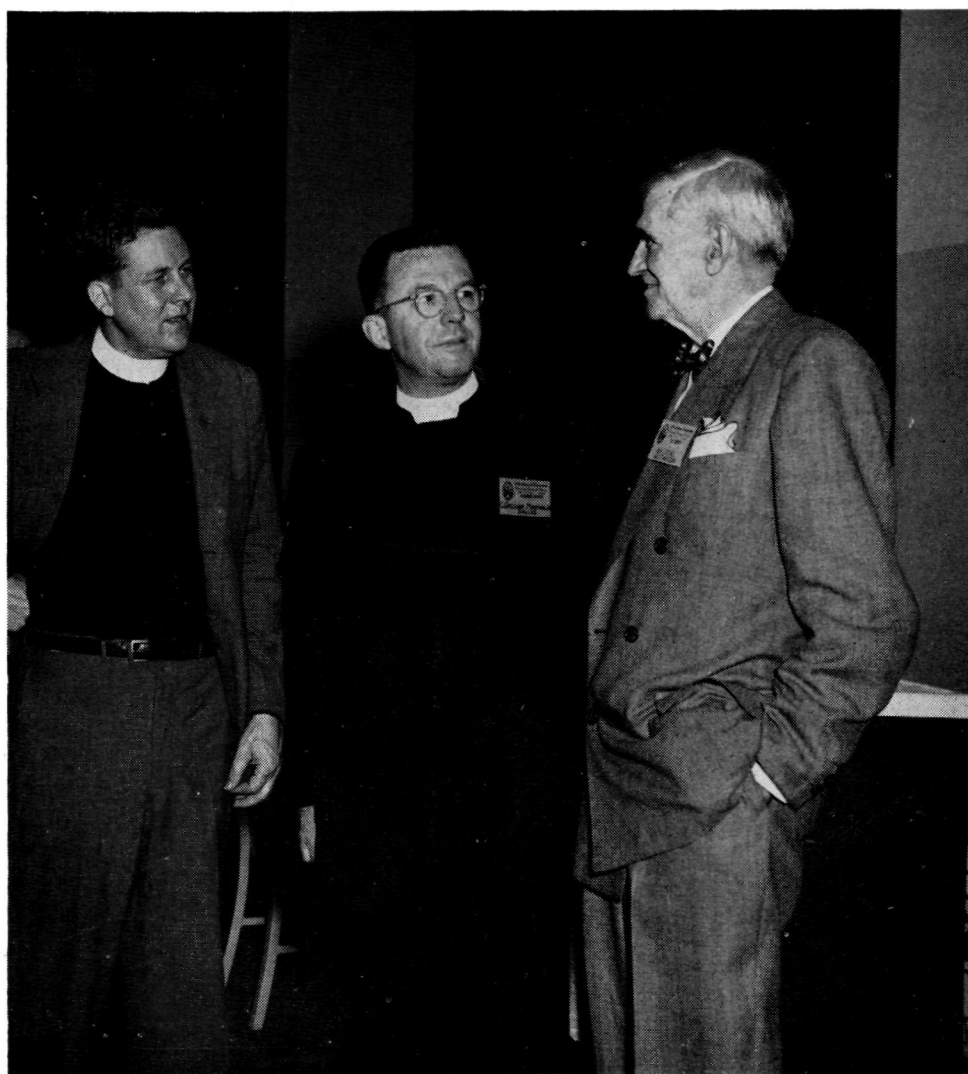


THE Witness

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OCTOBER 23, 1952



BISHOP-ELECT C. G. MARMION JR.

CONGRATULATED BY CLIF SAMUELSON & W. A. COCHEL

Bishop Of Hungary Urges Peace Efforts

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 7:30, 8, 9 Holy Communion;
9:30, Holy Communion and Address, Canon
Green; 11, Morning Prayer, Holy Com-
munion; 4, Evensong. Sermons: 11 and 4;
Weekdays: 7:30, 8 (also 8:45, Holy Days
& 10 Wed.), Holy Communion. Matins
8:30, Evensong 5 (Choir except Monday)
Open daily 7 p.m. to 6 p.m.

GRACE CHURCH, NEW YORK
Thurs., and Holy Days, H.C. - 11:45
Fri., Organ Recital - 12:30.
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
4:30, Vespers or Music Service.
Weekdays: Tues - Thurs., Prayers - 12:30.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 10:10
a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Com-
munion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30
a.m., Church School; 11 a.m., Morning
Service and Sermon; 4 p.m., Evening Ser-
vice and Sermon.
Wednesday 7:45 a.m. and Thursday 12
noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11
a.m., Morning Prayer - 1st Sunday, Holy
Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy
Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m.,
Morning Prayer and Sermon; 8 p.m., Serv-
ice of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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

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New York City
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Eve-
ning Prayer, 8.

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TRINITY**
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30
p.m.; Mon., Tues., Thurs., and Sat., 12;
Wed., Fri., 7:30; Holy Days, 7:30 and 12.

ST. PAUL'S CATHEDRAL
SHELTON SQUARE
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett;
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H. C. at 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday,
12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays,
12:30 and 5:30 p.m.
Two hundred hearing aids available for
every service.

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Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30
p.m. recitals.
Weekdays Holy Communion, Wednesday,
7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

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CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11 a.m.
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11,
Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

CHRIST CHURCH
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Rev. John P. Craine, D.D., Rector
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Weldon, E. L. Conner.
Sun.: H. C. 8, 12:15; 11, 1st S. Family
9:30; M. P. and Ser. 11.
Weekdays: H. C. daily 8 ex Wed. & Fri. 7;
H. D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL
OKLAHOMA CITY, OKLA.
Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School,
10:50; M.P. 11
Weekday: Thurs. 10. Other services as
announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH
Broad & Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N
HC; Evening, Weekday, Lenten Noon-Day,
Special services as announced.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and
11 a.m., Church School; 11 a.m., Morning
Prayer and Sermon; 6 p.m., Young People's
Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a.m.

