

The WITNESS

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A COPY

January 29, 1953



—Photo by Luther Miller, Jr.

A Modern Presentation Of Bible Study . . . See page ten

*Parish Students Listen Intently to their
Rector, the Rev. Harold Bend Sedgwick*

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.

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 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 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 Service 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., Service 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.

ST. MARY THE VIRGIN

46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY 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.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
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.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 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 INDIANAPOLIS, IND.

Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, W. E. 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. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 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, 5:15 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
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

TRINITY CHURCH

Newport, Rhode Island
FOUNDED IN 1698
Rev. James R. MacColl, 3rd, Rector
Rev. Peter Chase, Curate
Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—**STATEMENT ON SEWANEE ISSUE
MADE BY SEMINARY DEANS****VICE-CHANCELLOR McCRADY RELEASES ANSWER
STATING SEMINARY WILL CONTINUE**

★ The deans of the theological seminaries of the Episcopal Church, meeting in Washington on December 30th issued a statement recording "their deep concern for the situation which has developed at the School of Theology of the University of the South."

It states: "We are concerned, as Christians because segregation in the training of ministers for Christ's Church is a violation of Christian principle."

"We are concerned, as heads of schools responsible for theological education, that an outstanding faculty of one of our theological schools has been permitted to resign, with the danger that their corporate contribution and that of the School they now serve may be lost to the Church at a time when all of our resources are urgently needed."

"We are concerned for the welfare of our fellow professors of the School of Theology of the University of the South, for whom we have the highest regard, both personally and professionally."

"We are concerned for a considerable group of students whose training for the sacred ministry is the ultimate responsibility of the entire Church."

"And it is our unanimous desire that this concern of ours be made known to the trustees of the University of the South."

Signing the statement are Dean Urban of Berkeley; Dean Roach of Bexley; Dean Johnson of the Pacific; Dean Gifford of Philadelphia; Dean Taylor of Cambridge; Dean Rose of General; Acting-Dean White of Nashotah; Dean Kelley of Seabury-Western; Dean Kloman of Virginia.

McCrady Answers

An answering statement by Edward McCrady, vice-Chancellor and president of Sewanee, was authorized released on receipt of the statement by the deans. It states: "The administration of the University of the South accepts with genuine appreciation the concern for the welfare of its seminary expressed by the deans of sister Episcopal seminaries. Two misapprehensions perhaps implied in the statement of the deans ought to be corrected. The first is the fear that the seminary at Sewanee might close next year and thus interrupt the stream of clergymen which Sewanee has sent into the Episcopal ministry since the ordination of Charles M. Gray in 1872. This is a

groundless fear. St. Luke's will open next fall with both faculty and student body.

"The second implication which should be corrected is that Sewanee 'permitted' the nine members of its theological faculty to resign. At least ten bishops and numerous clergy and lay members of Sewanee's board of trustee can attest that many efforts were made to prevent the resignations, including the positive refusal for a month to accept the resignations in the hope that some satisfactory formula could be devised."

"The University administration joins the deans of sister seminaries in the prayer that all institutions of the Episcopal Church dedicated to the training of men for the sacred ministry be strengthened at this critical time in the history of our Church, our nation, and our world."

**SOUTHWEST COLLEGE
IS CLOSED**

★ Another misadventure on the part of the Church in the field of education comes to an end on February 1st when Daniel Baker College, Brownwood, Texas, closes. The deficit for the past two and a half years amounts to \$70,000, and the announcement states that "increasing difficulty in meeting the pay rolls of the faculty convinced the trustees that the college could no longer operate without injustice to creditors, faculty and students."

The Rev. Wilford Cross resigned as president some months ago, stating that he was not a money-raiser.

GREAT LACK OF NEGRO CLERGY HAMPERS CHURCH WORK

★ The semi-annual meeting of the bi-racial committee on Negro work in the Church took place January 13 and 14 at Seabury House, Greenwich. The committee, which is made up of twenty-four people representing both the north and the south, both Negroes and whites, lay and clergy, meets twice a year to consider the progress and plans for advancing work among Negroes in the Church.

In his report to the committee, the Rev. Tollie L. Caution, assistant secretary in the division of domestic missions, gave statistics on the work of the Church among Negroes. These figures showed that the increase in Negro communicant strength was lagging far behind the increase in white communicant strength, in spite of the steady increase in Negro population.

Said Caution, "A primary need at present is publicity propaganda which can be based upon the friendly attitude of our Church as concerned Christians in welcoming all people to its membership. This material must be beamed at the whites in a manner to let them know what the Christian attitude of the Church should be in the matter of race relations and all inclusiveness, and to the Negroes to let them know they are wanted and accepted as Christian brothers."

The committee recommended that such publicity, based on the doctrine and canons of the Church, be encouraged.

The fact that there are now forty-nine Negro congregations in the Episcopal Church served by white priests, and thirty-nine congregations having only the

services of lay readers, with only fifteen Negroes now attending seminary, led the committee to devote special attention to the need of recruiting Negroes for the ministry. In the past ten years, the number of Negro clergy has increased by only twenty-three, while the number of churches has increased by sixty-four. The group voted to appoint a committee to study ways and means of getting larger numbers of qualified Negroes into the ministry of the Church.

Commenting upon recent developments at the School of Theology in Sewanee, Tennessee, the bi-racial committee believed that the definite stand taken by the faculty of the school had been beneficial to Negro work within the Church, especially since the Negro press had given the matter favorable, rather than unfavorable publicity. The committee agreed, however, that the matter was entirely in the

hands of the board of trustees of Sewanee.

In a report on recent developments in the all-inclusive congregation of Grace Church, Detroit, the committee was pleased to learn that a Negro curate, the Rev. Henri A. Stines, has been called to assist the white rector, the Rev. E. B. Mowers.

The Rev. George A. Wieland, director of the home department, presided over the meeting of the committee, and Bishop Sherrill was present for the evening session.

MEMORIAL SERVICE IN DETROIT

★ A memorial service was held last Sunday at Christ Church, in downtown Detroit, to honor members of the Daughters of the American Revolution. The service was conducted by the rector, the Rev. William B. Sperry. Christ Church, which has occupied its present site since 1845, is one of the oldest churches in the city, and is the mother church of Christ Church, Grosse Pointe; the Epiphany, the Messiah and St. Columbia's, all of Detroit.



THIS BARN has been transformed into the Church of the Holy Nativity at Wilmington Manor Park, Delaware. The vicar of the church, recently dedicated, is the Rev. Brewster Y. Beach

PAROCHIAL SCHOOL CONSTRUCTION HIT RECORD IN 1952

★ Parochial school construction hit a new high in 1952 and, despite controls and building materials shortages, the building of churches and hospitals by religious organizations stayed at near-record levels.

Government officials, backed up by a new relaxation of controls on scarce materials, predicted sharp increases in church and parochial school construction in 1953.

A report by the departments of commerce and labor gave the following summary of building activities of religious organizations during 1952: Parochial school construction totaled \$355,000,000, a gain of three per cent over 1951 and about 18 per cent of all U.S. school building.

Churches valued at \$399,000,000 were erected, a decline of 12 per cent below the all-time high of \$452,000,000 the year before.

Hospital and other institutional construction totaled \$388,000,000, a drop of seven per cent from the 1951 level. This figure was 45 per cent of the value of all hospitals and other institutions built in the U. S. in 1952.

The report estimated 1953 church construction at \$425,000,000 and parochial school building at \$375,000,000. It said hospital and other institutional construction probably would drop about 10 per cent.

