

THE

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Witness

November 20, 1952



LAYMEN DO THE HONORS
AT GRACE CHURCH, JEFFERSON CITY, MISSOURI

Editorial On The Sewanee Situation

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 Communion; 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.

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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—**RESIGNATIONS ARE ACCEPTED
BY SEWANEE PRESIDENT****AN EXCHANGE OF LETTERS PRESENT REASONS
FOR ACTION ON BOTH SIDES**

★ Resignations of eight professors of the University of the South, Sewanee, submitted on October 6th, have been accepted, effective at the end of the academic year. The statement was signed by Edward McCrady, vice-chancellor and president of the University. The resigning professors are all connected with the School of Theology, though the Rev. Frederick Q. Shafer, is also in the department of religion of the undergraduate college, and the Rev. Richard H. Wilmer Jr., is chaplain of undergraduate students.

The series of events started last June when the professors announced that they would resign a year hence unless the trustees reversed their position that Negroes would not, at this time, be admitted to the university, including the theological school (Witness, June 26).

Bishop Mitchell of Arkansas, chancellor of the university, then appointed a committee headed by Bishop Penick of North Carolina, to study the matter, which held its first meeting this fall when its chairman announced that "the committee devoted the day to a careful analysis of the subject and assigned various phases of it to

the several members for research. The results of this study will be compiled at the next meeting to be held in the spring of 1953." (Witness, Nov. 6).

On October 6th the eight professors (Prof. Robert Grant, one of the signers of the June statement having meanwhile severed his connection with the university) addressed the following communication to the Vice-Chancellor:

"We, the undersigned members of the University of the South, reaffirm the principles we enunciated in our statement of June 9. In that statement we took our stand with the synod of the fourth province. The synod had recommended that Negro candidates for the ministry of the Episcopal Church be admitted to the School of Theology of this university. To this the trustees of the university replied that the enrollment of Negroes should not now be encouraged, for they were of the opinion that furtherance of the Church's work and the happiness and mutual good will of both races would not now be served by the action requested by the synod. Our conviction was, and is, that the synod was right about this and the trustees

were wrong. This conviction we expressed in June. The strength of our conviction is indicated by the fact that we informed the trustees that if they could not see their way clear to change their stated policy, we were prepared to resign the following June.

"The question was at that time a clear one: Shall this Christian School of Theology be opened to Christians, whatever their race? This question, so proper and so unavoidable, is still the real issue. But since last June the issue has been obscured and virtually eclipsed by considerations not relevant to the basic question. For some, the issue is no longer centered in the question of the Christian principles raised by the synod but is centered rather in the manner in which we endorsed the synod's recommendation.

"It is our deep concern that this question of Christian principles be restored to its former simplicity so that it can become the subject of full and objective discussion freed from the essential irrelevance of procedure and personalities. What gets discussed at present is not the issue itself in its clarity but the real or imagined defects of our character and the debatable points in our procedure. So long as we are the center of controversy, and the issue is not, we seem to be in the position of hindering that free facing of the issue by which alone it can be decided on its merits.

"We are impelled to do everything in our power to rescue the issue from being dissipated and

lost; but we find ourselves placed in a situation where our efforts to further the cause seem only to distract attention from it. The cause suffers while complicated by our persons. So great is our love for this cause, so great is our concern that Sewanee wrestle with this issue manfully and objectively, that we have come, after much agonizing searching of conscience, to the conclusion that we must resign.

"Given this complicating situation, we serve the cause best by resigning. With our resignation in your hands, Sewanee can face the question which confronts her.

"At the same time, our concern for the students is such that, while it seems best we resign now, we do not believe it would be best for them if we were to leave now. For the students, there must be an uninterrupted academic year, in which continuity of instruction is guaranteed and uncertainty on this point is dispelled. This can be assured if the University authorities make it possible for us all to remain at our posts throughout the year.

"We hereby submit our resignation to become effective at the end of this academic year. Concern for the issue itself and for our students requires the immediate announcement of this resignation."

Signing the letter: Dean F. Craighill Brown, Professors Claude E. Guthrie, R. Lansing Hicks, Howard A. Johnson, Robert M. McNair, J. Allen Reddick, Frederick Q. Shafer, Richard H. Wilmer Jr.

