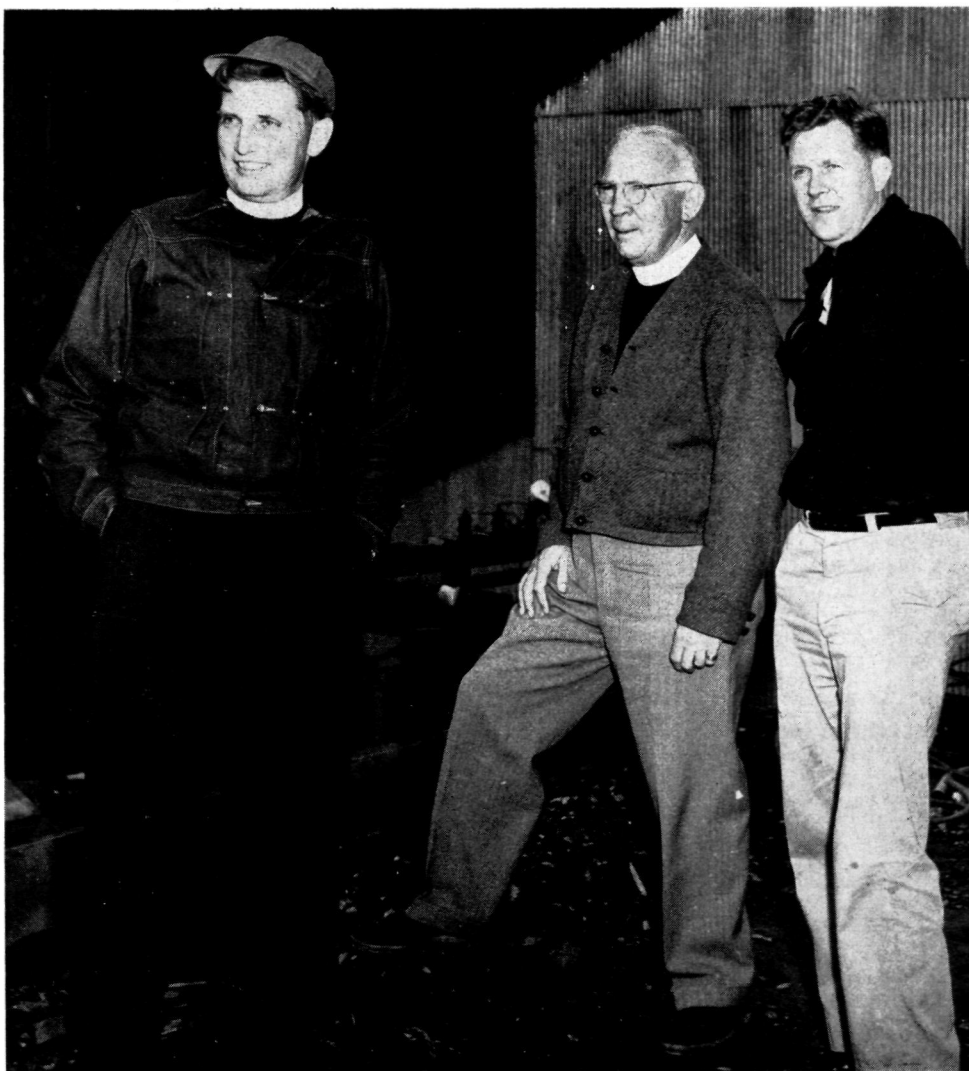


The WITNESS

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February 12, 1953



ACTORS SPOFFORD, RHEA & SAMUELSON
Story is on Page Three

Article by Willard A. Pleuthner

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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SERVICES In Leading Churches

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FOR SERVICE NOTICES

THE WITNESS
TUNKHANNOCK, PA.

—STORY OF THE WEEK—

New Film of National Council Is on Rural Work

In Fertile Soil Tells Story of the Work Of Town - Country Division

★ One of the first previews of the National Council's latest movie, "In Fertile Soil" was shown at an interdenominational meeting of town-country experts which met recently in Ohio. The universal opinion, according to the Rev. Francis Allison, rector at Montrose, and himself an authority on country Church work, was that is was about the best movie so far produced by any Church.