**CHURCH OF ST. MICHAEL AND
ST. GEORGE**
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School.
5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
2nd Street above Market
Founded 1695 - Built 1727
Rev. E. A. de Bordenave, Rector
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Sunday Services 9 and 11.
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Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE
FOR SERVICE NOTICES
THE WITNESS
TUNKHANNOCK, PA.

—STORY OF THE WEEK—

HUNGARIAN BISHOP URGES U. S. TO STRIVE FOR PEACE

ADDRESSES ANSWER TO INQUIRING AMERICANS ON HIS RETURN FROM LUND CONFERENCE

★ This summer a group of American churchmen, including several Episcopalians, addressed a letter to Bishop Albert Bereczky, president of the general synod of the Hungarian Reformed Church. It inquired what was the opinion of Hungarian and other Church leaders in Europe about the Bonn Agreement, and what Christians ought to do to avert the dangers of war. Bishop Bereczky was in Sweden at the time, together with Bishop John Peter, both of whom gave notable addresses at the Conference on Faith and Order at Lund.

His reply, mailed from Budapest on September 15th, has just reached this country and follows:

My dear friends, I acknowledge with thanks your letter which has been highly valued not only by Hungarian Protestantism in its entirety, but by all peace-loving men and women in Hungary also. That I can state for certain, because we saw to it that your letter should receive as much publicity as possible through press and radio. I have been late in replying to you, because I had returned only now from the Lund, Sweden, Ecumenical Conference.

You have disclosed your anxiety and the grave burden

weighing on your conscience in the most serious problem of world tension today, i.e., in the question of the so called Bonn Contractual Agreement. The fact itself that churchmen, listening to their consciences and feeling their responsibility, have recognized—and surely they will be more in number and their recognition clearer in the future—the pressing question of divided Germany and that they want to express the word, leading to peace, before their people and government, is an evident sign that the prophetic role of the Church is a reality in our days also, moreover that it is a concrete task for everyone of us in all parts of the world. On the other hand, that other fact that you want to share the burden weighing on your conscience and the responsibility felt because of it with the Churches in Europe, shows unmistakably, that the Churches have, not only separately, but in common also, identical tasks and service in the present critical hour of world tension. I answer your question, in sympathy with this common obligation, in three respects, i.e., how German churchmen, interested in this matter more grievously than anybody else, see this situation; what is the opin-

ion of Hungarian Christians about it; lastly, how can you promote a peaceful solution in your country, through your people and government.

German Opinion

We have had the opportunity to obtain direct knowledge about the opinion of German Christians and church leaders. Several Hungarian churchmen visited both Western and Eastern Germany quite recently on the occasion of international conferences. They had the opportunity to talk over these acute problems with German church leaders who have taken the peace of their country and the world into their hearts. There can be no doubt that church public opinion in the whole of Germany regards the Bonn Contractual Agreement as a fatally wrong way; the consequences of which are too clear to everybody. According to honest conviction of seriously minded German churchmen this Agreement intends to make an immense bleed-wound on the body of Europe final. Moreover, they know too well out of deeply saddening facts its grave consequence, i.e., that neo-nazism is being re-invigorated, the violent fanatics of this terrible doctrine and war criminals are being pushed to the lead again, and are keen to re-create German militarism in the same way, how it once had caused such terrible losses to many peoples and brought the German people itself nearly to final destruction. The best sons of the German people ask themselves now: "Who could have believed seven years ago, when at last Hitler's mad rule and

shameful tyranny had collapsed, that, after such a comparatively short time, the ghost of it should again reappear at the seances of Messrs. Duponts before our eyes?" And, naturally, they ask themselves also: "To whom has it been profitable to revive this ghost and to make Bonn the instrument of world-wide suffering?"

Christians who know the situation and the mind of their people well, assert most decidedly that, if the German people were allowed to vote today, an election held in Western Germany would sweep off the Bonn Agreement out of existence. They also say that if the members of the Bonn Federal Assembly could free themselves from the obligation of the ratification of the Agreement, they would do so most gladly. The German people and churches, of course, fight valiantly against the ratification of the Agreement. But the German people is not master in its own house, and the Federal Parliament is merely an instrument in the hands of a power, mightier than they. Such a situation must needs to weigh heavily on the consciences of those who have got the means and possibility to inform the people of the United States, and who can do everything possible in order that the American people should prevent its own government to enforce the German people, held under its sway, to turn to a fatal path, which eventually may mean a third world war, bringing unutterable horrors not only to Germany and the neighboring countries, but to the whole world also.

We, here in our Church, keep our sympathy and brotherly sentiments toward the German people wide-awake. At the Lund Ecumenical Conference, one of our bishops said to one group

of the German delegates, that lately the affairs of his own country took up less time in his thoughts, meditations and prayers than those of Germany. We are anxious to use every given opportunity that we should strengthen the courage and resolve of the German people and more especially the German Churches in their fight to end the division of their state into two separate parts.

Opinion In Hungary

We have tried to induce the international organizations of the Churches that they should not keep themselves apart from the real problems in the present critical state of the world, but rather that we all should have the courage to utter serious and resolved words in concrete questions, through obedience in faith. The Hungarian Reformed and Lutheran Churches sent a reply to the World Council of Churches on March 8th, 1951, to the so-called Bievre Message in which they requested the Churches and the World Council of Churches to give definite answer in two concrete questions. We, the Hungarian Protestants, asked them to make their stand against the rearmament of Western Germany, and for the recognition of the Chinese People's Republic as a member of the United Nations. These two are the great world questions today, and the Churches cannot remain silent or what would be worse, give support to political trends leading to war in seemingly Christian words. Professor Joseph Hromadka of Prague, Czechoslovakia, the prominent theologian, well-known in your Church circles also, in an interview, given to the French Protestant weekly paper, *Reforme*, put exactly these two questions on the hearts of all conscientious men.