Last year's decline in church building was much smaller than expected. In May of last year, the two departments had predicted 1952 church construction would drop to \$340,000,000.

By moving up the effecton date of its controls relaxation, the national production author-

ity has paved the way for 1953 to become the second largest church building year in history. Originally scheduled for May 1, the relaxation went into effect Jan. 1 for steel and copper building materials. Larger supplies of aluminum, however, will not be available until NPA's original target date. Aluminum, the agency explained, remains scarce because of a shortage of electric power in the Pacific northwest.

Under the new NPA regulations, churches will be able to buy up to 25 tons of carbon and alloy steels, including structural members, and 5,000 pounds of copper for each project during each quarterly period. These purchases may be made without specific authorization. Previously, self-authorized purchases were limited to five tons of carbon steel and 1,000 pounds of

copper per quarter. After May 1, the quarterly limit on aluminum will be raised from 2,000 to 4,000 pounds.

Barring any change in defense plans, officials say, there is hope for even further relaxation of controls this year.

ELSA ANNOUNCES CONFERENCE

★ The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, will preach at a service on February 22nd at five in the afternoon, opening a two day conference at Holy Trinity, Brooklyn, of the Episcopal League for Social Action. Following a supper there will be a forum on the situation in Africa, led by Eslanda Robeson, anthropologist. After a business meeting the morning of the 23rd, and a luncheon, there will be a second forum on peace and civil rights. An unannounced speaker who attended the peace congress recently held in Vienna will report on that meeting. All meetings are open to the public.



HERE'S HOW a mission begins. Markers are set in cove section, Panama City, Florida, by John Hutt, Thomas A. Byrne, F. Herbert Robertson, John Pennel (front)

CHURCH MEMBERSHIP NOT DEFINABLE

★ A bequest in the will of a prominent English attorney was declared invalid when a court ruled that it was impossible to determine what was meant by the phrase, "a member of the Church of England."

The court voided a gift made by the late Henry George Allen to a relative who, the will specified, must be "a member of the Church of England and an adherent to the doctrine of that Church."

The judge declared that the phrase could mean any one of several things. It might mean, he said, almost any parishioner who had rights of baptism, marriage and burial. It could also mean one who was a regular churchgoer and on the electoral roll.

Besides, said the court, it was impossible to define what constituted adherence to the doctrine of the Church.

The quality and degree of anyone's adherence is uncertain and the Church doctrine is a body of beliefs that cannot be reduced to the certainty of a code, the judge added.

CHURCH PLANS PASTORAL COUNSELING CLINIC

★ St. Andrew's Church, Cleveland, has announced plans for a pastoral counseling clinic in its new parish hall. The clinic, to be inter-racial and open to men and women of all creeds, is believed the first of its kind in the Ohio diocese.

The Rev. J. C. Davis, rector of the church and Protestant chaplain at Cleveland state hospital for the past six years, will serve as director.

Consultants will include the following psychiatrists and welfare workers of the community: Dr. Charles Waltner, clinical di-

rector of state hospital; Dr. Alvin P. Hall, psychiatrist; the Rev. David Loegler, institutional chaplain of the diocese of Ohio; Mrs. Catherine P. Williamson, executive secretary of the Central Area Community Council, and the Rev. Lawrence H. Tober, psychologist and minister in charge of the Church of the Holy Spirit.

TRINITY HAS COURSE IN PUBLIC SERVICE

★ Trinity College announced establishment of a master's degree program in public service in a unique attempt to extend the liberal arts concept to graduate level education.

Arthur H. Hughes, acting president, said that the new evening and summer course will provide a broad non-professional group of studies to stimulate assessment of their public service by adults in government, business, and industry, whose vocations or personal interests involve service, contact, and aid for the public.

"As a liberal arts college, Trinity cannot and should not attempt to give detailed vocational instruction in specific business or governmental activities," the announcement said. "It can, however, present a coordinated program which will encourage broader and more effective thinking and action in the realm of public service."

As far as is known, Trinity is the first college to introduce such a program.

The program will include requirements in government or economics, human relations, and social sciences, with a wide variety of courses fulfilling each requirement to provide a variety of studies which will best complement previous studies by enrollees with different backgrounds.

CONSECRATION SERVICE IN BETHLEHEM

★ While the usual official announcement has not at this writing been received from the Presiding Bishop's office, it can be reported that the consecration of Dean Frederick Warnecke of Newark will be held in the cathedral at Bethlehem, Pa. on February 5th. He will be coadjutor bishop of the diocese of Bethlehem.

FELLOWSHIP AWARD TO MAYOR

★ Mayor J. S. Clark Jr., of Philadelphia has won the annual fellowship commission's award. He is cited as "a dedicated public servant whose concern for human rights and civil liberties has inspired his fellow citizens to help make this a city of brotherly love".

The fellowship, headed by the Rev. George Trowbridge, rector of St. Paul's, Chestnut Hill, and Clarence Pickett, distinguished Quaker, is an organization for civil liberties and inter-racial equality.



MR. AND MRS. RAY T. LEIGHT of Bishop, California, are now serving the Church at Hudson Stuck Hospital, Fort Yukon, Alaska

PHILADELPHIA MOVES TO NEW BUILDING

★ January 16 was "M" day for the students at the Divinity School in Philadelphia. They celebrated the last day of classes before mid-year examinations by moving into the new classrooms on the ground floor of the Memorial Building recently completed on the seminary campus.

As each class ended, the seminarians reported to their assigned work details to complete the job of moving chairs, desks, pictures and other classroom equipment into the new building from their temporary locations in the library, organ loft, crypt chapel and dormitory. Mid-year examinations are being held in the new rooms, and regular classes resume there on January 29.

In addition to three classrooms, the students' recreation room and the faculty offices are located on the ground floor of the Memorial Building. The two upper floors provide additional dormitory space, with facilities for twenty students. A number of parishes and individuals are assisting the Divinity School by furnishing rooms in the building, so that they may be ready for use this Fall.

Bishop Oliver J. Hart of Pennsylvania and president of the board of trustees, will dedicate the Memorial Building on April 16.

BLACKBURG LAYMAN IS HONORED

★ For a parish to elect a warden is not usually newsworthy but it is in the case of James A. Waller Jr., elected this month as senior warden of Christ Church, Blackburg, Va. He is one of the most active churchmen in the diocese of Southwestern Virginia, and as a layreader kept the parish going for fifteen

months when it was without a rector until the Rev. Walter Whichard Jr. took that position the first of December. Prior to being made senior warden Mr. Waller served as junior warden for twenty-one years and had represented his diocese at four General Conventions.

PRIEST ASSIGNED TO MOSCOW

★ The Rev. Georges Bissonette of Central Falls, R. I. left last week for Moscow to minister to the spiritual needs of Roman Catholics in the American colony of the Soviet capital. He goes under terms of the Roosevelt-Litvinov agreement which specified that Americans residing in Russia would be ministered to by "clergymen, priests, rabbis or other ecclesiastical functionaries" of American nationality.

ST. STEPHEN'S 130th ANNIVERSARY

★ St. Stephen's Church, Philadelphia, the Rev. Alfred W. Price, rector, will celebrate the 130th Anniversary of its consecration on February 17th with the dedication of a magnificent new three-manual organ of fifty-

nine stops built by the Wicks Organ Company.