Dean Brown Writes

On October 24 Dean Craighill Brown addressed the following letter to the Vice-Chancellor:

"I write this for myself and on behalf of my colleagues who submitted to you our resignation

from our several positions in the university, dated October 6, 1952, but to become effective at the end of this academic year.

"This resignation has now been in your hands for two weeks. Our reasons for resigning as set forth in our letter are still valid and pressing. It is our judgment that no good for anyone involved can be served by any further withholding of the resignation. In the best interests of all, therefore, we must insist that you accept our resignation and that the fact be made public by you, or by us, not later than next Tuesday, October 28th.

"We request the release of the full text of the letter of resignation to The Witness, The Living Church and Episcopal Church-news."

The Acceptance

The statement in reply made by Dr. Edward McCrady, Vice-Chancellor and President of the University of the South:

"The university learns with deep regret of the announced intention of the dean of the Seminary and several members of the faculty to resign at the end of the academic year. In regretfully accepting these resignations, we feel compelled to make several observations.

"The action of the trustees of the university, in advising against the immediate admission of Negroes, was definitive neither in form nor in intention. A special committee of the trustees is currently examining the whole issue.

"The petition of protest, by those members of the university faculty who have now resigned, was sympathetically described by a Church journal as an 'ultimatum.' It seemed to the university at the time, and the event has proved, that the atmosphere created by an ultimatum

published in the press is not conducive to wholesome academic procedure or to sane consideration of a serious and complex issue.

"The university must insist that it stands thoroughly committed to the principle and the practice of complete academic freedom. Its trustees and its faculty represent, and freely express, a wide variety of views on the question under consideration. The university holds that an attempt to resolve the question by a resort to threats, or to bring organized pressure to bear, is an infringement of academic freedom. Even so, the university has not taken, and has not proposed to take, any punitive action against the petitioners collectively, or against any of them singly.

"The University of the South is a small school, in a small and isolated community. It has historically taken a courageous and independent position in the realm of advanced education. But it is not equipped to solve, at a moment's notice, all the social and economic problems



BISHOP PENICK of North Carolina is Chairman of the Committee Studying the Sewanee Situation

which beset it and the rest of the world.

"The university appreciates the recognition on the part of the protectors that their action of last June has 'obscured and virtually eclipsed' the original issue. It also appreciates their effort to compensate for that by offering their resignations in advance.

"The authorities of this university, dedicated to Christian education, and ever cherishing tolerance, sincerely believe that with Christian patience and forbearance on both sides a solution of the differences of opinion on the present issue might have been reached upon which all men of good will could agree with full respect for themselves and their consciences, and for others. We shall continue, with God's help, to seek the path upon which this university must walk to serve the cause of true Christian education."

WARNECKE ELECTED TO BETHLEHEM

★ Dean Frederick J. Warncke of Trinity Cathedral, Newark, N. J., was elected bishop coadjutor of the diocese of Bethlehem on November 8th. He received 27 clergy votes and 149 lay votes on the third ballot. As reported last week, those nominated by the special committee were Canon Charles Martin of Washington; the Rev. Merrill M. Moore of Bethlehem, who withdrew before the balloting; the Rev. Burke Rivers of Wilkes-Barre; the Rev. W. Paul Thompson of Reading, in addition to Dean Warncke. Nominated from the floor were the Rev. Richard White of Scranton and Dean Stevenson of Bethlehem, who got a laugh by saying that in view of what had happened to another man of the same name, who had not chosen to run, that he wished to withdraw his name. He continued to show

strength however on the third ballot, when he received twelve lay votes. All of the candidates received substantial votes on the first two ballots, though the second one was declared invalid when it was discovered that one vote had been cast that was ineligible.

Bishop Sterrett had declared at the convention last May that the new coadjutor would have charge of the missions of the diocese, among his other duties.

ARCHBISHOP WARNS OF HEALING

★ The Archbishop of York, Cyril Garbett, warned against "the hysterical and emotional atmosphere and unjustifiable claims" of healing missions in addressing convocation.

There is sometimes a danger of making a sharp distinction between scientific and religious healing, as if one came from man

sands living usefully and happily that would have been helpless invalids, or dead, if God had not used the skill, science and care of doctors, surgeons and nurses to restore them to health. There is nothing specifically Christian in the methods used in spiritual healing and in the cures it has wrought. Parallels both for methods and cures can be found in non-Christian religions, and there are healers who are not Christians but who apparently possess some strange gifts of healing."

