to make its service more meaningful to the community, the Church and its families. Because the twelve questions asked seem to me to be relevant to our relationships with these necessary 'partners' in one phase of our ministry, I list them:

1. Where do you prefer funeral services to be held: residence, church, funeral home's chapel?
2. Do you wish to be notified immediately upon the death of one of your members regardless of time?
2. Do you think church funerals should be more often encouraged?
4. Do you prefer the casket opened or closed during services? At the mortuary? At the residence? At the church?
5. There is some tendency today toward having the committal service at the funeral home with no one going to the cemetery with the remains. Do you approve this?
6. Do you object to riding in the funeral coach with the funeral director, at the head of the procession?
7. In your opinion, ideal visiting hours should be at what time?
8. (a) When is the proper time to offer gratuities to the minister?  
(b) How much should it be when the service is for a member; non-member or stranger?
9. In your opinion, what is the average price paid for a funeral, not including cemetery expense? Considering today's rising costs, do you believe this is too high, proper, low?
10. In your opinion, what should the average family spend for an adult service, not to include cemetery expense?
11. We have a tentative before need family plan assuring a family a beautiful service at moderate price, through monthly payments. Do you feel this should be carried to conclusion? (Note: We, frankly, were stumped at what they meant by this.)
12. Having attended many funerals during your years in the ministry, what are your objections regarding either funeral directors in general, ourselves in particular, and what may we do to improve funeral services?

Perhaps this questionnaire is simply an advertising trick. If so, it strikes me as a good and healthy one. If we answer it, it puts our principles on the record and, by the same token, gives the undertaker some lead as to what we consider to be a burial service which is done 'decently and in order'.

Often, we wait until we are confronted with the fact of burial before we make our requirements and desires, known in this matter. Sending a modified form of this questionnaire, with our answers, to our local undertaker may make our ministry more meaningful and Christian in the communities in which we live.

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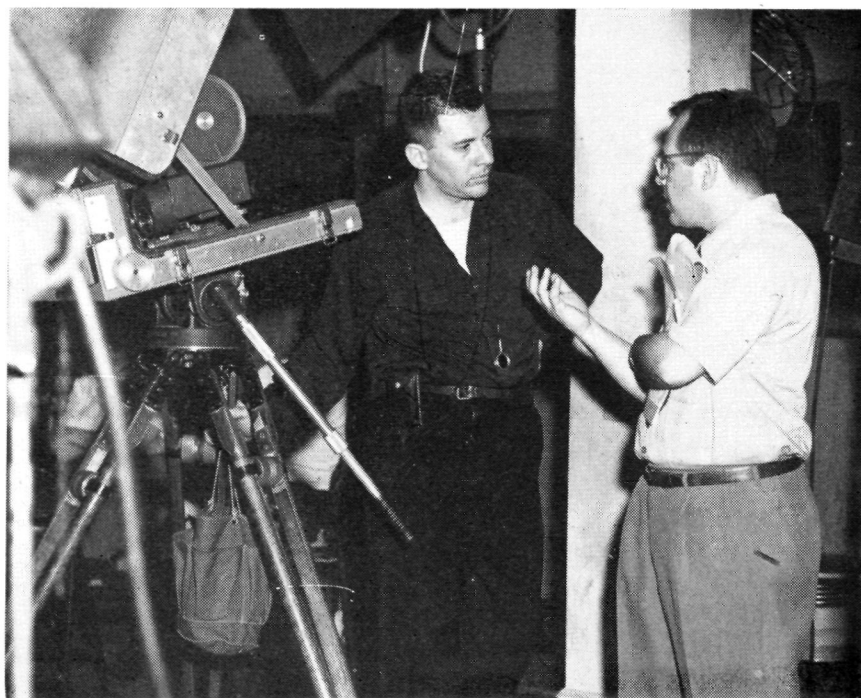
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that they may have the chance to grow up to be builder-uppers and not tearer-downers.

When the cantata had been mastered by the 34 children in the Brooklyn Heights' choral group, as it called itself, a public performance was given in the church gymnasium before two hundred invited guests from the entire neighborhood. To the chorus was added a little orchestra of seven instrumentalists drawn from among the friends of the children. Since no violinist was available, it consisted of brass, reeds and guitars.