I am in good hope that you

agree with what I have written to you. This is not my private view of Hungarian Protestant-opinion, but it is the corporateism. For yourselves, perhaps, it is not yet such a vitally important question, whether German militarism is going to be revived together with the devastating poison of national socialism, as it is for us. But you also must be aware of the fact that, a few years after the second world war, not only the peoples of much suffered nations, which are being engaged now in a heroic effort of reconstruction, but entire humanity also wants peace. The gravest danger, menacing this peace, would perhaps be a finally divided Germany and a Europe militarized as stipulated in the Bonn Agreement.

We look upon your Churches and the honourable associations of the American Churches in the hope that they will be able to awaken the conscience of the American people toward the unfortunate German people, worthy of better fate, for whom a peaceful unity ought to be assured, after having suffered all the cruel consequences of the blood-stained tyranny of Hitlerism. The German people can get nearer to the way of peace, if the people of the United States understand the justice and right to life of the humiliated German people, which is being drawn without its own will to the slaughter house of an eventual new war, and if they will be able to prevail upon their own government that it should give up ratification of the Bonn Contractual Agreement, and accept instead the only possible way out, i.e., the negotiations between the great powers. That means the great appeal, which tests the faith, obedience and prophetic mission of the Churches. We hope that the

American people and your Churches will be able to bring to bear their will on your government against the rearmament of Western Germany for the sake of permanent peace.

SPECIAL CONVENTION IN NEW YORK

★ The diocese of New York held a special convention on October 14th to finish the new setup which was approved in May. There is now a council of ten members which meets regularly with Bishop Donegan and Bishop Boynton to direct the work of the diocese in its several departments.

Bishop Sherrill and both New York bishops gave addresses, as did also the clerical deputies to the recent General Convention and Clifford Morehouse, a lay deputy.

HOLDS CONFERENCE FOR LAYMEN

★ A regional conference for laymen, sponsored by the Episcopal Evangelical Fellowship, was held at New Preston, Conn., on October 3-4. Representatives from the dioceses of Long Island, New York, Newark and Connecticut were present. The theme was, "The Laymen and the Church".

Addresses were given by Bishop Ludlow, suffragan of Newark, and Dean Louis M. Hirshon, of Christ Church Cathedral, Hartford. A paper written by William F. Leggo, layman from Long Island, was read in his absence. Rev. George H. MacMurray of Brooklyn presented the basic principles of the Episcopal Evangelical Fellowship.

Both Dean Hirshon and Bishop Ludlow stressed the need for an informed laity. Said Bishop Ludlow: "The laymen must learn to know the Church and its work; learn to know the

parish and its people. You and I represent a cause, we need to study both our job and our constituency".

Mr. George Grau of Grace Church, Jamaica, was elected president of the laymen division of the E.E.F. Mr. Arthur A. Atha of St. Philip's, Dyker Heights, Brooklyn, was elected secretary. Plans were made for a regional dinner to be held in New York City.

DEAN JOHNSON ON RADIO

★ Dean Sherman Johnson of the Church Divinity School of the Pacific was the guest speaker that opened a radio series over a nationwide hookup, his address being wire recorded while he was in Boston as a deputy to General Convention.

Concluding the talk, Dean Johnson said: "The very reason, I think, why Jesus made that last trip to Jerusalem was to make a final appeal to the nation to accept God's kingship. Though he still rejected violence, he did claim leadership and authority as God's Messiah, His voice and representative. Now his bitterest enemies saw in him a danger to the social order and to their own privileges—and these enemies, by the way, were

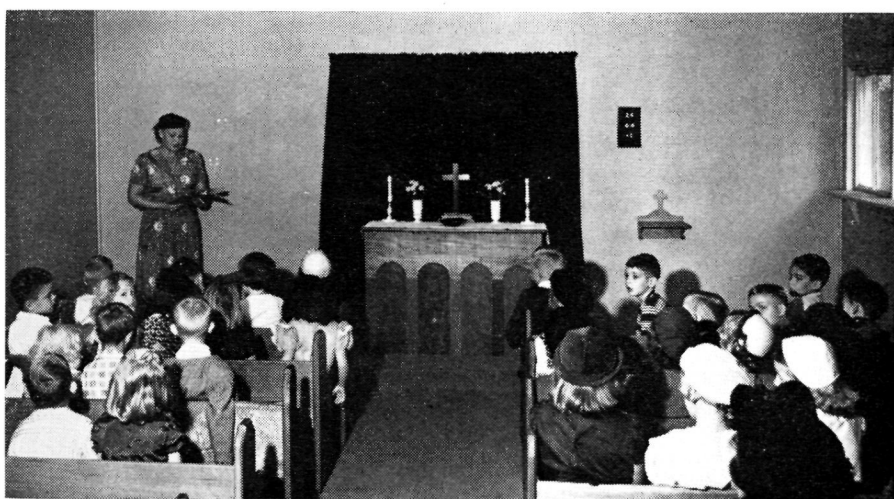
not the Pharisees but the Sadducees, a party of priestly aristocrats in league with Rome. They arranged for the Roman governor to execute Jesus as a revolutionary, though the only revolution he desired was moral and religious. He accepted death rather than turn aside from his task."

WASHINGTON CATHEDRAL HEATING SYSTEM

★ Plans for the first radiant heating system ever to be installed in a cathedral have been disclosed by Dean Francis B. Sayre, Jr of the Washington Cathedral. The new system is the answer of modern science to an age-old problem of how to heat a cathedral, whose damp stone walls and high ceilings defy conventional methods of heating on cold, winter days. It will involve the imbedding of hot water pipes in the floor, which will, in turn, be covered by marble.

Dean Sayre said the difficulty is that heating contractors can guarantee the pipes only for a limited time.

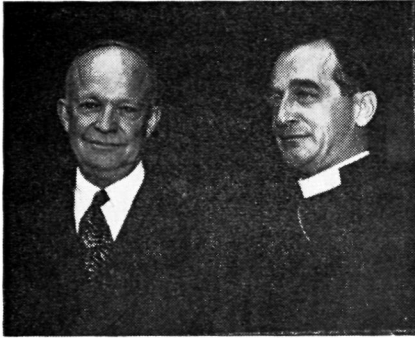
"Since we're building for 1,000 years," he remarked, "we'll have to take a chance after the first century."