Neither the laying on of hands nor unction should be isolated acts, he said, admonishing that without prayer and preparation they "might come dangerously near magic."

LITURGICAL REVIVAL IN PROTESTANTISM

★ Closer interdenominational and international Church relations are stimulating a "liturgical revival" in Protestantism, according to the executive director of the department of worship and the fine arts of the National Council of Churches. The Rev. Marvin P. Halverson told the institute for religious and social studies that as Protestants come together in ecumenical meetings they are led to study their historical differences. This has caused them to return to traditional emphases on the holy communion and corporate worship.

He stressed that not only Anglicans, Episcopalians and Lutherans originally had these emphases but also the denominations commonly regarded as "non-liturgical." The introduction of altars, vestments and fuller ceremonies in Protestant churches, he said, is merely a renewal of their historical heritage, lost because of the "infidelity of sons of the Reformation" during the era of rationalism.



ARCHBISHOP OF YORK

and the other from God. "The Christian should claim that all that is best in the art of healing comes from God."

He criticized, as lacking in perspective, those who "laud and publicize as works of God the comparatively small number of cases due to spiritual healing" but overlook "the tens of thou-

EDITORIALS

What's Going On Here?

THE musical, *Paint Your Wagon*, has a cute song by the above title which comes to mind when we read the Sewanee story that is our feature news story this week. We are giving in that story solely the official releases that have come from authorities at the University of the South. But other information is at hand, from highly reliable churchmen, which convinces us that a lot more needs to be investigated than whether or not it is wise to admit Negroes to the School of Theology at this time.

We stated last June, as did other independent Church papers, that we believe that the faculty members were right in resigning if the trustees failed to change their policy of not admitting Negroes. Since that time a committee has been appointed by the Chancellor, Bishop Mitchell of Arkansas, to study the matter. This committee has met once when Bishop Penick of North Carolina, chairman, issued a statement in which he said that members were studying various phases of the problem which would be "compiled at the next meeting to be held in the spring of 1953."

Since we printed that release in our issue of November 6th we have received a letter from a man who is very close to the situation in which he declares that a number of the trustees "have dug up a lot of personal dirt of some kind on the faculty and spread it in and around Sewanee, saying they are going to fire at least three of them."

Another man, equally close to Sewanee, writes us that three officers of the University, who are "handling" the situation, "are trying to compel each member of the faculty who protested the attitude of the University (on admission of Negroes) to resign on some other grounds. They have done their best to find something in the record of each man—or, failing that, of his wife—which would enable them to force his resignation on some other ground. It is the most diabolical procedure I have ever known in any institution of learning, whether belonging to the Church or not."

All of which gives added meaning to the statement in the letter by faculty members contained in the story on page three: "What gets discussed at present is not the issue itself in its clarity but the real or imagined defects of our character and the debatable points in our procedure. So long as we are the center of controversy, and the issue

is not, we seem to be in the position of hindering that free facing of the issue by which alone it can be decided on its merits."

Bishop Penick and his committee had better act fast and thoroughly if the University of the South, owned by twenty dioceses of the Church, is to be saved from a major scandal.

Fundamental Belief

IN the Greek language the word "private" has many meanings. Its negative character is written "idiotes", meaning a man who is wholly concerned with himself and, accordingly, a base man, unskilled and uneducated, an utter ignoramus. Thus, the words "private" and "idiot" come from the same root.

Certainly, to the Christian, any attempt of the individual to live unto himself alone, without concern for his fellows and his community, is idiotic and sinful. Our main service of worship, the holy communion, has a social name: it is a fellowship-type of worship in which individual Christians are made aware of their personal relationship to God, and their brotherhood with all of their fellow men. It is impossible to have a communion service by one's self.

Fundamental Christian belief holds that no man can be saved as a single person, but only as a member of a community. A great religious thinker, William Temple, says that this social note is one of the great difference between Christianity and other faiths:

"The pagan mystic aims at and achieves a communion with God in august isolation. For him the highest religious experience is a 'flight of the alone to the Alone.' But for the Christian this is different. For him, union with God is union with perfect love, with love which embraces all other living things; so that, even if on the way he finds himself alone, in attainment he is not alone, but as he lifts up his heart to the Lord he finds that it is with angels and archangels and with all the company of heaven that he lauds and magnifies the glorious name. Christianity is as exacting as any religion, and more so, as regards individual conversion. But its conception of the soul's destiny is not its salvation by itself; it is its full entry into the fellowship of the redeemed."