It realistically tells of the challenges, appeal and problems of rural work. The story covers six years in the lives of the Rev. and Mrs. Joe Hacker, played by Rev. and Mrs. W.B. Spofford, Jr.

Pictured on the cover with young Spofford, is Bishop Rhea of Idaho and the Rev. Clifford Samuelson, head of the division of Town and Country of the National Council, both of whom play important parts in the picture.

The story begins with Joe's last year at the General Seminary where he becomes interested in rural work through an illustrated lecture by Mr. Samuelson. He and his wife, both raised in the city, spend the summer at Roanridge, the institute of the division at Parkville, Missouri. Here they learn about farming and the problems of rural people.

Some of the most effective shots are of the Rev. and Mrs. Philbrick, both on the institute staff, who are successively teaching homestead farming by demonstrating how a rural parson can add to his income and also aid his country parishioners by raising bees, goats, pigs, and getting the most out of a garden by attending it scientifically.

The director of Roanridge, the Rev. Norman Foote, is also shown in the picture, as are the five young Spofford boys, who are pictured in this issue on page seven with their mother, the former Pauline Fawcett, who plays opposite her husband as Jean Hacker.

After their training at Roanridge, the young minister and his wife take their sons to a rural area in the west at which point Bishop Pat Rhea moves into the picture. Hacker is assigned to a busted down church, which is a slight understatement, but with the Godly admonitions of their father in God and a lot of hard work of the "suffer little children," and "I was sick and in prison and you visited me," sort, it all ends with a nice new church and the blessing of land, implements and animals in Rogationtide in

a barnyard, as grateful farmers sing the proper hymns.

To this observant there is a lack of comic relief in the picture. The Church at work is made an extremely solemn business whereas, properly done, it brings a good bit of joy and laughter. Mr. Philbrick's billy-goat furnishes a bit of this, though it can hardly be said that the animal was suddenly conscious of the blessings of the Church. And there are laughing children in several scenes to bring a touch of gaiety.

However it is a first rate movie which might well receive some sort of an award at the proper time, even though no Hollywood scouts, as far as is known, have been trying to persuade the amateurs who make up the cast to forsake their chosen professions for the glamour of the film capital.

Producer and director was Alan Shilin; photographer, also pictured on page seven, Toge Fujihira; technical assistant, the Rev. Clifford Samuelson. Field work locale was largely in Lemhi River Valley, Idaho.

The cover picture shows principals in the production watching the filming of an outdoor scene at a cobalt mine, which is one of the sequences in the film.

BISHOP LUDLOW HONORED

★ Bishop and Mrs. Theodore Ludlow were honored at a dinner on January 23rd at St. Paul's, Englewood, N. J. He is resigning as of July 14th as suffragan of Newark.

Minister to Minnesota Indians In the Twin Cities

By Daisuke Kitagawa

★ Very recently in Minnesota, an inter-denominational committee for the American Indian ministry in the Twin Cities, was organized under the aegis of the Minnesota Council of Churches in which the diocese of Minnesota is taking a very active part.

The number of American Indians in Minnesota is believed to be approximately 25,000, most of whom are Chippewas, next the largest number, being of the Sioux tribe. There is only one "closed" reservation in the state which is the Red Lake Indian Reservation. Other Indian communities in the northern part of the state are not to be regarded as "reservations" although there are several communities whose populations are nearly one hundred percent Indians.

The largest number of American Indian people, however, are found in the Twin Cities, and not in the Red Lake Reservation or any other Indian communities for the simple reason that neither of them can economically support them. According to a recent survey, the reservation and the almost exclusive Indian communities out in the state can barely support just one third of the total Indian population of Minnesota.

Ever since the days of the late Bishop Whipple, the diocese of Minnesota has been taking the lead in the missionary work among Indians. Our effort has been exclusively in the Indian communities away from the cities in terms of Indian missions up to now. Very little has been done, at least in any organized way, with those Indian people, a good many of whom being products of our missions out in the state, when they leave their old communities and come to the ci-

ties seeking better economic opportunities. Many a communicant of our Church has been lost on the wayside as he found himself among strangers in a strange land—the city!