So moved were members of the audience by the impact of the cantata that word of its effectiveness spread among their friends. Requests began to come in for repeat performances in other sections of the city. With the permission of the parents, the children accepted and fulfilled four such engagements. At one of these some film people were present. They were impressed by the eloquence of the children's performance and volunteered their services to make

the cantata into a sound film. The parents met together and discussed this offer. As such a project involved a considerable undertaking, it was decided, upon legal advice, to set up a limited corporation, Neighborhood Films, Inc., with a board of directors drawn from the church, the parents and the film technicians. The union involved, the Association of Documentary

and Television Film Camera-men, C. I. O., generously gave its approval and cooperation at the request of the church. A sound studio was obtained and the filming of the children was begun in after-school hours and on week-ends.

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## TRACTOR GIVEN NAVAJOS

★ Donald Massey, student from Phoenix, Arizona, attending a motors school in Flint, Michigan, left last week with a bulky present for the Navajo Indians. Christ Church, Flint, bought a beaten-up 1927 tractor which has been put in first class condition by the young student who has trucked it to St. Christopher's mission at Bluff, Utah.

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# EPISCOPAL CHURCH NEWS

## SEWANEE CONFERENCE ON CHURCH MUSIC

★ Seventy-three organists, choirmasters and choristers from seventeen dioceses met at DuBose conference center, Monteagle, Tenn., for the second Sewanee summer conference on church music, from July 15th through July 24th. This marked a notable increase over the attendance at the first conference last year, when fifty-four church music leaders from eleven dioceses met together.

The conference is sponsored by Bishop Theodore N. Barth, coadjutor of Tennessee, and a committee of representatives from each diocese of the province of Sewanee and also the diocese of Arkansas, appointed by their respective bishops. Almost all the dioceses of the province were represented among the conference members this year, and in addition, there were organists and choirmasters from the dioceses of Pennsylvania, West Virginia, Milwaukee, and West Texas.

The direction of the conference this year was again under the able leadership of Mr. Adolph Steuterman, F. A. G. O.,

organist-choirmaster of Calvary Church, Memphis. He was assisted in arrangements by the other organists and choirmasters of the music committee of the diocese of Tennessee: Mr. Thomas Alexander, of St. Paul's, Chattanooga, the conference registrar and bursar; Mr. M. B. McGrew, of Good Shepherd, Memphis, secretary; Mr. F. Arthur Henkel, of Christ Church, Nashville; and Mr. Jack

Edwin Rogers, of St. John's, Knoxville.

Courses of instruction at the conference were offered in the Hymnal 1940 by Mr. William C. Teague, organist-choirmaster of St. Mark's, Shreveport, La.; in chanting and service music by Mr. Ray Francis Brown, A.A. G. O., instructor in church music and organist at General Seminary, New York; in voice production and techniques by Mr. Frank Slater, choirmaster of St. Andrew's, Jackson, Miss.; and in the Christian year by the Rev. Massey H. Shepherd, Jr., professor at Episcopal Theological

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### ANNOUNCES

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School, Cambridge, and Witness columnist. The conference chorus was conducted by Mr. Robert L. Van Doren, organist-choirmaster of Trinity, Columbia, S. C. Bishop McElwain, retired bishop of Minnesota and warden of DuBose conference center, served as chaplain.

Highlights again this year were the visit to St. Paul's, Chattanooga, for services on Sunday, followed by a picnic at Chickamauga Lake, and the festival service of choral evensong led by the conference in All Saints' Chapel, Sewanee, with Bishop Barth as the preacher. For this service the conference prepared five anthems by leading contemporary composers of church music in England, Canada and the United States: Chapman, Willan, Sowerby, Charles Wood, and Titcomb.

The conference has now established itself as one of the most significant activities of the Church in the south. Dates for the third conference have been set for July 14-23, 1953, to meet again at DuBose.

### MCCARREN ACT REPEAL URGED

★ Declaring that "it is our firm conviction that the McCarran Act violates all basic American democratic traditions", a group of distinguished citizens have addressed an open letter to Congressmen urging its repeal. Episcopalians signing the letter are Bishops Dagwell, Parsons and Mitchell (retired), Prof. Bowie of Virginia Seminary, Prof. Fleming James, formerly dean at Sewanee, Dean Sweet of St. Louis, Dorothy Canfield Fisher, author.

### INTERRACIAL PICNIC IN SYRACUSE

★ An interracial picnic was sponsored by religious groups in a park near Syracuse, attended by about 200 Christians, Jews,

Moslems, Hindus and Buddists. Among them were 40 students from foreign countries. Among those pushing the project was the Rev. Walter Parker, rector of St. Philip's, who is also president of the Syracuse branch of the National Association for the Advancement of Colored People.