So it is that Christianity, because it holds the ideal of the good community, has a deep and abiding respect for the individual members of that community. As Katherine Lenroot has said, we recognize that there is no common man; there are only common human needs. It is only as we meet these common human needs, as a consecrated individual member of a community, that we truly find our real selves.

On the tombstone of a Christian man was once carved this epitaph: "What I spent, I saved; what I kept, I lost; what I gave, I kept." He was, indeed, a soul who had learned the Christian secret of rich and eternal living. He had learned well the counsel of the Master which beckons us to life in community: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

Your Light

by IRVING P. JOHNSON

Founder and First Editor of The Witness

THE grace of God is like an electric current by which your home is lighted and your work is accomplished. There are four essential things in an electric current.

First, there is the dynamo that generates the electricity. This may be far away from your home, but it is the source of light and heat by which your home is illuminated.

Second, there is the wire by which the electricity is conducted to your home, so long as the current is unbroken.

Third, there is outside of your home a transformer by which the current is adapted to the needs of the family.

Fourth, there is the bulb which gives out the light or the plate which sends forth heat.

If you turn on the button and one of the bulbs fails to give out light, you do not imagine that there is no dynamo, nor that the wire is not transmitting the current, nor even that your transformer is out of order. There are other bulbs that are shining and so long as any light shines in the room you know that the trouble lies in the particular bulb or bulbs which fail to shine.

And yet how many foolish folk have said that there was no God or that the Church was a failure or that the parish was dead just because some one Christian from whom they had expected light or heat gave forth darkness or was cold to the touch.

For God sending his holy spirit in the day of

Pentecost is the dynamo, who sends forth his light and his truth into a dark place.

And the Holy Catholic Church has been the wire that has brought down the grace of our Lord Jesus Christ through all the centuries without a break in the current. And the parish church is the transformer which breaks up the grace of God for your own particular needs.

And you and your neighbors are the bulbs which send forth light, provided they have made the connection and are intact within.

Of course you can not give the grace of Christ to others if you are not connected with him in the way that he has prescribed. Those who have been baptized into Christ have put on Christ, and those who are in true communion with Christ dwell in him and he in them.

Contact

But each bulb gives light or darkness if it is connected with Christ and intact within its own soul.

The conscience is like the very fine wire in the bulb. It must have a single purpose. It must not be broken so that it lacks singleness of purpose.

And after all when we fail to shed light into the darkness around us the fault is not elsewhere, it is within us, for many other bulbs have kept shining under more difficult circumstances than those which beset us. It is silly to blame God or the Church or the parish for our refusal to keep our touch with Christ or our unwillingness to keep our motives pure.

No one who really wants to shed forth the light of the Gospel into an evil world can possibly have any other alibi than one of these two things. Either they have deliberately broken their connection with Christ, or else they have broken the slender thread of their own conscientious action.

All this refusal to observe these simple rules for being an instrument of light is silly in the light of the fact that Christ offers to infuse into your life the grace that you really seek.

Of course there are parishes which do not seem to be very good transformers. Perhaps you need a new plug somewhere. A conceited or opinionated priest; a worldly or infallible warden; a secular or lazy vestry; a guild of malicious busybodies; a dull or slovenly Sunday school may affect to a certain degree the lighting capacity of your parish; and in the course of time it may be possible to remove the carbonized plugs; but be not over-anxious so long as some of the connections are possible. It is your business to let your light shine, not to reorganize the parish. If you will give the same anxious effort to establish your connection

that you are apt to do in reforming someone else, you will help to keep the light shining in a dark place during dark periods.

How many of our parishes have been kept going through long and dreary periods of gloom, by the persistence of a few people who have never allowed these faulty plugs to sever their connection with Jesus Christ, and, I believe that he knows full well who they are and appreciates fully the service they have rendered.

Let me sum up by reaffirming certain principles of the Christian lighting system.

Christ is the source of grace.

His Church is the line of communication with him.