An outstanding program of organ solos will be played by Robert Elmore, organist and choirmaster of the Church of the Holy Trinity, Philadelphia, and spirited choral numbers will be sung by the combined choirs of St. Stephen's and Holy Trinity, under the direction of H. Alexander Matthews, organist and choirmaster of St. Stephen's.

The organ was designed by Dr. Matthews, nationally known figure whose music is sung in most Episcopal choirs Sunday after Sunday. The feature of this entirely enclosed organ is a floating echo division of seven ranks.

VERMONT CLERGY PREACH ON HIGHWAY SAFETY

★ Some 500 ministers in Vermont have preached, or will, on the sixth commandment, "Thou Shall not Kill", applying it to highway safety. The movement, launched by Governor Emerson, has been endorsed by Church leaders, including Bishop Vedder van Dyck.

Similar sermons were preached recently in Philadelphia as a part of a safety campaign.



TWO PAIRS of twins are baptized at St. Mark's, Anaconda, Montana, by the Rev. Fred Kepler. They are the children of Mr. and Mrs. J. W. McKinley and Mr. and Mrs. E. Dewayne Dunn

HIT PERSECUTIONS IN ITALY

★ Officials of the Church of Christ in Italy announced they would appeal the conviction of one of the denomination's Italian evangelists by a court in northern Italy. Cline R. Paden of Brownfield, Tex., leader of the Church's missionary work in Italy, said that the incident was "more than a miscarriage of justice."

"It is a sham and mockery of God-given rights and submits every minister to a similar fate," he said. "The trial contrasts with Pope Pius' recent appeal for religious tolerance. It is another move aimed at crippling evangelical activities in Italy."

The convicted evangelist, 31-year-old Lido Petrini, was arrested last Sept. 4 at Alessandria, near Turin, when 30 police prevented about a dozen persons from entering the house where he was to preach. Mr. Petrini, who since has entered the Italian army, appeared in uniform at the trial.

Convicted of holding a religious meeting not authorized by the police, he was given a suspended 15-day jail sentence and fined 5,000 lire (\$12.80), equal to 40 days of his army pay. Because of Mr. Petrini's army service the Alessandria court agreed to withhold entering the conviction in police records. Meanwhile, it was learned that American representatives of the denomination have just been granted a four-month extension of their right to stay in Italy, which had expired Dec. 31.

The Church of Christ in Italy has been in repeated difficulties with authorities since it began missionary work here after the war. Last September all 22 of its churches in Italy were ordered closed but, after American protests, allowed to re-open tem-

porarily pending a final settlement.

Officials of the denomination recently presented complete documentation to the Italian interior ministry on its claim to recognition under the Italian constitution's guarantees of religious freedom. Such recognition would permit the denomination's churches to hold services, as other Protestant denominations in Italy do, without obtaining special police authorization.

CHURCH AND LAW JOIN FORCES

★ Oklahoma sheriffs and peace officers are teaming up with Church leaders to combat crime in the state. Captain H.

A. Reid of the Oklahoma City police department, who is president of the state peace officers association, said "in my opinion, the state's Church group represents a force stronger than even the law and the men whose duty it is to uphold it. With their help I believe state law enforcement authorities can check Oklahoma's spiraling juvenile and adult crime rate."

Officers said that there are teen-age gangs operating in the larger cities.

★ **ADDRESS CHANGE**
IN MAKING AN ADDRESS CHANGE,
PLEASE SEND BOTH THE OLD AND
THE NEW ADDRESS AND ALLOW
THREE WEEKS FOR THE CHANGE.

THE AMERICAN FOUNDATION of RELIGION and PSYCHIATRY (Non-denominational)

ANNOUNCES

TWO COURSES FOR CLERGY AND RELIGIOUS WORKERS BUSINESS EXECUTIVES, PERSONNEL WORKERS, ETC.

*Beginning Monday, February 9, 1953 and
every Monday thereafter for 15 sessions.
Time: 7:30 P. M. — 9:30 P. M.
Cost: \$20.00 per course.*

COURSE NO. 1 — UNDERSTANDING HUMAN BEHAVIOR

Designed especially for ministers who want instruction in pastoral counseling. Lectures survey the opportunities for counseling in the parish, and the resources of the church in work with individuals.

COURSE NO. 2 — INTRODUCTION TO PASTORAL COUNSELING.

Students who take this course must have had the equivalent of the basic course in human behavior.

Discussions are led by a minister and a psychiatrist, but primary responsibility for direction rests with the members of the group who are encouraged to bring to the meetings situations which they themselves encounter in their parishes.

Registrar, Miss Marian Wise
57 PARK AVENUE, NEW YORK 16

EDITORIALS

Church and Life Adjustment

KARL Deschweinitz, in a very interesting little book, "The Art of Helping People Out of Trouble", points out that living is an art. This art consists of the relentless task of adjusting ourselves to our environment. We are not born into a world which fits us like a suit of clothes, we enter a universe which is eons old, infinitely complex. The universe sets the conditions; man must do the fitting. So life became the engrossing task of adjusting oneself, and in the process we grow; that is, we develop character.

The first thing that a baby must do when it faces life is to take a deep breath; it must expand its lungs, which up to that time have been closed; it must start to oxygenate its blood. The next thing it must learn is the process of digestion. And from then on life is a constant adjustment; to variations of temperature, to the passing of the seasons, to the physical environment, to bacteria, to people. Every waking moment becomes filled with demands on character and ability, as people and events crowd upon the scene.

Certain crises in adjustment make high points in our life. Such an one is adolescence, when we face new stirrings of life within us, when we begin to worm free of parental care and guidance, and face the world on our own. Another such is marriage, when two people set out on the age-old adventure of adjusting themselves to each other under new conditions and environment.

Now it is interesting and significant to note that Christianity recognizes these high points in adjustment by specific rites and ceremonies. And this very fact indicates that Christianity holds religion to be intimately connected with every detail of our existence. It is not merely a matter of going to church on Sunday; instead the Church is vitally associated with the deepest moments of our lives. The Church takes the baby and baptizes it, saying: "You now have a birth into Christ's kingdom and shall grow under the nurture of his Church." The Church takes the adolescent and confirms him, saying: "You are now ready to undertake your own responsibilities in this religious life." The Church takes a marriage and blesses it, saying: "There is the foundation of another Christian family. Here happiness can be attained, and the complete fulfillment of personality."

And so on through life, for life is a series of neverending adjustments. Happiness comes, then sorrow; a loved one drops out of the picture and we face loneliness; we meet financial disaster and face poverty; we meet the passing years and face old age. And each event, each accident, each meeting, each adjustment, gives us the opportunity to grow in the knowledge and love of God as revealed in the person of Jesus Christ and manifested by his Church;—or else it makes us bitter, cynical, more dependent on others, useless, cluttering up the earth. God's purpose for man is the achievement of character, and he has given us the raw material—life.

In the face of this, how specious becomes the remark that the "Church plays no part in modern life". It can be, and should be, part of the warp and woof of every individual life, and of the corporate life of the community. The sad part comes in the neglect of the glorious opportunity which the Church offers. We wonder sometimes whether even the clergy do not show a lack of appreciation of her physical possibilities—her buildings and ceremonies. For example we relegate baptism to an obscure corner, at an hour when only the family can come, and we perform it carelessly, tired out after a hard morning of services. We have even known it to be held in the home, as a social occasion, accompanied by cocktails. The Church calls it a sacrament and means that it shall play a major sacramental part in the life of a family, with the Church building having its symbolic part.