### ASCENSION PRODUCES A FINE RECORD

★ A half hour of Easter music, broadcast from the Ascension, New York last Easter over the Church of the Air program, has been made available in a limited supply to parishioners and Church musicians. The 10-inch long-playing record includes most of Kodaly's "Missa Brevis", Bach's "Et resurrexit", MacFarlane's "Christ our Passover" and two Easter hymns. The introductions and Easter message are by the rector, Roscoe Thornton Foust. The excellent acoustics of the church are apparent in the recording, together with the fine tone of the choir and the organ.

### CHURCHES GET LESS STEEL

★ Religious institutions have been dropped near the bottom of the list for allocations of steel as a result of the strike, it was announced by the production authority. It virtually prohibits new construction projects on anything that is not directly related to national defense. Before

any churches can be started the needs of defense, atomic energy and machine tools must first be met.

### MARYLAND PARISH HAS ADDITIONS

★ St. Andrew's, Sudlersville, Maryland, completed an extension on August 17, making possible choir stalls and an organ in the chancel thus allowing additional space for the congregation. A parish house, joined to the chapel, is now under construction. The chapel is a part of St. Luke's, Church Hill, where the Rev. Harold Hinrichs is rector.

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# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*Faith and Education.* By George A. Buttrick. Abingdon-Cokesbury \$2.00.

A timely, arresting and challenging analysis of the relation of faith to education. Based upon the contention that every man lives by faith, Dr. Buttrick proves conclusively the impossibility of teaching facts without a conviction of faith to vitalize them. Cogent reasons are presented for renewal of the influence of a religious approach to instruction in the classroom. Throughout there is continued emphasis for living by the Great Commandment: Thou shalt love the Lord thy God—and thy neighbor as thyself.

—L. S. deP.

*The Christian Interpretation of Religion.* By Edward J. Jurji, Macmillan Co., \$4.50.

This book is a very ambitious undertaking. First of all, the author presents the historical development and the primary beliefs of not only the world's major living religions but also of certain primitive religions and of the great and now dead religions of antiquity. Secondly, he gives an interpretation of these in the light of the Gospels and man's redemption through Christ. In all, he shows a thorough knowledge of the religions discussed as well as demonstrates his vast reading in sociology, anthropology, theology, philosophy and history in general.

Because he is trying to cover his

material in such brief compass (pp. 302), many of the myths and legends that are significant in such a study are merely suggested by title. Obviously, there is no room for extensive quotations from the various scriptures nor for an adequate discussion of many points that are confusing to a person of the Western tradition. Presented in dehydrated form, one has a capsule which isn't a very tasty morsel, in spite of the fascination of the subject.

In regard to his interpretation and analysis from the Christian viewpoint, there is the same deficiency. He leaves many statements dangling. For example, he says (p. 16): "In the history of religion, the emancipation of the mind from myth is crucial . . ." This is a highly debatable point. One might well ask to what extent

essential and true paradoxes within a religion can be successfully maintained apart from myth. But too much cannot be argued from this point as the author has felt apparently too pressed for space to present adequately what he means by his own statement, as well as many other statements throughout the book.

As it is, in spite of the intensive amount of research, neither the content of the various religions nor the appraisal is entirely satisfactory.

—Lee A. Belford

*Men as Trees Walking.* By Margaret T. Applegarth.

Harper's. \$3.00.

Lay sermons by a Quaker lady, exuberantly crammed with illustrations, many of which are gems. Occasionally, in her concern for humanity, she slips into sentimentality.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

**J. ROBERT MARKS**, formerly ass't in the Boonville mission of Central N. Y., is now missionary in Guilford, McDonough, Rockdale, Smithville Flats and North Pitcher, N. Y.

**CHARLES J. BROWN**, formerly in charge of St. Mark's, Clark Mills, N. Y., is now rector of St. Andrew's, Syracuse, N. Y.

**GUY F. CARRUTHERS**, rector of Christ Church, Lykens, Pa., and St. Paul's, Williamstown, has retired from the active ministry.

**ARTHUR K. FENTON**, formerly rector of St. Paul's, Lock Haven, Pa., is now in charge of Trinity, Jersey Shore, Pa.

**SQUIRE B. SCHOFIELD**, formerly rector of Christ Church, Danville, Pa., and in charge of St. James, Exchange, has resigned.