Our parish is the instrument by which his grace is adapted to our need.

We are responsible for keeping the connection and preserving the integrity of our service.

May I say a word about those who do not try to make a connection themselves but who criticize those who do.

He has a little one-power candle which he uses to guide himself through a dark house, while he faults the darkness which surrounds him.

If you want to live in a light, cheery house, then make your connection with the light of the world and stop mumbling about the fact that you are condemned to walk in darkness.

For no man can give light who doesn't receive it, and criticizing darkness is not giving light by a good deal.

Only as men realize that Christ is the dynamo, can the world be filled with light.

Facing Facts

BY

William P. Barnds

ADVICE often given in various situations is "Face the Facts". If a man is planning a building he needs to know what it will cost him and whether or not he can pay for it. If a couple are planning on being married, they need not only love but some good common sense with which to face the joys and disappointments of life. People who are having a hard struggle of one kind or another can deal with it much better when they really face the facts about it, and accept the facts which cannot be altered. For example, one cannot make the past not to have been; what has happened, has happened. The present and the future are to some extent under our control but the past has gone.

Now there are spiritual facts also which need

to be faced. A spiritual fact is just as much a fact as a material one. In Psalm 73:3 we read: "When I am in heaviness, I will think upon God". God is a fact also to be faced. We do well to face the facts about ourselves, our friends, our problems, but we have not fully faced the facts unless we face also the fact of God. When we think of him and his power and love, and of Jesus Christ, and the Holy Ghost, we find that, hard though some of the facts in our situation may be, the fact of God gives us large room for comfort, hope and joy. To think of him is not an escape from reality; it is to face the greatest fact there is.

Feeding Four Thousand

by Philip F. McNairy

NO incident in the life of our Lord reaches its full significance in the event alone. It we take the time to look behind it we discover a timelessness and a relevance for all of life in every age. The miracles, for example, lose their full meaning if we consider them as isolated examples of the power of God. They grow in stature before us when we recognize them as glimpses of the character of God as he is at all times in his relationship with men. The feeding of the four thousand is strikingly typical. What happened on that Palestinian hillside is expressed again and again in nature, and even more eloquently in the holy communion. May we illustrate by focusing our attention upon two observations:

When God and man meet, our human liabilities are offset by God's assets. Four thousand people could produce for immediate use only seven small loaves of bread. Yet when they were offered to Christ, through the providence of God, all were fed. This is in keeping with the great work of God each year. Does it ever cease to be a miracle that those few withered grains which we plant in the ground yield bushel after bushel of golden harvest? Theodore P. Ferris, calls our attention to an underlying principle: "A little goes a long way when it is consecrated to God." We see it in the dedicated missionary who is able to do an almost unbelievable work on the small stipend our careless giving allows him. We see it in the transformation of a personality that has been truly offered to God in the holy communion. We see it in the beauty of a Christian home, where the grace of God raises a man and a woman above their differences and discords and binds them with a selfless devotion into a spiritual union.

God's distribution is a peaceful and a satisfying one. If Christ had not been present, it is doubt-

ful whether the seven loaves would have appeared at all. The fortunate few might have eaten and the rest gone hungry. Two men fight over a bushel of wheat (or two nations, over a single food supply). This has become man's way. The same wheat, planted in the ground and harvested in due time, will feed both men and many more. The latter is God's way.

Today we see the two patterns in sharp contrast the world over. Bogus truce talks; councils of the nations that are a smoke screen for hatred and suspicion; international incidents over the supply of oil; civil wars over who shall reign—and the people hungry—for the sweet bread of peace—behold man's way!

Rising superbly above all this discord and soul hunger, at many altars throughout the world, the followers of the living Christ meet together; confessing their sins, they pledge themselves anew to "walk from henceforth in his most holy ways." This is the inventory, inadequate as those seven loaves long ago, which Christ takes, and by his grace, transforms into the spiritual food that will feed us all. For as we draw near to him and "feed on him in our hearts" we draw near to one another in the strength that leaps all barriers of nation and class and individual demands. This is God's way—still a miracle among men, but the sure and certain hope of the world.

Value Of Human Life

BY

Anson Phelps Stokes, Jr.