NEW CHAPEL for Children was recently consecrated at All Saints, Jacksonville, Florida, with many parents attending the service conducted by Bishop Juhan. Pictured is Mrs. W. Gene Harper leading the children in worship.

BISHOP DONEGAN GREETES GENERAL EISENHOWER

★ An informal luncheon was held at Cathedral Close, home of Bishop Donegan of New York, when he entertained the Republican candidate for president, General Eisenhower. Bishop Donegan stated that they dis-



BISHOP DONEGAN has General Eisenhower as a guest at Cathedral Close.

cussed many matters of national interest and declared that "General Eisenhower has a deep grasp and understanding of the principles underlying the issues of the day at home and abroad".

Other guests at the luncheon were Bishop Boynton, suffragan, and Dean James A. Pike of the Cathedral of St. John the Divine.

PROTEST THREATENED EVICTIONS

★ The Rev. Roger Schmuck, rector of St. George's, Minneapolis, was among a number of ministers to protest the threatened eviction of a Negro family from St. Louis Park, an all-white suburb. Assisting them in drafting the statement was the Rev. Daisuke Kitagawa, director of inter-group relations of the local council of churches, and an officer of the social relations department of the diocese.

They issued a statement after Woodfin Lewis, 30, a research physicist, his wife and two children, were asked to vacate a home they had rented four days earlier. Mrs. Elaine Embretson, who rented Mr. Lewis the house, said she asked her lawyer to prepare eviction proceedings

when "people a mile or so away began to pressure me, and to threaten my father-in-law's business." She said she rented the house to Mr. Lewis, a world war veteran, only after checking with immediate neighbors, who said they had no objections.

The pastors, in their statement, expressed "regret that the pressure of an unidentified group of people have made it necessary for Mrs. Embretson to feel she must ask for an eviction of the Woodfin Lewis family. We do not feel that this vocal objection to the Lewis family represents either the majority or a true mind of the people of St. Louis Park as a whole or even the people in the immediate neighborhood.

"We realize that the question is now essentially a legal problem between tenant and property owner. However, since it involves basic religious principles, we urge the residents of St. Louis Park and the members of our respective congregations to use discernment and Christian charity in passing judgment on the matter. We further wish to commend Mrs. Embretson and the immediate neighbors for their initial demonstration of charity and friendliness in accepting the Lewis family in their midst and regret the subsequent developments have worked such a hardship on them."

Following protests of the pastors, Mayor C. L. Hurd of St. Louis Park and numerous citizens who called and wrote her, Mrs. Embretson said she may drop the eviction proceedings.

MRS. MAHON APPOINTED GFS SECRETARY

★ Mrs. Stephen K. Mahon has been appointed executive secretary of the Girls' Friendly Society. Formerly a member of the national board of the Auxiliary, she is widely known throughout the Church.

THE PICTURE ON THE COVER

★ Rural Church leaders accepted with enthusiasm the election of the Rev. C. Gresham Marmion Jr. to be bishop of Spokane. He is chairman of the national division of town and country work. The picture shows him receiving congratulations from the Rev. Clifford Samuelson, executive secretary of the division and Mr. Wilbur A. Cochel, donor of Roanridge Farm at Parkville, Missouri. Stop Press: Mr. Marmion regretfully declined the election on October 17th.

WORK ASSIGNMENTS TO CO'S

★ More than 1,000 religious objectors to military service have been called by draft boards and being ordered to civilian work assignments. Church sponsored relief projects in seventeen countries overseas have been approved by the government for these assignments. In this country assignments include work in mental hospitals, homes for the aged, sanatoriums, schools for delinquents and reformatories.

REFORMATION SERVICES ARE HELD

★ United Protestant services commemorating the 435th anniversary of the Reformation will be held this month in cities throughout the country. Five years ago there were but six communities that observed the anniversary; this month there will be over two hundred. October 31st is the date upon which Martin Luther in 1517 nailed his Ninety-Five Theses on the door of Wittenberg's Castle church. The occasion will be celebrated in most places next Sunday.

United services in the largest halls available will be held in St. Louis, Kansas City, Oklahoma City, Indianapolis, Cleveland, Detroit, Seattle.

DIBELIUS LEADS MOSCOW TOUR

★ A group of Protestant clergymen led by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, are to make a trip to Moscow next month. The council of the Church has approved acceptance of an invitation extended by authorities of the Russian Orthodox Church. Others who will take the trip are Pastor Wilhelm Dibelius, son of the bishop; Bishop Hanns Lilji of Hanover who is president of the Lutheran World Federation, and Bishop Hugo Hahn of Saxony. Commenting on the trip Bishop Dibelius said that "every possibility must be utilized to get in touch with Eastern Christians."

NEW CHAPEL IS CONSECRATED

★ A new chapel at the Boy's Home, Covington, Virginia, the gift of Mr. and Mrs. James H. Edmonds of Houston, Texas, was consecrated October 10th. Many people of the diocese of Southern Virginia and Southwestern Virginia were present, including both bishops, Bishop Gunn and Bishop Phillips, both of whom gave addresses. The home is for underprivileged boys and was started in a log cabin in 1910, and is operated jointed by the two dioceses.

EMRICH ASKS SERMONS GOOD GOVERNMENT

★ Bishop Emrich has urged all pastors of Michigan to preach on the subject of God's will for the nation and individual responsibility for good government on the last two Sundays before election day. He also suggested that a service of holy communion be conducted in all churches on election day.

"We should never conceive of government or politics as 'secular' spheres of life in contrast to 'religious' spheres of life,"

Bishop Emrich said in his call. "God is King of every area of life, and just as he called Israel of old, so he has a will and purpose for America today. It is part of the Church's task to hold before this nation that it is called to serve God and obey his laws.

"Just as our Lord wept over Jerusalem and cared for Palestine, so every one of us must care about the land in which he is placed. It is a fair statement that no man has ever helped mankind who did not under God love his own country.