Sometimes in our busy parish life, we set aside six or seven hurried hours for confirmation instruction, whereas seven months is all too little for this vital period of adolescent training.

We permit marriages to take place in the homes, in some parlor equipped for the occasion with a cushion and a wedding bell, while here stands the chancel of the Church, built to emphasize the solemnity of just such high moments in life. We fail to train our people in the use of the church for funerals. No home was ever built for funerals; such ceremonies are utterly incongruous. But the church is the House of God, where his loved ones were brought as infants to be received into the kingdom, where now, the earthly life over, the soul is commended to God to enter into the Church triumphant.

If the Church does not play a vital part in modern life, it is not her weakness, it is our neglect.

Articles For Lent

THE first of the series of articles on What Christianity Means to Me will appear in our issue of February 12th, a week before Ash Wednesday so that parishes that plan to order bundles to use in discussion groups may have them well in advance. All of the authors are distinguished in their professions. Thus the author of the first article is Mr. Willard A. Pleuthner, prominent businessman of New York, who is a communicant of St. Joseph of Arimathea, Elmsford, and a lay-reader of the diocese. He is widely known throughout the Church for a recent book, *More Power for Your Church*. He deals with the subject on the basis of what business executives can do, and should do, to live the Christian faith through the working week.

The issue of February 19th will feature an article on the same subject by Mr. Robert T. McCracken, chancellor of the diocese of Pennsyl-

vania, deputy to General Conventions, and a leading attorney of Philadelphia.

William G. Pollard, the executive director of Oak Ridge Institute of Nuclear Studies, will contribute the third article which will be in the February 23 number. He will write as a scientist and a layman, even though he was recently ordained to the ministry, serving the Church in the diocese of Tennessee while continuing his position at the Institute.

W. A. Cochel, who established the Roanridge Rural Training Center at Parkville, Missouri, will be the fourth contributor. Mr. Cochel has attained eminence in two fields, journalism and agriculture, and he will write from one or the other point of view, or perhaps both.

The other contributors, equally well-known in their fields, will be announced later—suffice to say that we believe this announcement will have sufficient appeal for many of our readers to use the form on page twenty.

MODERN PRESENTATION OF THE BIBLE

AT ST. THOMAS CHURCH, WASHINGTON, D. C.

DO you know how to find your way around the Bible?

Have you ever wondered how the Bible came to be written?

Can you readily turn to the greatest Biblical passages when you seek inspiration and guidance?

Have you been able to answer satisfactorily your children's questions regarding the Bible teachings?

Is the Bible still a mystery to you?

Having posed these challenging questions to his congregation, Rev. Harold Bend Sedgwick invited anyone who didn't know the answers to join him in an old-fashioned Bible Class conducted in classroom style for five days, November 3rd through the 7th. The course was offered at two convenient hours, 11 a.m. in the morning and 8 p.m. in the evening. One hundred and eighty five persons accepted the invitation and throughout the week the class grew in interest and numbers. Now regretful parishioners who failed to attend are asking eagerly to have the course repeated.

EACH student is requested to bring his own Bible and is given a pencil and many book-length strings to use as markers. Before the class is over the Bible is full of markers indicating notable passages and familiar quotations discussed in class. Those string-marked Bibles become a class insignia. Not long ago a lady got on a bus and sat down by a lady holding a Bible from which hung string markers. She introduced herself saying, "I go to St. Thomas' Bible class too!"

At the end of the study week four students offered testimony that they never before had realized how much the Bible could mean to them as a guide for daily living. An outstanding point of interest in the course was the modern parallels which Mr. Sedgwick delights to draw. His illustration of that part of the Book of Isaiah, written during the period of the Babylonian captivity, is an interesting example.

He reminds his listeners of the unhappy lot of people from occupied countries during 1940 and 1941, refugees of war, taken from their homeland to work as slave laborers in war factories of Germany. There in a foreign land were millions of displaced persons, dreaming of

home and families, their native villages, schools and churches. In their homesickness they prayed that their captivity might end and they might be delivered. But when at length deliverance came and they were permitted to return, they found to their utter bewilderment, that the places they once had loved were gone, their houses burned, their town and villages destroyed. Even their families were scattered and lost.

YET, like people of every generation, they took courage as they sought through the Bible to understand how God has ever led his people. For it is recorded that the Babylonians once conquered Jerusalem, took the Jewish people captives. For 60 years in a foreign land, the children of Israel and Judah lived as displaced persons. They prayed each day for God's de-

liverance. When, however, at the hands of Cyrus, king of Persia, they were given their freedom once again, to return to the land of their inheritance, they journeyed home only to discover that Solomon's temple was a pile of ruins. Thorns and briars grew out of a scorched earth, everywhere the countryside they once had loved was utter desolation and waste. Then it was that God sent his prophet as he sends his prophets today. And the command was heard to rise and build. "The desert shall blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree."

Thus, Mr. Sedgwick says, an ancient Bible becomes as modern as current literature, and we take comfort in the everlasting assurance that as others under God have triumphed in the past, so we can triumph today.

KNOWING THE PERSONAL GOD

By the Rev. Malcolm Marshall
Rector, St. Margaret's, Washington

CHRISTIANITY is a personal religion—not an individualistic religion nor an abstract relationship with an impersonal Being but a meeting of persons. The personal God came down to personal men in the Person of Jesus Christ. This personal relationship with God is the resultant of Christian faith, and out of this relationship another relationship is born, that of man to man in the Body of Christ, the Church.

Since then we speak of Christianity as a personal religion, one of the first questions raised is, "How can I know this Personal God?" We might start with the query, "How do you know any person?"

A simple illustration can begin to stimulate our imaginations and our reasoning. Say a friend of ours mentioned a person whom he was eager for us to meet. He describes this person, interprets what their relationship has meant, cites illustrations and anecdotes. Bit by bit we begin to know this person through our friend. We become curious and ask others about this person, hear what they have to say, picture him as they see him, and build up anticipation and expectation about meeting that person. We try without success to find him in order to meet him, and then one day he finds us. The initial meeting takes place. We be-

gin to understand what our friends have been talking about. We begin to experience the same feeling that they had. Yet at the same time we become conscious of our unworthiness to be with such a person, fearful of the differences between us, reluctant to change and modify our life to include him.

WE begin to know him, not just know about him. We know a person by being with him, by hearing what he has to say, by observing his ways and actions. We know a person better as we share with him and he with us our deepest concerns, our hopes and dreams, our failures and successes. As we share more and more deeply we begin to know this person as one who helps us by raising our sights, changing our perspectives, fortifying our will. We become more and more conscious of him, what he expects of us, what his desires are for us, and what he wants us to be. We know him through his reaction when we turn from him, rebel against the change he is making in us, when we ignore him, when we offend him. Time after time our delayed response is, "I am sorry." Time after time we realize more directly the pain it has caused him, the pain he willingly bears to restore the broken relationship.

Time after time we experience that humbling joy of reunion. With this comes another revelation, he loves us although we are unworthy of and unfaithful to this love. His love calls forth our repentance and our surrender and through him we find power not to be as we have been in the past but new creatures.

With true knowledge coming out of this rich experience we become possessed to share him with others who have had a similar experience, to reveal him to those who as yet have not known him. Thus we as persons know him as a person, share him with other persons, and become persons through whom he can work.

This is an oversimplified description of how the Church witnesses to God, what the Bible tells us about God, the failure of men to know

God and the self-revealing Person of God who seeks us and finds us.