In few ways is the sacredness of every individual more emphasized than in the service of holy baptism, in which we are reminded of God's concern for little children. Today, as the world faces conflicting ideologies, one of the chief contributions of Christianity, denied by totalitarian systems, is the infinite value of every human life.

There are two things which make for value: one is cost and the other is purpose. The cost of producing any item makes that item precious; but so does the need which it is to fulfill.

On a purely physical basis human life has value for both these reasons. As every parent knows, life comes into this world only at cost to the parents. But beyond that there is no product so costly to develop as a human life. Animals mature quickly; but an evidence of the complexity of the human being is the long period of its infancy and adolescence. So, too, the infinite ca-

pacities of a human life indicate its value. A child born in apparent oblivion may grow to influence the destiny of the world for good or for evil. Could anyone have predicted in the infancy of Gandhi or Francis of Assisi or Abraham Lincoln or Hitler or Stalin, the significance which they were to have on the future of the world? Indeed, one may stand in awe as one looks at any child and thinks of his potential significance.

The value of human life, from the point of view of Christianity, however, is not based merely on its cost to humanity nor on the infinite influence which it may have in human terms. From the point of view of our faith, the value of human life lies in God's attitude toward it. The humblest creature is of infinite significance because God is concerned with him.

What a heritage lies behind every baptized Christian! The church in which he has been baptized has been built by the devotion of people for his benefit. The Christian faith has been carried across deserts, oceans, and mountains for his sake. Christians have faced persecution and countless vicissitudes that the faith might be available to him. Beyond all these things, God, having worked through prophets and seers to lead men into a deeper understanding of himself, has at last in the Christian Church, no matter whether he has great or small physical or intellectual or moral endowments, is a being for whom Christ died. That is the measure of God's love for him. That is the cost which brought him not just to human birth but to Christian re-birth.

In God's sight the purpose of that child is not merely to be healthy, to be happy, to be successful, or even influential in the life of the world and of his fellow men. The purpose of every Christian child is to grow up to be a fellow worker with God, to share with Christ in his great act of bringing to men a deeper knowledge of the truth and to help in establishing God's Kingdom. This is a purpose far higher than to serve a state or a class or even to be a worthy member of society or of a human family. Every Christian is a child of God, whose life is part of God's own purpose for the world.

The dignity of human life does not depend on human factors alone. It depends on God's concern and God's purpose for every one of his children. For we are not born to live for ourselves. Our life finds its fulfillment in re-birth, that is, in regeneration. When each one of us is born again in holy baptism, he is a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

THE PICTURE ON THE COVER

★ The men of Grace Church, Jefferson City, Missouri, do what they call "slaving over a hot stove for two or three hours" when they occasionally take over in the kitchen to do the job the women do every day. The picture is of Joe Stokes, being watched closely by Col. John G. Christy, both members of the men's club.

PARIS CATHEDRAL HAS ADDITION

★ The parish house of the American Pro-Cathedral of the Holy Trinity, Paris, France, has a \$25,000 addition which was dedicated on November 2nd by Dean Sturgis Riddle. Enrollment in the Sunday school having doubled in the last three years, the addition will provide extra rooms, an office for the dean and added space for activities. Church attendance has tripled over this period and pledges have increased fifteen fold.

ATKINSON URGES SUPPORT OF UN

★ Henry A. Atkinson, general secretary of the Church Peace Union, told a meeting in Teaneck, N. J. on November 13th that support of "better elements" in the United Nations by the world's religious groups would go a long way toward helping mankind through the present dangerous period. Walter D. Head, was reelected president of the American Council of the World Alliance, closely affiliated with the Peace Union.

NIEMOELLER VISITS GROTEWOHL

★ Martin Niemoeller, foreign secretary of the Evangelical Church in Germany, called on Otto Grotewohl, premier of East Germany on November 12th to ask cooperation from the govern-

ment in holding future observances of Evangelical Church day. He stressed the desire of Church leaders to keep the meetings on an all-German basis, with plans to hold meeting next year at Hamburg in the British Zone and the 1954 meeting in Leipzig in the Soviet Zone. A statement issued by Niemoeller following the meeting declared that the meeting was friendly and that the premier promised to study the matter.