"It is no small thing for a man's soul if, having been nurtured in this country and received its benefits, he will not exert his responsibility at the polls. To be a true member of this nation means to be responsible, and if we are not responsible, we are not true members.

"Can anything but evil and ruin come to this land if there are millions of people so irresponsible, so careless of their privileges and duties, so indifferent, that they do not even bother to vote? Is it not just as evil for a private citizen to be selfish and indifferent as it is for the monarch? How can we in this country expect elected officials to be responsible and truly patriotic if millions of people are not so?

"To be a patriot is not a narrow thing, for just as we love America and believe God has a will for our nation, so we know that Canadians and Englishmen and Frenchmen, etc., should love their own lands."

GEORGIANS URGE BIGOTRY BAN

★ Episcopal laymen of the diocese of Atlanta and the Auxiliary of the diocese of Georgia have joined other religious groups in calling on politicians to see that their campaigns are

free from appeals to racial or religious prejudice. They also asked the governor to urge newspapers not to carry ads which appeal to intolerance.

GOVERNOR STEVENSON ATTENDS CHURCH

★ Governor Stevenson, candidate for president on the Democratic ticket, accepted the invitation of Mr. and Mrs. R. Keith Kane to attend service on a re-



ALBERT A. CHALMERS greets Governor Stevenson and R. Keith Kane.

cent Sunday at the Resurrection, New York. Any discussion that there might have been about politics was not reported by the rector of the parish, the Rev. Albert A. Chambers.

HALL VISITS BASES IN ENGLAND

★ Chaplain Hall left by plane to visit all American military installations in England on the 15th of October and will return to New York on the 22nd of November. Bishops of each diocese where the military bases are located have been contacted and have given names of the clergymen of the Church of England who will accompany Dr. Hall to the camps. These clergymen will be introduced to the commanding officers and chaplains as well as Episcopal personnel. It is planned to hold Episcopal services at each base so that all Episcopalians in the service may know that the Church at home is interested in their religious life.

WESTERN NEW YORK LEADERS GROUP

★ The Church School Leaders' Group of the diocese of Western New York opened its twentieth year September 29 with a dinner at Trinity, Buffalo. The speakers were the Rev. Walter Plumley, executive assistant to Bishop Scaife; Mrs. Harold Keleran, director of education of the diocese of Washington; the Rev. David Hunter, director of education of the National Council.

The group holds meetings at various churches in the diocese on the second Monday of each month.

NEWARK AUXILIARY GETS REPORTS

★ Reports of General Convention were given by Bishop Washburn and Mrs. Perry Strassberger, member of the executive board of the Auxiliary, at a meeting of the Newark Auxiliary, October 1 at Cathedral House. The bishop stated that it was not an epoch making convention but that sometimes a refusal to take action is in itself good.

ESSAY CONTEST ON POINT FOUR

★ An essay contest on the Point Four program is currently being sponsored by the National Council of Churches, through its department of international justice and goodwill, and in cooperation with the united Christian youth movement. Cash prizes are being offered to those young people of high school and college age who write the best essay (1000 words or less) dealing with the program of economic aid and technical assistance to under-developed areas. The contest is scheduled to run from November 1, 1952, to March 31, 1953.

Judges will be Eric A. Johnston, president of the motion

picture association and chairman of the international development advisory board for Point Four; Mildred McAfee Horton, former president of Wellesley College and a vice president of the National Council of Churches; and John C. Bennett, professor of Christian ethics, Union Seminary.

ST. ANN'S CHURCH FOR THE DEAF

★ St. Ann's Church for the Deaf observed its 100th anniversary on October 12 with a service at St. Mark's-in-the-Bow-erie, New York, where services are held regularly. The preacher was the Rev. Stanley Light, in charge of deaf work in the province of New England. St. Ann's is the oldest American church for the deaf and the present vicar is the Rev. Edwin W. Nies.

NEW JERSEY PARISH CELEBRATES

★ Christ Church, Middletown, N. J., observed its 250th anniversary, October 11-12. There was an exhibit of historical objects in the parish hall on Sat-

urday and also a pageant, with the Colonial church as a background. The following day, Bishop Gardner officiated at a service of thanksgiving and rededication, assisted by the rector, the Rev. Andrew M. Van Dyke.

SEMINARY LIFE IN MOVIE

★ Hollywood movie, television and radio experts contributed their talents to "The Builders", a filmstrip on seminary life which has just been completed at the Church Divinity School of the Pacific.

TOWN-COUNTRY CONVOCATION

★ The national convention on the Church in Town and Country will meet at Columbus, Ohio, October 29 to 31, 1952. This annual conference attracts large numbers of ministers and laymen of all the leading religious groups. In recent years the Episcopal Church has been represented by outstanding rural clergy.



OUTSTANDING PARISHIONERS were honored recently at Trinity, Fredonia, N. Y. Center is Mrs. Ella Crocker, confirmed in 1890 and long an active member of the parish. Rector Harry W. Vere congratulates Arthur Maytum, member of the parish for sixty years and formerly senior warden.

EDITORIALS

The Election

WE commend the Presiding Bishop for urging all of the clergy to observe Monday, November 3, the day before election, as a day of special prayer and intercession for our country. The services should be on a community basis with other religious groups, as Bishop Sherrill also suggests.

Just how religious people should vote to make our country "truly a nation under God" is a hard question to answer. The party of General Eisenhower seems more and more to be falling into the hands of the fascist-minded, such as Senator Nixon and Senator McCarthy. The other major party, generally considered more liberal, nevertheless, in the past four years has given us a war economy, rearmament of Germany and Japan, and war itself in Korea.

Most people probably will cast their ballot for the "lesser evil", though religious people may well ask themselves how they are making the country "truly a nation under God" by voting for any evil, greater or lesser. The answer perhaps is to register a protest vote by voting for a minority party since this is the best way to bring pressure to bear on whichever party comes to power on election day.

What Do They Believe?