**ALLEN DOWNEY**, ordained deacon in June, is now in charge of Christ Church, Kealahakua, Hawaii.

**DAVID J. COUGHLIN** is now in charge of the work at Pearl Harbor and Pearl City, Hawaii.

**J. ROBERT JONES**, recently ordained deacon, is now in charge of St. John's, Kula, Maui, Hawaii.

**JOHN M. HORTON**, formerly vicar of Holy Innocents, Lahaina, Maui, Hawaii, has resigned because of ill health.

**KEITH KREITNER**, formerly ordained deacon, is now in charge of Christ Church, Kilauea, Kauai, Hawaii.

**JOHN P. MOULTON**, formerly of Honolulu, is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash.

**JOHN D. PETTUS**, rector of St. Mark's, Jonesboro, Ark., becomes rector of the Ascension, Claymont, Del., Sept. 14.

**BENJAMIN W. TINSLEY**, formerly rector of Trinity, Owensboro, Ky., is now rector of St. John's, Lafayette, Ind. and in charge of student work at Purdue.

**T. RAYMOND JONES**, formerly rector of St. James, S. Pasadena, is now rural dean and general missionary of the San Diego convocation of the diocese of Los Angeles.

**CHARLES A. SHREVE**, formerly rector of St. Edmund's, San Marino, Calif., is now rector of the Episcopal Church in Nice, France.

**BREWSTER Y. BEACH**, ass't at St. John's, Youngstown, O., is now vicar of Holy Nativity, Farnhurst, Del.

**ALFRED B. STARRATT**, formerly rector of St. Paul's, Stockbridge, Mass., is now chaplain at Kenyon College.

**RICHARD C. ACKER**, formerly in charge of Central Maine Missions, is now ass't at the Advent, Boston, and in charge of St. Stephen's.

## ORDINATIONS:

**BENON S. TOPALIAN** was ordained deacon by Bishop Tucker on Aug. 6 at Trinity Cathedral, Cleveland. He is in charge of Grace Church, Galion, O.

**ALBERT A. HARLAN** was ordained deacon by Bishop Kirchhoffer on July 25 at Trinity, Indianapolis. He is ass't at Trinity, Indianapolis.

## DEATHS:

**EDNA P. BILLER**, 74, widow of Bishop Biller of North Dakota, died Aug. 5 at Marion, Ark. She was director of Brent House, institute for Oriental students in Chicago, from its opening in 1930 until her retirement in 1941.

**CORNELUS DUBOIS JR.**, 47, rector of the Good Shepherd, Elizabethtown, N. Y., died July 30 after a long illness.



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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.

RUTH LIGGETT  
Churchwoman of Baltimore

Enclosed is an order for a bundle of 25 copies to start with the pre-convention number of Sept. 4, and continuing through the issues carrying reports from Boston. It is placed at the request of my rector who believes that at least the key people of our parish should be informed on General Convention happenings.

ANSWER: Many parishes have placed orders to start September 4 and we are glad to receive this one. Our next number, September 4, will be devoted to plans for Convention, with comments on the most pressing issues to come before it. Our issue of September 19 will be an extra page number (no issue Sept. 11 since we publish every other week, June 15 to Sept. 15) with full reports on all action up to that time, with pictures, human interest stories, side shows. Numbers that follow will feature the Convention as long as it is necessary in order to give our readers a complete coverage. Our staff in Boston will be the Rev. Roscoe T. Foust, editor; the Rev. W. B. Spofford Sr., managing editor; the Rev. Kenneth R. Forbes; the Rev. Robert Hampshire; the Rev. Gordon C. Graham; the Rev. James A. Mitchell; the Rev. George MacMurray and the Rev. Clinton J. Kew.

Orders for bundles should be entered at once by sending it to The Witness, Tunkhannock, Pa. We will bill in October at 7c a copy.

FRANK H. MERRIMAN  
Layman of San Francisco

I read with some dismay, the letter denouncing the Protestant churches who cooperate with the Roman Catholics (Witness June 12) by Howard A. Frost of Hartford, Conn. In my opinion, Protestant or Anglican churches who cooperate with the Roman Catholics are showing real Christian brotherhood. While, as some hold, the Roman Church is a complete authoritative Church and attempts to rigidly control its members, the statement, "They mark the Roman Catholic religion as one apart and not suitable for our times," is using somewhat strong words.

I feel that the Roman Church in spite of its many unexplainable actions (to our Anglican way of thinking) is doing a great deal to spread Christianity. Before we take such "pot shots" at that large branch of the Apostolic Church we ought to turn and take into consideration some

of the "errors" of the Protestant denominations. There is just as much "error" on that side of the picture.

To somewhat shakily quote scripture... "Judge not, lest ye be judged", would be something worth thinking about.

HILDA FRANCIS  
Of Craigside, Oswestry, England

Very warm thanks for the Witness of May 22. It does hearten us to know that there are folk like you in USA who depend on spiritual powers. So much in the daily papers leads us to regard USA as drunk with fear.

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