KOREAN ARMISTICE IS URGED

★ There were 200 delegates at the Asian Congress for World Federation which met at Hiroshima, Japan, last week, including a number of Christian leaders. A resolution was passed urging the speeding up of the Korean armistice; also urging trade among Asian countries, including Communist China. Also delegates favored a fair distribution of the world's resources and the removal of restrictions on foreign travel and trade.

Chairman of the Congress was Toyohiko Kagawa, Protestant leader of Japan.

CHURCH SPONSORED CONFERENCE

★ The General Assembly of the Presbyterian Church in New Zealand has asked the World Council of Churches to consider calling a peace conference. Advocating the move was the Rev. Stanley C. Read who said that peace conferences in recent years had been organized by Communists. "I can't say whether these so-called peace conferences have done anything for peace but they have done something for Communism".

The Assembly also declared that the refusal of the government of New Zealand to recognize Communist China was "unreasonable and unrealistic."

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THE WITNESS
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SHOW INTEREST IN RELIGION

★ Students at the University of Texas are showing a real interest in religion. There are forty enrolled in a course given by Dean Gray Blandy of the Episcopal Seminary on the life and teaching of Jesus. A course on the Old Testament by the Rev. John M. Holt has sixteen, while one on marriage and morals by Prof. Das K. Barnett has fifteen students. Smaller numbers are taking courses on Church history by the Rev. L. L. Brown and one on Christianity and secular culture by the Rev. Jack Carter, Chaplain to Episcopal students at the university.

THE GOOD IDEA DEPARTMENT

★ At St. Mark's, Houston, father and son teams are taking turns reading the psalms and the lessons on Sunday morning. The boys must be at least eleven to qualify. It not only gets them out to church but it also gets them into their Prayer Book and Bible the night before when they do a bit of rehearsing before the real head of the household.

EMRICH COMMITTEE HIT BIGOTRY

★ A committee headed by Bishop Emrich, appointed by the governor of Michigan, promised to expose any candidates who advocated racial, religious or national prejudice during the recent election. The seven-man committee stated that such methods were "thoroughly un-American under any conditions" and "particularly reprehensible" in the present tense situation.

BUILDER OFFERS CHURCH SITES

★ The diocese of Pennsylvania is one of eight denominations offered free sites for churches in the new boom city of Levittown,

where a big industrial development is now under way. By January 15th it is expected that 4,000 homes will be occupied, and that the city will eventually have 16,000 homes and 40,000 people. The church sites are offered by the builder of the homes.

SPORTS PAGE ITEM

★ A bit late perhaps, but Carolie O'Connor, member of the American swimming team at the Olympic games, is a communicant of All Saints, Worcester, Mass., where she is on the junior altar guild.

WASHINGTON SCHOOLS TO ADMIT NEGROES

★ The schools of the diocese of Washington are to admit Negroes on a completely integrated basis. The first to make the move is the school for younger children, Beauvoirs, which has already advised parents of the new policy. Similar action is expected presently by St. Alban's for boys and the National Cath-

edral School for girls. Bishop Dun, long an outspoken critic of racial segregation and discrimination, in making the announcement said that Negro applicants will be subject to the same admission qualifications and requirements as others. Public schools in the District of Columbia are segregated, both as to students and faculty.

RHODE ISLAND TO ELECT

★ Rhode Island will have elected a coadjutor before this issue reaches our readers, Bishop Bennett having called a special convention for that purpose for November 18th.

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EPF WANTS MONEY USED NOW

★ The executive committee of the Episcopal Pacifist Fellowship at its last meeting called upon the government to use for world betterment the money earned by conscientious objectors in world war two, which is now being held by the government. The committee also protested against the present ruling whereby status as a C.O. is allowed only for those "of religious training and belief." The committee contends that it thus discriminates against those who object to military service for equally sincere "humanitarian or philosophical principles."

BISHOP HAINES PLAQUE

★ A plaque in memory of Bishop Elwood Haines, late bishop of Iowa, was dedicated on November 1st at Trinity Cathedral, Davenport, by Bishop Gordon V. Smith.

LAYMEN BUILD ADDITION

★ An act of faith begun fifteen months ago has resulted in the additional of a nine room school building to Grace Church, Talleyville, Delaware, near Wilmington. The total cost was \$15,000 with ninety percent of the work done or donated by parishioners. Herbert Dobbs, vestryman, designed the building; Richard Greenfield, a contractor who is also on the vestry super-

vised construction; the wiring was done by a man who was not a Church member but whose children went to Sunday school. Later he and his wife were presented for confirmation by the rector, the Rev. John C. Runkle.