WE presume there will be many Episcopalians who call themselves Anglo-Catholics who will raise their eyebrows a bit in reading an editorial that appeared in a post-convention number of the *Living Church*. The editor declared that from where he sat "it looked as if the whole House of Deputies had gone High Church on such matters as the Prayer Book rubric regarding intinction, the lay administration of the chalice, and reviving the diaconate as a lifetime vocation. Other matters on which the Catholic-minded group expressed a preponderant opinion that turned out to be a majority included the non-admission of women as lay deputies, the continuation of the present system of four clerical and four lay deputies from each diocese, and the retention of the Bishop's

right to decide whether a rector-elect is a 'duly qualified minister'."

Most of these issues, we had supposed, have nothing to do with churchmanship. Reducing the number of deputies, for example, was proposed solely to expedite business; and if denying suffrage to the women of the Church is in the platform of the Anglo-Catholics, then we can name a great many high churchmen who believe it should not be.

Now It Is Scott

MICHAEL Scott, clergyman of the Church of England who is a champion of the rights of native African tribes, has been denied a visa to enter the United States to attend the General Assembly of the United Nations. He was the first person ever to get a hearing before a UN meeting as an individual. He appeared before the trusteeship committee in 1949, which caused a walkout of the South African delegation.

Scott said last week in London, where he now lives since his own government refuses to allow him to return to Africa because of his criticism of racial policies, that the visa was probably withheld because he refused to swear that he is not a Communist. He stated that he is not, but his refusal so to swear was based on principle. He declared that he is trying to make the point that American domestic laws should not be allowed to prevent persons of all shades of opinion from going to the UN which is an international organization that happens to have its headquarters on American soil.

The refusal of the visa brought a prompt protest from the National Association for the Advancement of Colored People. The organization told Mr. Acheson that "only through Mr. Scott can the case against South Africa's vicious racial persecution" be placed before the Assembly, since the Malan regime in South Africa has refused to permit native leaders to leave the country to testify.

So once again we have the United States, boasted champion of freedom, serving the cause of injustice by preventing a representative of one of the most oppressed peoples on the face of the earth from appearing on their behalf before the international tribunal.

Articles By Chad Walsh

WE are happy to announce three articles by Chad Walsh, professor at Beloit College, the first to appear next week. He is now writing a confirmation manual in story form which will be published in February by Morehouse-Gorham, and he has kindly permitted us to give you these three chapters. Two families figure in the plot, with Betty, Tom and Steve the chief characters. Betty is something of a goody-goody and thinks of confirmation mostly as an occasion to wear a new dress. Tom, her brother, is the opposite; reluctant to be confirmed since "he isn't sure whether he believes all that stuff." Steve, with no religious training whatever, gradually develops an interest and wants to be confirmed.

We know you will read them with great interest and in announcing them at this time we heartily welcome the return of one of our most distinguished contributing editors.

Message From The East

RECEIVED regularly by The Witness is the Hungarian Church Press, official organ of the Reformed Church, the Lutheran Church and the Federation of Free Churches (Baptists, Methodists, Brethren and others). It is not the easiest magazine to read since it is mimeographed on the cheapest kind of newsprint. But it contains extremely valuable information, particularly in these days when it is so difficult to know the thoughts of Church leaders of Eastern countries.

We are happy therefore to present as our Story of the Week in this number the letter addressed to American Churchman by Bishop Albert Bereczky, president of the general synod of the Hungarian Reformed Church, since it presents a point of view of the world situation, and particularly of the European situation, which should be given serious thought by Church leaders in the United States. We hear it said frequently that we are not allowed to know what goes on in the East, or what leaders there are thinking. This is all too true—not because these leaders are not doing everything possible to give us their points of view—but because the American press, including a large part of the religious press, deliberately refuses to print the material readily available to them.

We are fully aware that it is inviting criticism to present any point of view other than our own. But if the world is to be saved there must be a meeting of minds. And insofar as possible, in

our extremely limited way, we mean to have this journal a place for such meetings, quite regardless of consequences to ourselves.

Religion And The Mind

by Clinton Jeremiah Kew

AN inquirer asks; I have read a great deal about the patient's resistance in the psychotherapeutic process. Isn't this similar to the resistance people have to religion?"

Yes, it is. Resistance is as familiar to the clergyman as it is to the psychiatrist for it is as old as man. All clergymen, physicians, and psychotherapists meet with resistance every day. People resist overtly—consciously, or they resist in a more subtle manner—unconsciously; methods of resistance are unending. They use devices as extreme as actual illnesses or as obvious as changing the train of a conversation—red herrings of all kinds are consciously and unconsciously dragged across the path that leads to their own cure. Both the clergyman and the psychotherapist who understand the motivations of resistance in its various forms, fully expect it and know how to deal with it. And, knowing what it is and how to deal with it, they do not become disturbed or discouraged when the parishioners or the patient seemingly fails to understand or to grow.

Our Lord met with considerable resistance in his day—both conscious and unconscious. The conscious resistance of those who spoke out against him is not hard to recognize, but do you remember the man, ill for thirty-eight years, who sat at the edge of the Pool of Bethesda? He sat there waiting for someone to dip him in the healing waters. But, he complained, when the waters were disturbed by the angel, there was no one to dip him into them and others got in ahead of him. When there was someone to help him, the waters were not disturbed.

Jesus watched him for awhile and then asked, "Do you want your health restored?" Can anyone who fondly clings to an illness fail to see the meaning of Jesus' probing question? Can anyone who understands the motivation of resistance fail to comprehend the insight of this demand? For years the man had obviously resisted the new life of good health. Once more, consciously, he had come to the healing waters to be cured, but there he sat—blaming others and circumstances for his failure because his unconscious mind wanted none of it. His sickness was a protection of a sort against life.

An even more poignant example of subtle re-

sistance is found in Charles Dickens' *A Tale of Two Cities*. You recall the old man, Dr. Manette, imprisoned for many dark months in the dungeon of the Bastille, and finally freed during the early days of the French Revolution.