Citizens, intelligent and enlightened, have long been aware of the problem. One short walk along the skid row district of Minneapolis, Washington Avenue, on any evening is enough to produce sufficient, tangible, and convincing evidences of the intensity of our problem. The number of Indian youths who appear before the court every week, men and women who almost regularly frequent the city workhouses, and several other factors have in the past led public-spirited citizens to organize various kinds of groups to "solve the so-called 'Indian problem' and to help the 'poor Indians.'" None of them had really succeeded thus far, chiefly because, so far as my observation goes, everything was done for the Indian and not with him. The Indian himself not participating in either planning or execution of programs, the activities of various organizations heretofore active, admittedly for the well being of the Indian people, have never reached the core of the problem but simply scratched its surface.

Committee Formed

The new advisory committee came into being as a result of several years' survey and collective thinking in which a large number of people shared, including leaders among American Indians. Several factors have worked together toward the culmination of this organization. A brief historical review may be of interest.

Sometime in 1948 or 49 Dr. G. E.E. Lindquist of the then Home Missions Councils committee on

American Indian work was to come to Minneapolis, and the Minneapolis Church Federation called a meeting of Christian people interested in Indian people to confer with him. He was taken ill on his way and did not reach Minneapolis, but the conference was held, where some twenty people faced the problem without much experience or preconceived ideas. Some really down-to-earth thinking was done, so much so that no conclusion was reached then, but a resolution was passed to the end that the matter be referred to the mayor of Minneapolis with the request that he appoint a special commission to look into the best possible solution to the problem. The mayor turned the matter over to the mayor's council on human relations, which in turn assigned the task of preliminary investigation to its chairman of the special problems committee, which I happened to be on.

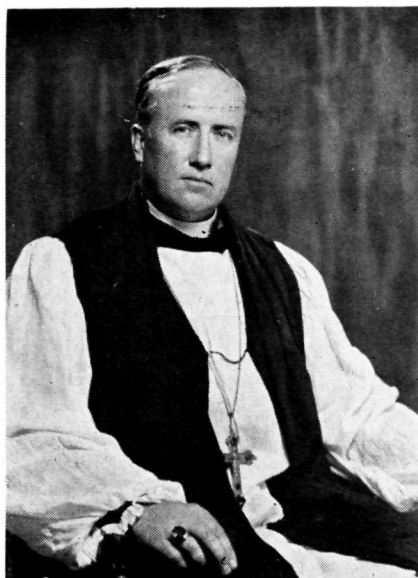
When the mayor's council released this assignment in the daily press, it did not make any impression on the Indian people in the state or in the city. Members of the special problems committee quietly went around uncovering and contacting a number of American Indians who had been residing in the city.

One contact led to another. The fact that I am a Japanese seems to have played decisively a creative role at this state of the game. Although I do not like to ascribe too much significance to it, I believe it was not entirely untrue that Indian people faced me, a non-white, without their age-old and deep-seated resentment against the "white man." Furthermore, in the years immediately following the Pacific war during which the Japanese Americans were evacuated from the West Coast, put in the relocation centers, and then had to

resettle in various parts of the country, Indian people regarded the Japanese more or less as their "company in the misery." Rapport was established between them and myself without too much difficulty. The Japanese Americans in the Twin Cities approved of their minister's efforts on behalf of the Minnesota Indians and supported it wholeheartedly.

In the course of time, one American Indian of potential leadership calibre, who was brought up in the city, was recommended to the mayor to serve on the mayor's council on human relations, while the Federal Bureau of Indian Affairs opened an area replacement office in Minneapolis and assigned a man of Chippewa background, who happens to be an Episcopalian, to this area. These two young men and a woman who for a number of years had been working with American Indian youths, especially when they get into trouble, were brought together under the aegis of the mayor's council on human relations' special problems committee. Due to their corporate leadership and respective contacts, a social and civic organization by, of and for American Indian people emerged. The group started its activities at the Japanese American community center under the friendly and sympathetic leadership of its director and within a few months was organized and chartered as American Indians, Inc., under the state laws. Its constitution explicitly states that it is an organization of American Indians to promote the welfare of American Indians by way of their corporate act of cooperation with, and making use of, various existing agencies and organizations in the community and encouraging such Indians as are fortunate enough to be able to help others to take active part in various community affairs as citizens of the state and the city in which they happen to reside.