This is the account too of how our knowledge increases through prayer, through the Bible, through sacraments. This too points to the knowledge of man's sin, of God's redeeming activity through the costly sacrifice involved in forgiveness. This likewise begins to explain our zeal to share with others what we have received, to be to others what God has been to us.

Out of our personal experience with the Person of God, shared with and carried to other persons, comes this realization of personal religion. Reaching up to God who has come down to us and reaching out to men who have come together in Him we see more clearly and know that Christianity is a personal religion.

THE BAZAAR: A RELIGIOUS EXPERIENCE

By Mrs. Harry L. Lowe, Jr.

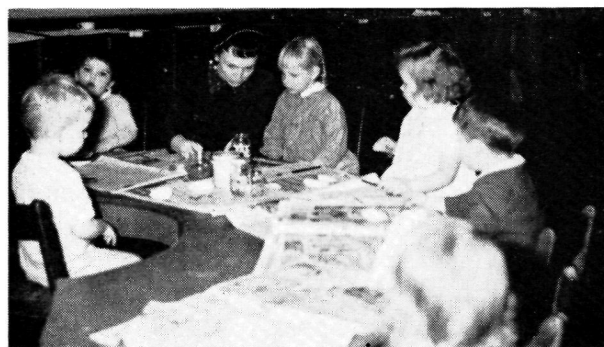
Director Religious Education, Christ Church, Georgetown

SOMETHING new was introduced through the annual bazaar at Christ Church this year. It was made part of our Church School curriculum in the classroom and in the home. We wanted to help our boys and girls and their families experience this event as a special challenge to being sensitive to the needs of others and an opportunity to participate in the common life of the Church.

Four weeks before the bazaar our children at family service on Sunday morning learned about the mirror in the Book of Common Prayer. That mirror is the General Confession in which we see ourselves as we really are. The following Sunday the rector discussed what God does about this. Since He sees the good in us as well as the bad, He still accepts us as His children. Therefore when we hear the Absolution we know that God has accepted us because we had the courage to look into the mirror and see both sides of ourselves. Knowing that we are accepted gives us the strength and courage to improve.

With this instruction as a foundation, the subject of the bazaar was introduced. Having looked at their good and bad selves and received God's forgiveness and therefore His strength and support, the children were ready to go forward and make a positive contribution of their talents to the fellowship of the Church. Parents

and teachers were asked to assist and a game section and children's white elephant section were chosen as their children's part of the bazaar. Practical age level suggestions were given to the teachers and sent to each family.



Nursery children learning to paint shells for the bazaar

The two and three year old nursery children each made a hand painted shell and contributed it to the bazaar. A second shell was given as a gift to a member of the family. Each child also brought a toy from home for the children's white elephant table. It was stressed that all these things make happy our families, our parents, our minister, our teachers and most of all God. When a child says with a grin "I made someone happy" we know he is beginning to sense the power of Christian love. In pretend play of being at the church bazaar and buying,

selling or playing the games, they developed the attitudes of learning the joy of giving others a good time.

Among the four and five year old kindergarteners the aim was to develop a desire to make others happy by sharing and taking turns. We practiced games in class to be played at the bazaar and used articles that would be on the bazaar counters. The children were encouraged to take good care of these "to make others happy". As part owner of the church each child became a part owner of the bazaar and in a sense began to be a brother's keeper.

In the six and seven year old primary chil-



Secondary boys made sprayed Christmas tree decorations to sell

dren we tried to stress the development of sympathy for those who need it, pointing out that the Church family needs our love. Each child was made to feel that as a member of that family his services were important. In learning to accept cheerfully a job for the good of the group each could do something worthwhile like painting shells, playing games and adding to the fellowship, collecting toys for sale or helping others have a good time. They were made to feel responsible for looking after the bazaar and to think of ways that they could act that would make God proud of them.

Eight and nine year olders spray-painted sweet gum tree balls to be sold and played games in class so they could experience being good losers. We tried to develop the attitude of helping others take part for the joy of participating, whether good at the game or not, and of making and showing friendship and thoughtfulness for others.

Ten and eleven year old Juniors were taught teamwork by participating in the bazaar, thus developing individual talents and enjoying fellowship. In the twelve and thirteen year old group we wanted to develop a desire to learn the skills of being friendly with people of other groups. They were asked to figure out the best ways of making friends with church people they

didn't know for "he who loves God should love his brother also." We wanted them to realize that when people understand and respect each other they can overcome disagreements in a way that helps everyone.

Teachers and parents were asked to keep in mind the religious significance to be found in these life situations and to stress them to the children at home and in the classroom.

Did we actually succeed in making this bazaar a religious experience for our children and ourselves? The evidence is to be found in parent reports from the homes and teachers' records from the classroom. Many remarks were made during the bazaar that the actions of the boys and girls showed they had learned much from the ideas to which they had been exposed. They made their time count for something instead of merely hanging around waiting for their parents and their behavior was far superior to that of former years.

One father who never had paid much attention to the Sunday Schooling of his children was so impressed by the fact that the youngsters had made something for the bazaar that he came to the affair, bought the articles and went away with a new spirit of cooperation with his children's Church life. Other parents reported how much the children had enjoyed "making others happy" by their handmade gifts and by sharing in the games.



Secondary class girls spray painting sweet gum tree balls for the bazaar

If we can keep our children applying their Church School teachings in their daily lives perhaps we can help to create a better generation of future vestrymen, guild women, teachers and parents who, with a better understanding of the meaning of Christianity, will apply it in all phases of their lives. That was our aim in making the bazaar a religious experience for all our Church School families, starting with the two year olds.

KOREA IS ON MY CONSCIENCE

By Willard Uphaus

Congregational—Christian Minister

LAST Sunday as we were riding to church with a friend we fell to talking about the war in Korea, and its relation to employment. Our friend told us that her mother had just been let out of a local plant with the promise that she would be recalled if war production picked up. "You know", she said, "I now have a job myself, but it doesn't pay very well. They told me too that if the war got worse, I'd get a raise. She paused a moment, and then broke out, "Isn't that terrible—to have to live off war?"

The incident brought to mind a question that has been troubling me. Must our boys go on dying and killing to keep up a war prosperity? Am I a kind of social cannibal—figuratively, living off human flesh and blood?

The dispatches from the Orient tell about our raids and the dropping of thousands of tons of bombs, including the napalm bomb that burns people alive. From accounts available, from documentary films on Korea, and from memories of having visited European cities laid waste in world war two, I piece together a frightful picture of what happens to innocent men, women and children. There is the grief-stricken mother bending over a bleeding child, or running in terror with a baby clutched to her bosom; an old man tottering with cane in search of refuge; orphans wandering and wailing among the ruins; a little girl weeping before a hut with thatched roof, burst into flames—the only home she knows.

This is just part of the picture. High above the unhappy land the bombers are flown. At the right moment a button is touched and the death-dealing invention races toward its helpless victims. A terrible explosion! The country-side enveloped in smoke! A town lapped up in flames! The earth ploughed and churned! The chance is good that the bomber crews return safely to base. "Excellent results" is the report. They take a shower, enjoy a good meal, and then repair to their quarters to await the next assignment. Everything is tidy and clean. The crewmen never met the hapless human beings they destroyed—human beings to whom it never occurred to fly the Pacific to force a way of life upon the American people. A 22-year-old pilot cited in the heroes' gallery of the magazine *Time* stated: "I imagine that if we have to kill ten civilians to kill one soldier who might later fire on us, we are justifi-

ed." What are they anyway? Mangey dogs, gooks, communists!