But once freed, what did the good doctor do? He crept into a darkened attic, locked himself in, and continued the trade he had learned while a prisoner—the slow, arduous task of making shoes. And why the attic and the locked door? “Because,” says a wise friend who knows a resisting soul when he meets one, “He has lived so long locked up, that he would be frightened—rave—tear himself to pieces—die—come to I know not what harm—if his door were left open.”

A life of sunlight was opened to Dr. Manette. Instead he blinked in alarm and went crawling back to darkness. Not even his name would be acknowledged. He answered only to “One hundred and Five, North Tower,” his Bastille dungeon number.

Instead of a Dickens' character, it might have been a clergyman or a psychotherapist speaking to a resisting person when we read: “I hope you care to be recalled to life?” And it might have been such a resisting person replying with these old words: “I can't say.” Instead, it was old Dr. Manette, afraid of the light.

Every week, letters come in from all over the country asking for help. They ask questions which imply, “What is the matter with God?” They are unable to ask, “What is the matter with me?”

A woman came to us who had visited fourteen churches; she said, “When the clergymen suggest I am selfish, I won't go back.” Those who drift from church to church, from therapist to therapist have a form of resistance. The crux of the healing power of both religion and psychotherapy is the ability to submit, both in the conscious and the unconscious, to healing power. Many fight bitterly to preserve the false facade that they have built around their personality.

What used to be called “nervous breakdown” is now technically called neurosis or psychoneurosis and is not to be confused with “insanity” or psychosis. Neurosis is nothing more than illness in which the emotions of love, fear, hate, guilt, anger, jealousy, etc. are tangled or are out of proportion. When one shuts off the faucet of love or turns inward the faucet of hate, a heavy load of guilt and explosive emotions are built up which persist in the personality pattern of the individual throughout life.

But why is there resistance? Doesn't the person want to become stable emotionally and healthy

mentally? Isn't that why he engages in therapy in the first place? Doesn't he seek out religion because he wants it?

In order to face life at all, such a person creates a thick armor of reserve to protect himself. He lives withdrawn in his armor. A false protection, yes, for he does not meet life as he should, but the armor helps this person withstand emotional and mental strain; in a way, it prevents his suffering.

Under therapy the painful, slow, unconscious conflicts emerge from the hidden recesses of the mind, gradually the person breaks through his armor. Early emotional conflicts are brought to the surface where they are relieved and the strength of the destroying forces are lessened. While this is going on, emotional re-education takes place; the armor—the defense—is dissolved and the personality emerges emotionally stable and mentally healthy.

Self-deception, which has been going on for a long time in most cases, has to be recognized and untrue ideas must be thrown away. The woman who drifted from church to church will not see herself as selfish and so resists religion. The experiences of therapy force the disintegration of the armor—destroy the protection the personality has so painfully and carefully built. These experiences are devastating; they are humiliating. Much as the individual may wish success in therapy, to face his false personality and to face life without the protecting armor are more sometimes than he can stand.

But after the resistance is broken through, the person realizes the false world in which he has been living. His are the invigorating experiences of the destruction of anxiety, and the disappearance of guilt. He feels the thrill of being a real person—the thrill of reaching God.

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WITNESS

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Resources At Hand

by William P. Barnds

SITTING quietly this evening in my study, I have been noticing the flowers in the window, especially a pink begonia blooming profusely and some African violets. They have been there all day, but I have paid them scant attention until now, for I have been occupied with various matters. On the shelves of the study is a variety of books from many pens and periods. They wait there silently as the flowers do until I notice them. If I notice them, and when I notice them, they yield up their treasures of thought and inspiration. They are there, and I have but to turn to them.

The waiting flowers and the books, rewarding in knowledge and beauty, when, given attention, remind me of the great wealth of spiritual resources at hand, which await our appreciating them. God's strength in which we can have a share is at hand. The peace of God is near, and we can enter into it if we will. The ever-present Christ is constantly by our side, but often he might say to us as he said to St. Philip once, "Have I been so long with you, and yet hast thou not known me"? In our busy pre-occupied lives we often move so fast that we miss the beauty of the flowers and the messages of books, and more serious than that, we miss the manifold gifts of God. A little pause in our day's occupation; some quiet waiting upon God in prayer; a few thoughts about Christ—with these we open the way for God to bless us with his grace. His resources are ever about us, just waiting for us to draw upon them.

High And Low

by Philip H. Steinmetz

Rector of the Ashfield Parishes

IT is strange that we should attach such importance to prestige, power, prominence and other aspects of high estate when our Lord has so often

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pointed out that it is humility and humbleness of heart which is acceptable to God.

In the story of the two men in the Temple (St. Luke 18:9ff) this contrast is clearly drawn. It is not that one man was a Pharisee and the other a Publican, in other words that one had a record of good conduct and the other of bad, that mattered most to God. Rather it was that one was proud and trusted his own goodness while the other was humble and knew his need for forgiveness.

As a matter of fact, pride is not always found linked with good conduct and humility with bad. Plenty of "Publicans" never come to church and many "Pharisees" are truly humble and know that the reason for their goodness is the grace of God.

But the point is that God looks first for the humble heart and enters it, whatever the past conduct of the person may have been, whether good or bad.

Thank God that he does act so. For there is always the possibility and hope that we will come down off our high horse and be truly humble but we can never really make up for or remove the record of misconduct. See yourself for the sinner you are and bow down and ask mercy and be saved.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

What Americans Believe and How They Worship. By J. Paul Williams. Harper's. \$5.00.

An eminently fair and accurate description of the Churches of America, dealing not only with their tenets and distinctive beliefs, but also with the rational of their worship. Avoiding controversy, it may not make much of a splash, but it is an excellent reference and source book.

Prayer. By Karl Barth. Translated by Sara F. Terrien. Westminster. \$1.50.

A curious, gnarled exposition of the Lord's Prayer, more theological than devotional; much moral urgency, little adoration.

Father Douglass of Behala. By some of his Friends. Oxford. \$2.00.

This simple man, with his remarkably unquestioning mind, was one of

the heroes of Christian India. His life proves that athletes make as great saints as intellectuals. Beautifully written, without heroics.