In other words, here was born an organization of American Indians in the interest, not primarily of "getting what the Federal government owes to their tribe," but of promoting the well-being of individual Indians as American citizens according to the present day situation. Instead of



Bishop Keeler is the chairman of the executive board of nine members.

looking back to the past, they are now realistically looking at their present state of affairs and on the basis of it are looking to their future and that of their children. The American Indians, Inc., was formally organized in the spring of 1950.

Church Takes Part

Now with the American Indians, Inc., in the picture, it has become both possible and feasible that the Church invite the leaders of the American Indian community in the Twin Cities to participate in the planning for the ministry to them in the urban centers, away from the old reservation areas.

In this connection, at least a passing remark should be made of the Indian Bureau's policy of "Off-Reservation Placement," which has been effectuated when

Dillon S. Myer was appointed the commissioner of Indian affairs. Mr. Myer was the national director of the war relocation authority and is credited for the successful execution of the resettlement program of Japanese Americans during the war years. He started out definitely with the idea of "working the bureau out of its job" and "off-reservation resettlement" is now decidedly its basic policy.

Those of us who have been consistently concerned about the problems pertaining to American Indians in this part of the country for the past several years have been profoundly impressed by several developments.

One, an enormous amount of interest and concern, good-will and willingness to do something really helpful for the Indian people on the part of the intelligent citizenry.

Two, a decided tendency on the part of Indian people to seek economic opportunities and permanent homes in urban centers.

Three, plenty of resources in the established agencies, both public and private, to help the Indian people to reestablish in, and readjust to, their new environment, and this is so in spite of the technical difficulties of residency requirements for public relief, etc.

Four, the strong and genuine feeling on the part of all the churches that the Indian Christians should be integrated into the ongoing parishes.

Five, a general feeling of uneasiness and sense of insecurity on the part of American Indians as they find themselves in the city, their inevitable ignorance as to where to turn for help needed, reluctance to trust non-Indian people, need to adjust themselves to city culture and a tendency to have a nostalgic yearning for the life in the reservation, whenever the going gets tough.

When we become aware of these points, it was decided that

we should appeal to the home missions division of the National Council of Churches to help us with a sufficient amount of funds to employ a full-time person to work in the interest of American Indian people in the Twin Cities. This request was approved and now with the culmination of a local committee, we are about to employ a person whose primary responsibility can but be defined and described as that of coordinator.

He is not to be a missionary in the ordinary sense of the term, nor is he a professional social worker, nor yet is he to become the rector of an Indian parish. He will be the focal point of many-sided work with Indian people in the city. He must have a genuine missionary's enthusiasm for the human soul, a social worker's insight and understanding into man's predicament and its solution, a pastor's concern and patience in dealing with man's personal and spiritual problems. Furthermore, he must be fully acquainted with the resources in the city so that he can make effective referrals in a personalized way, of individual Indians to proper agencies or people according to their needs. The community churches and individuals of good will—will call on him to find out what must be done, and can be done in order to be truly helpful to the Indian people.

With all these things in mind, both the diocese of Minnesota and the Minnesota Council of Churches—or to be more precise, their respective leaders—are of the conviction that the ministry to American Indians in the cities should come under the province of Christian social relations and action, rather than that of Christian missions. To put it bluntly, American Indians in the cities ought not to be the object of the white man's missionary project, but these Indian and non-Indian Christians are together, and on equal basis,

working toward the betterment of the relations between them so that in their mutual relationship they both can be increasingly more Christian to each other.

STUDY APPROACHES TO UNITY

★ The clergy of Central New York met with Bishop Peabody, February 2 - 3, at St Paul's Syracuse, to consider approach-



DEAN ALDEN KELLY

es to unity. Leader was Dean Alden D. Kelley of Seabury - Western Seminary.

GARFIELD RETIRES AS WARDEN

★ Mr. James Garfield, grandson of the twentieth president of the United States, who has served for 17 years as senior warden of historic Christ Church refused to stand for reelection at the annual parish meeting in January.

He served a longer continuous term as senior warden than any previous man in the history of this parish, which dates back to 1759. Mr. Garfield felt that now that the parish was not facing any crisis, he should turn over his responsi-

bilities to someone else. Tributes to the valuable service which he has rendered the parish were paid to him by the Hon. Calvert Magruder, a vestryman and sometimes junior warden of the parish, and by the rector, The Rev. Gardiner M. Day, as well as by the Vestry in a formal statement which was made a part of the permanent records of the Cambridge parish.