As a Christian teacher and speaker I try to think of the word, draw the picture, find the smallest possible opening to the hard hearts of those who have never suffered and who go about their daily rounds, unruffled by the tragedy of war. Others try the same thing. A few days ago a Cleveland, Ohio, father, Mr. Lewis F. Manley, with a boy in Korea, sent a letter to *The New York Times* pleading with editor to help him awaken the American conscience. "The truce in Korea would be quickly reached if every family in this country felt the terrible burden of having a son or relative in that conflict. There is apathy and almost criminal indifference to the costs that are being imposed on a relatively small group of American citizens. If all American families bore the costs of death and injury of continuing this conflict there would be an overwhelming demand to end it."

Archbishop Protests

THIS bloody business worries our allies more than it does us. In Britain and on the Continent people who know first-hand what bombings mean, raise questions about us. E. A. Collins, secretary, Christian Action Fellowship, Birmingham, England, wrote a letter to *The Churchman* in which he said that: "The Archbishop of York has protested against the barbarous use of the napalm bomb in Korea. In view of the fact that there are 80,000,000 citizens in the USA on the Church rolls we hope that something can be done to stir up the Christian conscience and have the napalm bomb banned. Its use has shocked people in a very marked degree. The moral leadership has passed from Christendom, and it will very largely depend on American actions whether it will be regained."

This British Christian urged "American Christians and Churches to deal with fundamental moral issues and not be satisfied to be a mere ambulance unit, trundling behind the evil forces which are causing the terrible casualties, and using methods which can only be labelled atrocities."

The anti-Communist international pacifist weekly, *Peace News* (London) carried a translation of part of an article written by M. Charles Favrel, who has been correspondent for *Le Monde* in Korea, Indo-China and Egypt. The article is

addressed to an American, Mr. "Smith".

"Do not be surprised, Mr. Smith, if history judges the dropping of the atom bomb on Hiroshima as she has already judged the surprising terms of the communique from MacArthur's headquarters dated, October 12, 1950: "The powerful American warship Missouri yesterday in less than an hour poured 800,000 lbs. of death and destruction on military objectives in the town of Chongjin"

"Death by the pound, served in slices. Ah! those words say exactly what they mean to the grocers at headquarters who control the scales and keep their sinister bookkeeping up to date."

Again Favrel wrote to *Le Monde*: "No treaty of peace will ever efface the eyes of agony of these tortured creatures who lie on the snow in order to die without speech. For this look of pathetic grandeur is the same that the sacrificial beast turns towards his executioner."

This correspondent one winter evening heard a pilot who had returned from a strafing trip, tell, while warming himself at the stove, how he had spotted the black shadow of a man running across a snow-covered field. "I had to make three passes to get him, and even then I didn't know whether I really got him or whether he was pretending to be dead."

In fairness it should be said that there must be thousands of men in the Korean struggle who hate war, who do not want to kill, and who above all things long to come home to their families and a decent way of life.

No wonder Scott Nearing has asked, "Can anyone read the history of the Korean war and have any doubt on this point? Will not the dictionaries used by the next generation contain the verb 'koreanize'—to reduce to ashes and rubble; to blot out; to obliterate; to destroy utterly; to annihilate, as in the Korean War of 1950-52."

Pastor W. Menn, of Oekumenische Centrale, Frankfurt Main has written me to say that "there is a very common uneasiness here about the way of your country. We get frightened by learning that even responsible people over there are talking about a Western crusade against the East, because we are afraid that thinking like this might lead to playing with the idea of a preventive war. That would be the most terrible disaster and not only Christians in this country would refuse any participation in such an adventure. We are convinced that peaceful possibilities of dealing with the Eastern powers have been by no means exhausted and we are happy to know there are

Christians in your country feeling that same way."

There is French religious opinion to match. If the French government should join the United States in a preventive war against Russia, "Catholics have a plain duty to disobey the government," wrote Mgr. Ancel, Auxiliary Bishop of Lyons in *Essor*, the Lyons weekly. "Promoters of preventive wars are criminals and any Catholic who really wishes the Americans to engage in a preventative war against Russia violates the sixth commandment."

Military Opinion

ONE could collect many statements made by military representatives and others that give our friends abroad reason to worry. Field-Marshal Lord Alexander visited the Korean front. He said at Edmonton, Canada: "I am very favorably impressed with the whole layout in Korea . . . If ever we have to fight a third world war—I certainly hope we don't—this will provide a sort of dress rehearsal." According to General Van Fleet, "Korea has been a blessing. There had to be a Korea either here or some where in the world."

Sybil Morrison, chairman of the British Peace Union wonders what the Koreans think about the dress rehearsal. It must seem to them uncommonly like the real performance. "Dire and deadly dress rehearsal", she believes.

Do the Pentagon, the administration, the politicians and jobholders who have a stake in war really want a truce? Just about a year ago the Council Against Communist Aggression stated: "Our best chance to win in Asia is active stalemated hostility in Korea which will tie down the Communist forces until the French and Viet Nameese in Indo-China and the British in Malay have crushed the Communist rebels, and the Filipinos have eliminated them from their islands." "Stalemate hostility" is a neat phrase for what is going on in Korea. While it lasts we can extract more precious tungsten from the hills of Korea. We will go on with the British and French imperialists, expending blood and treasure, in a futile effort to stop the onward march of the colored peoples to freedom and independence.

One of our great American Negro educators, Dr. Mordecai Johnson, put the challenge to America when in addressing the CIO Convention, he pictured God as raising a question and pointing a finger at us. Asks God, "Why did I bring you from being the scum of the earth and the outcasts of Europe, despised and rejected, to make you the most resourceful, intelligent and great organizing

genius of the human race unparalleled in the human race? Do you think I have brought you to such a place that by order of the use of this power you would seize and control and dominate and inhibit and choke vast numbers of men who like yourselves are hungering for the liberty and security you have, and have just as much right to it as you have, because they are my sons?"

Replies the eternal God: "You will either answer me yes, or I will strip you naked before humanity and I will walk into your temple before your eyes, in spite of your military might, and I will take the candlestick of your leadership in my hands and black it out before your face, clear out of western civilization, and I will plant that light in Asia, to your everlasting shame and humiliation."

Who are we, therefore, to use our military might to devour God's own children—half way around the world. Who are we to hate and obliterate these Korean peasants, these humble people of the soil, who know no ideology except the deep human longing to survive and prosper? If they are now compelled to choose between Communism and our American way of life, will they turn to us who exterminate them? Is it the way to win the millions of colored people of the soil, not only in Korea, but in Japan, Southeast Asia and Africa who are becoming as one under the white man's arrogance and cruelty? Who are we to mock those who promise the hungry and landless the moon? Have we not promised a thousand times more—the promise which assures peace to men of good will? Western Christendom has known about the need of change in Korea from at least 1928, when the International Missionary Council, meeting in Jerusalem, received Dr. Bruner's report on the impoverished, tax-ridden condition of the Korean peasantry.

I love my country. I dread the judgment of history. I know bombs will not inoculate an idea. I know jellied gasoline will never convince the Koreans and Chinese of the superiority of the American way of life. I feel unclean in the presence of him who taught us to love those said to be our enemies—to do unto others as we would have them do unto us. Korea is really on my conscience.

Meaning of The Real Presence

By
G. A. STUDDERT-KENNEDY

\$4 for 100 copies

THE WITNESS Tunkhannock, Pa.