CHRISTMAS SHOPPING NOT SO EARLY

★ Ministers of Waco, Texas, have stopped, at least temporarily, the plan of merchants to start a Christmas shopping campaign on November 8th. The ministers, through their association, urged the merchants to delay decorating their stores and the streets until after Thanksgiving. They also asked the stores to devote part of their displays to the story of Christmas, not just Santa Claus and the selling of gifts. They also opposed the playing of carols in

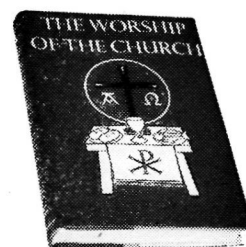
stores and on the street for advertising purposes.

There is opposition on the part of some stores, but most managers are waiting to see what his competitor does.

FIRESTONE GIFT BUYS CHURCH

★ A gift of \$165,000 by the Firestone family of Akron has prepared the way for the purchase of St. Paul's Church and parish house by the University of Akron, which will be remodelled and used by the department of music. The congregation vacates the plant next month when it moves to its new million and a quarter buildings in West Akron.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JAMES M. STONEY

Bishop of New Mexico & SW. Texas

The American Church Union has had so much to say in criticism of certain bishops who have invited the clergy of other communions to join in the laying on of hands in ordination, that I fear they have placed themselves in a difficult position. The question involved is "can a priest transmit his orders to others". Either he can or he cannot.

If he cannot transmit his orders, the laying on of hands by priests is merely a friendly gesture, and act of courtesy, a piece of ritual. If that is all, then no earthly harm can be done by having the clergy of other groups join in. It has no bearing whatever.

If a priest can and does transmit his orders, then, how about the Methodist ministry? John Wesley in his latter years undoubtedly thought that he could, and John Wesley was a high churchman. On this theory, the Methodist have the priesthood and the diaconate, even if we question the validity of their episcopate.

When making attacks on others, the A.C.U. should look into its own doings a little. I was a clerical deputy to the General Convention in 1925 at New Orleans, when the late Dr. St. George of Nashotah introduced a resolution "regularizing" reservation. He stated that it was an open secret that many do it, anyway. His resolution was voted down. Later, in the House

of Bishops, I was present when the so-called American Missal was brought up. Nor was this "regularized".

In spite of these actions, there are members of the A.C.U. who reserve the sacrament and use the American Missal

There is an old saying about people living in glass houses, you know. So far as I am concerned, the House of Deputies, in one case, and the House of Bishops in the other, have spoken negatively, and no individual clergyman, be he priest or bishop, has any right to disobey.

CONSTANCE WHITE

Laywoman of Kansas City

I thoroughly enjoyed the report on the institute of race relations and the editorial on world citizens (Nov. 6). I want to say also that I enjoy the book reviews in the Witness, as, indeed, I enjoy everything in the paper.

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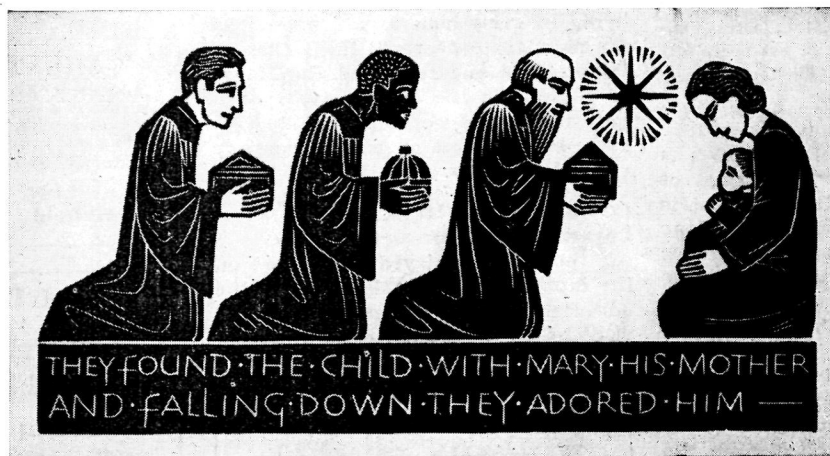
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