The Religion of Jesus. By Leroy Waterman. Harpers \$3.00.

An attempt to counteract the do-nothing defeatism of much contemporary theology, by studying Jesus' teaching in the light of prophecy, and by a scholarly use of the risky expedient of blue-pencilling part of the New Testament. Critics will remember Marcion.

The Spirit of St. Francois de Sales. By Jean Pierre Camus. Edited and Translated by C. F. Kelley. Harper's. \$3.50.

This delightful book lies somewhere between "The Little Flowers of St. Francis" and Boswell's "Life of John-

son." An adoring account, by the injudicious Bishop of Belley, of the thought of the very judicious Bishop of Geneva, filled with naive and witty stories.

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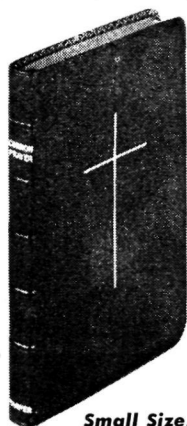
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PEOPLE OF THE CHURCH

E. W. C. WORRALL, formerly rector of Trinity, Camden, N. J., is now rector of St. Mark's, Waterloo, Iowa.

WILLIAM H. COLE, formerly rector of Christ Church, Clayton, N. Y., is now rector of All Saints, Syracuse, N. Y.

LANAM H. BRUNER, rector of Trinity, Indianapolis, becomes rector of St. Peter's, Albany, N. Y., Jan. 1.

OSCAR RANDOLPH, formerly ass't at Holy Apostles and the Mediator, Philadelphia, is now rector of St. Paul's, Greensboro, Ala.

ROBERT B. APLEYARD, formerly rector of Christ Church, Watertown, Conn., is now rector of Christ Church, Greenwich, Conn.

ROGER G. DISSELL, formerly curate at St. Luke's, Darien, Conn., is now a navy chaplain.

JAMES L. GRANT, formerly rector of Christ Church, Canaan, Conn., is now rector of Christ Church, Bath, Maine.

ORDINATIONS:

Bishop Keeler ordained the following, Oct. 2, at St. Mark's Cathedral, Minneapolis; Priests: **CLYDE A. BENNER**, in charge of Indian missions at Redby and Red Lake; **WILLIAM R. BRUSHETT**, vicar at Eveleth and Tower; **WALTER A. D. FOSTER**, rector at Grand Rapids; **KENNETH R. JOHNSON**, rector at Crookston; **JOHN T. WHALEY**, vicar at Little Falls; **WILLIAM C. WEDGE**, vicar at Waterville. Ordained Deacons: **CHARLES BERRY SR.**, in charge at Redwood Falls; **ARCHIE J. COCHRANE**, in charge at Richfield.

HENRY M. PRENTISS was ordained priest by Bishop Hart, Oct. 15, in the chapel at Valley Forge Academy where he is chaplain.

ROSALD A. WYCKOFF, former Methodist minister, was ordained deacon Oct. 3 by Bishop Higley at St. George's, Chadwicks, N. Y., where he is in charge.

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LAY WORKERS:

EDMOND A. PENN, seminarian, is lay assistant at the Mediator, New York. He is the first communicant of the parish to study for the ministry during the 97 years of the church's existence.

ORA HARRISON, in charge of St. John's-in-the-Wilderness, Ferrum, Va., since it was started in 1914, has retired and was honored at a service on Sept. 28. Conducted by Bishop Phillips, it was attended by about 300 people who came from a radius of 65 miles to do her honor.

ANNIVERSARIES:

JOHN W. DAY is observing the 25th anniversary of his deanship of Grace Cathedral, Topeka, Kansas. When he came to the city there were 697 communicants and a budget of \$5,745; today there are 1250 communicants and a budget of \$48,763.

A. VINCENT BENNETT is being honored today, Oct. 23, at a service and reception marking the 25th anniversary of his rectorship of Christ Church, Fitchburg, Mass.

DEATHS:

ALBERT H. STONE, 62, retired died of a heart attack, Oct. 9 at his home in Hemstead, N.Y. He was headmaster of Kuling American School, China, 1913-31, and an army chaplain, 1940-47.

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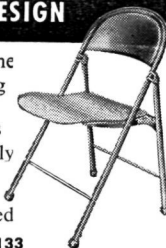
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BACKFIRE

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.

NORMAN B. NASH
Bishop of Massachusetts

May I make a correction in your report on page 8 of the issue of October 9th of my remarks at Trinity Church concerning certain features of the ordination of the Rev. Edgar Romig. I did not charge that the critics were guilty of a failure to recognize truth, and of a serious lack of courtesy and Christian brotherhood. What I said was that had we withheld from Dr. Romig the privilege of his laying hands on his son's head, we should have been guilty of a failure to recognize truth, and of a serious lack of courtesy and Christian brotherhood.

JAMES SAVOY
Rector at Lufkin, Texas

I have always thought Spofford a person of honesty and integrity, but his Sept. 25th article, purposes to quote a resolution by Walter E. Cooper of New Jersey, presented at the recent General Convention which states something that never occurred, so far as I can learn.

I would hate to add to the burden on Bishop Mitchell of Arkansas, or Dean Craighill Brown, by causing them further correspondence, but I really believe I can state emphatically that no Negro student or any other colored student of any sort or description was ever refused admission to Sewanee's Theological School because of the simple fact not one has ever applied. Certainly not in recent years.

So there was no such "incident" or refusal of admission as claimed by this Walter E. Cooper. And you ought to have been up-to-date enough on the actual facts to know no such refusal ever took place because no application was ever actually received from any colored person. Why don't you print something to clear up this mis-statement which presents Sewanee in such an unfavorable and wholly inaccurate light?

ANSWER: We printed the resolution as introduced in the House of Deputies, without comment on our part. The important point, it seems to us, is that the trustees have stated that no Negro will be admitted at Sewanee. That none have applied for admission does not alter that fact, except perhaps to cause some to wonder why the trustees thought it was necessary to take any action whatever.

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