Persistent Porters

BY
Philip H. Steinmetz

WHEN your heart is not in a project, any difficulty is likely to stop you. Attendance at church, efforts on behalf of Negroes or gifts to foreign missions are often blocked by small obstacles. But when you have a glowing faith, it fires the boilers of your will, keeping steam up and making you try and try and try again.

It is such faith that drove the four men carrying their paralyzed friend to tear up the roof when they could not get through the crowd so that he might be brought face to face with Jesus. And when Jesus saw their faith, he said to the paralytic, "Take heart, my son; your sins are forgiven."

It is on the basis of such faith in parents who bring their baby to baptism, in the wife who prays for her husband or in the friend who keeps trying to get his hard-boiled buddy to turn in trust to Christ that God can and does save us even when we ourselves cannot move.

To be sure, our faith helps. But even without it, God reaches us through those who are willing to be used and who persist despite obstacles because they really care.

This morning there is someone who can be brought back to harmony with God when Jesus sees faith behind your actions as he did behind that of the four persistent porters. Think who that someone is and do your part in bringing him into the very presence of our Lord.

OUR PERSONAL U. N.

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Psychiatrist of New York
Brother of Witness Columnist

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ARMY DISCIPLINE IS URGED

★ The National Christian Council of Korea has called on General Mark W. Clark and the U. S. government "to take measures necessary to tighten up discipline of some U. S. soldiers violating the rights of Korean civilians. The action was prompted by an incident when the Rev. Hwa-II Pang, associate general secretary of the Council, was allegedly beaten to death by a lieutenant and three soldiers.

It is understood that the Council does not plan to send a formal protest to Washington or Gen. Clark's headquarters in Tokyo for fear the incident will be used by Communists for propaganda purposes.

PLANNED PARENTHOOD BAN PROTESTED

★ A group of New York clergy, headed by Dean James Pike, have protested the banning of the Planned Parenthood Com-

mittee of Mothers Health Centers from membership in the Welfare Council. They charge that the group was barred "solely on the basis of threats by Roman Catholic agencies to withdraw from the Council."

ELECTION THIS WEEK IN NEWARK

★ A convention is to be held this week in the diocese of Newark to elect a bishop coadjutor. It is reported that leading candidates are the Rev. Leland Stark, rector of the Epiphany, Washington; the Rev. John Butler, rector of Trinity, Princeton, and the Rev. Donald MacAdie, rector of St. John's, Passaic.

CLERGY QUIET DAY IN NEBRASKA

★ A quiet day for the clergy of Nebraska was held January 21st at Trinity Cathedral, Omaha, conducted by the Rev. G. Carlton Story, rector of the Mediator, Chicago. It also

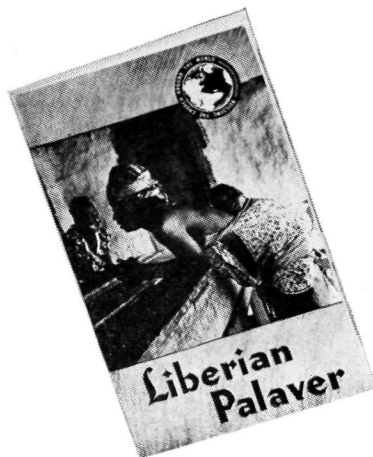
marked the anniversary of Bishop Brinker's consecration.

RELEASE-TIME COMMITTEE IN PROVIDENCE

★ The Rev. C. L. Carlson, director of education in the diocese of Rhode Island, is one of seven named by the superintendent of schools in Providence, to be an advisory committee in the city on the released-time program of religious education.

HEAR LECTURE ON MURDER

★ The young people's organization of Trinity, Boston, hear about murder at their meeting on January 18th, when the speaker was Captain F. G. Wilson, in charge of the homicide squad of the city's police department, and a member of the parish.



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Bishop Harris writes in his foreword to

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LABOR LEADERS WINS OVER PRIEST

★ A labor leader, free on bail pending appeal of a conviction for filing a false affidavit on Communist affiliations, was re-elected business agent of the Packinghouse Workers (CIO), Camden, N. J., in spite of vigorous opposition from a Roman Catholic priest. The leader, Anthony Valentino; the priest, the Rev. G. E. Sharkey, director of the Catholic institute of industrial relations in the diocese of Camden who, in speeches, urged the union workers to examine carefully the background of candidates.

Valentino, whose slate was elected by a narrow margin, was the first labor leader in the country to be convicted under the Taft-Hartley act's false affidavit provisions. The judge, in sentencing him to a five year term, described him as "dangerous to the security of the United States." The court of appeals subsequently allowed his release on \$10,00 bail pending appeal.

DETROIT COUNCIL HEADQUARTERS

★ The Detroit Council of Churches, which unites in certain areas of work, over six hundred churches of twenty-four denominations, moved to new headquarters last week. It was formerly the home of Dr. A. N. Sarver, a Presbyterian and a former vice-president of the Council, who donated it to the organization.

Bishop Emrich, president of the Council, stated that "the organization has ministered to Detroit's constantly growing and complex spiritual needs. It has done this with a power that never could have been attained by any one religious body or by any combination of smaller groups. Thus Detroit's great family of Protestant Churches

today sits at one table, pooling its resources and drawing from its common faith the strength and inspiration to go forward in one service to God."

ANGLICAN SOCIETY HAS MEETING

★ The annual meeting of the Anglican Society was held at

Grace Church, New York, January 21st, when the preacher was Dean James Pike of the Cathedral of St. John the Divine. Bishop Oldham, retired of Albany, presided as president at a meeting when the aims of the Society were discussed and plans made for future activities and expansion of the work.

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PACIFIC HAS COURSE ON LIBRARY SCIENCE

★ A new course in library science designed to help divinity school students and clergy establish and maintain personal and parish libraries is now being offered at the Church Divinity School of the Pacific, Berkeley, Calif.

The course, an experimental, noncredit course this year, is being taught by Sally Jo Carey, librarian. The course began January 12 and will run for six weekly meetings.

Mrs. Carey is teaching students how to bind books and giving them information on the procurement of supplies and materials needed for library work. She is also teaching them a simplified catalogue system for parish or private libraries.

Another phase of the course is the learning of methods for judging and buying books, and how to use book reviews and public library listings in this evaluation. Mrs. Carey also plans to show students how they may obtain research help from public, state and school libraries.

There are about twenty students enrolled in the course, which is open to CDSP and St. Margarets House students and clergy in the area.

Mrs. Carey is the wife of mid-dler divinity school student Amos C. Carey of the diocese of Harrisburg. She graduated in library science from the University of Illinois and for a year and a half was children's librarian at Winnetka, Ill.

LENTEN SERVICES ANNOUNCED

★ St. Stephen's and the Brotherhood of St. Andrew have a long association in Philadelphia in the sponsoring of noon-day services in Lent, where services have been held continuously since 1891. Among the preachers this year will be Bishop Hart;

Bishop William Roberts, formerly of Shanghai; Bishop Crittenden of Erie; Bishop Ludlow of Newark; Bishop Scaife of Western New York; Rev. W. R. McKean, chaplain of the Brotherhood; Rev. M. B. Gurley of Cynwyd, Pa.; Rev. H. B. Williams of Ardmore, Pa.; Dean High Moor of Pittsburgh; Rev. A. M. Holloway of Oxford, Pa.; Dean Emerson of Cleveland; Dean Adams of Trenton; and the rector of the parish, the Rev. Alfred W. Prince.

DIOCESE OF OLYMPIA IS HONORED

★ The diocese of Olympia has been honored by the American Institute of Graphic Arts at their 1953 printing show in New York City this week for a

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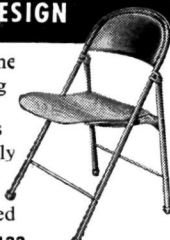
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Thanksgiving brochure designed by Nicholas T. Kritikos of Seattle. The brochure is the commemoration of the one hundredth anniversary of the diocese and contains a message from Bishop Stephen F. Bayne, Jr. looking towards the second century.

This is an example of what a diocese can do when it seeks the competent professional help in designing printed material.

Others winners included the Columbia Broadcasting System, the Dupont Company, Standard Oil of New Jersey, and the Anaconda Copper Mining Company.



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PEOPLE OF THE CHURCH

PEOPLE

Laman H. Bruner Jr. was instituted rector of St. Peter's, Albany, N. Y. by Bishop Barry on January 25.

Burtis M. Dougherty, formerly rector of St. Luke's, Brockport, N. Y., is now instructor in Christian education at Iolani School, Honolulu.

Harold O. Boon, rector of St. George's, Nanticoke, Pa., becomes ass't rector of Calvary, New York City, Feb. 15.

Albert F. Greene, formerly rector of St. Barnabas, Springfield, Mass., is now rector of the Redeemer, Sayre, Pa.

William N. Penfield, formerly on the staff of Christ Church, Newark, N.J., is now chaplain and master at St. Bernard's School, Gladstone, N. J.

Dale Doren, formerly canon at St. Andrew's, Manitou Springs, Colo., is now chaplain to Episcopal students at the University of Arizona.

Anthony R. Parshley has been appointed director of the conference center of Rhode Island, a position he will

hold in addition to being rector of the Good Shepherd, Pawtucket.

ORDINATIONS:

Charles B. Bradshaw was ordained priest by Bishop Smith on Dec. 20th at Trinity, Carroll, Iowa, where he is in charge. He is also in charge at Sac City and Jefferson.

John S. McDuffie was ordained priest by Bishop Gooden on Dec. 20 at St. Luke's Cathedral, Ancon, Canal Zone. He is in charge of churches at La Boca and Gamboa.

James D. Knicely was ordained priest by Bishop Brinker on Jan. 5 at St. Hilda's, Kimball, Nebr., where he is in charge.

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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.

LEONARD O. CASE
Layman of Simsbury, Conn.

One likes to think of the Protestant Church as liberal and in accord with the democratic spirit. From the days when Martin Luther defied the authoritarian spirit of the Roman Catholic Church this has been so. We find the Catholic Church has always stood for reaction and for control of the thoughts and minds of its members. This is very evident in this country where two prominent Catholics, Senators McCarthy and McCarran, are leading the drive for thought control. In Europe the Catholic Church has worked in the friendliest relations with Hitler, Mussolini and Franco, all of whom have been leading fascists.

The Roman Catholic Church has always opposed freedom of the mind. It stands for censorship of ideas including literature and movies. Through its members in Congress it has backed loyalty tests and thought control legislation. On the other hand, Protestants stand for freedom of the mind.

The difference between these two attitudes is irreconcilable and cannot

be bridged. For this reason those of our clergy who seek to cooperate with Roman Catholic priests are in error. Catholics insist their religion is the only true faith. The Knights of Columbus recently published an advertisement entitled, "The Bible is a Catholic Book." In countries controlled by the Roman Catholics, Protestants suffer severe persecution. We must realize this fact and be governed accordingly.

JAMES R. TERRY
Layman of San Francisco

I hope that you will continue to resurrect those articles by the late Bishop Johnson. If our Church has produced a writer with more punch I have failed to discover him.

MRS. JAMES MOODY
Laywoman of Boston

Thank you for giving us that letter from the Chinese missionary (Witness, Jan. 15) in which she expresses her concern that the House of Deputies failed to allow women seats and votes.

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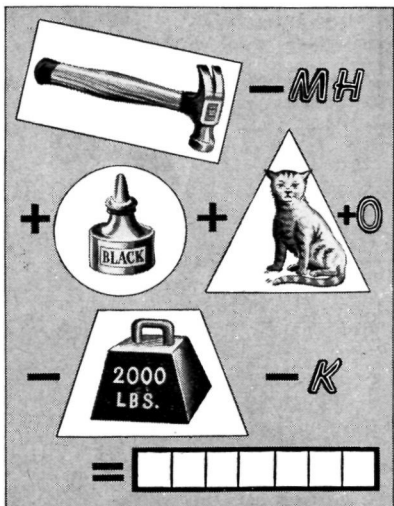
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Below this sample puzzle, read the explanation of how you discover the solution of this puzzle.

CLUE: The solution to this puzzle is the name of a patriotic hymn composed in 1832 by a clergyman.



EXPLANATION

There are a number of pictures in the puzzle, also some letters of the alphabet and also some plus and minus signs. Note also the diagram in the lower right corner of the puzzle. There are seven spaces in the diagram, and this means that the solution will be a word containing seven letters. NOW, LET'S SOLVE THE PUZZLE.

Write down HAMMER. Subtract MH, leaving you with AMER. Add INK, giving you AMERINK. Add CAT, giving you AMERINKCAT. Add O, giving you AMERINKCATO. Subtract TON, leaving you with AMERIKCA. Subtract K, leaving you with AMERICA, the correct solution of the puzzle. Note that the clue above the puzzle proves that your solution is correct.

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The cleverness, fun and stimulation in the puzzles and quizzes are no accident.—They are the creation of the Editors of a world-famous encyclopedia—The New Funk & Wagnalls Encyclopedia—the world's greatest for home and family use. It was largely out of the pages of this encyclopedia that

this marvelous contest was built, and the sponsors, Unicorn Press, Inc., will spend over ONE MILLION DOLLARS in advertising in the newspapers and magazines to dramatize and publicize the contest and the encyclopedia. This advertising expenditure is IN ADDITION to the prize fund of \$325,000.00!

Note The Sample Puzzle (And How You Solve It) At The Left

You can get an idea of the general nature of the puzzles, and the fun in store for you in solving and constructing them, by examining the SAMPLE Rebus Puzzle printed at the left. Read the text above the puzzle. Look at the puzzle carefully; then read the EXPLANATION below the puzzle. What pleasure you will have in solving the puzzles!

Naturally, there is only one correct answer for any puzzle or quiz presented for solution or answer in this contest, and a specified

point value is credited to the contestant for each correct solution and answer. The points earned on the puzzles and quizzes you solve, plus the points earned on any puzzles you construct, comprise your total point score. All of this is fully explained in the information you will receive as a result of mailing the Coupon. The highest total point scores determine the winners. Thus, the winning of a prize is not left to guesswork, luck or the whim of judges.

THE 1953 PUZZLE-QUIZ CONTEST,
P. O. Box 444,
Brooklyn 1, New York.

21-07

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Much vital information about the Contest has been omitted because of lack of space, but you can get the COMPLETE DETAILS, without any obligation on your part, by mailing either one of these coupons. Fill in one right now. Give yourself the opportunity to win \$150,000, \$50,000, \$25,000 or any one of 1,000 cash prizes! MAIL THE COUPON NOW! —to The 1953 Puzzle-Quiz Contest, P. O. Box 444, Brooklyn 1, New York.

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