ALABAMA PLANS ELECTION

★ Alabama took the necessary steps for the election of a suffragan bishop in the event that Bishop Claiborne accepts his recent election to Atlanta.

Addressing the convention was the Rev. Charles W. Lowry of Chevy Chase, Maryland, who told the delegates that Christians must "mount a real counter-offensive against Communism or be overwhelmed by it. The time is very short. In my judgement we have not more than two or three years to reverse the communistic trend. We are on the defensive and we are being pushed back."

Aroused by the address the convention unanimously passed a resolution urging the Presiding Bishop and the National Council to give the "whole Church a strong lead in understanding the magnitude of the peril facing us and in developing a program of thought and action for all Churchmen, to the end that our Church may take her just and proper place in the revitalization of democracy and in the spiritual as well as physical rearmament of the United States of America."

BISHOP GRAY VISITS FAR EAST

★ Bishop Gray of Connecticut flew to the Philippines last month to be co-consecrator of the Rev. Lyman C. Ogilby who was made a suffragan bishop there on February 2nd.

ROANOKE OPENS NEW CHURCH

★ It was a great day, January 11th, when the first service was held in St. James' Church, Roanoke, Virginia. This was not a service for consecration of the new church, since the people owe some money on the building, but it was a happy occasion nevertheless.

Some five years ago Bishop Phillips of Southwestern Virginia, began to plan for a church in the Williamson Road area and in this he has had excellent cooperation from the rectors and congregations of St. Paul's Church at Salem and Christ Church and St. John's Church, Roanoke.

About that time the Methodists completed a handsome new church in the same general section and they were good enough to lend the Episcopalians the adjoining temporary structure they had been using. So — the Bishop, the Rev. Frederick Griffith of Salem, the Rev. Van Francis Garrett of Christ Church, Roanoke, and the Rev. Richard R. Beasley of St. John's, Roanoke, established a schedule and took turns holding services there.

On June 15, 1950 the Rev. J. Manly Cobb came from his former parish at Leesburg, Virginia, to be the rector of this new congregation at Roanoke; using the same building until now. For a time a home was rented for Mr. Cobb and his family; then a rectory was purchased. Then four lots were bought for the church. And now the Church is completed.

The congregation at the opening service taxed the capacity of the new church. Bishop Phillips preached the sermon and was most happy in his account of the history of this, the youngest flock in the diocese, and his references to the Rev. Mr. Cobb, his devotion, tact, enthusiasm and ability and his fine accomplishments to the present time and excellent prospects for the

future. Before the close of the service Mr. Cobb presented and the Bishop confirmed a class of thirteen, nearly all adults, so that there are now about a hundred and fifteen communicants.

HIGGINS CONSECRATED IN RHODE ISLAND

★ John S. Higgins was consecrated bishop coadjutor of Rhode Island on February 4th at the Cathedral of St. John, Providence. The Presiding Bishop was consecrator and Bishop Bennett of Rhode Island and Bishop Keeler of Minnesota were two co-consecrators.

CONFERENCE HELD ON URBAN CHURCH

★ A conference to consider the problem of down - town churches was held last week in Jacksonville, Florida. One of the leaders was the Rev. Peyton R. Williams, rector of Christ Church, Nashville. He then went to Virginia Seminary where he conducts a retreat for the junior class.

PANEL DISCUSSIONS ON PEACE

★ Three meetings on "Peace in a World of Strife" are being held at the Cathedral of St. John the Divine, New York, under the chairmanship of the Rev. John A. Bell, chairman of the department of social relations of the diocese. Dean Pike is speaking on the community on February 15th, with the discussants the Rev. Leland B. Henry, the Hon. Hubert T. Delany and Attorney Charles Tuttle.

International peace will be the subject on the 22nd with Dean Eric N. P. Goff of Portsmouth Cathedral, England, the speaker, and the panel consisting of Bishop Boynton, the Rev. John Nevin Sayre and Anne Guthrie of the UN.

The final meeting will be on March 1st when the speaker will be the Rev. Paul Musselman of Detroit who will speak on industrial peace. Leaders will be the Rev. Charles T. Bridgeman, the Rev. Moran Weston and Layman Austin Fisher.



POLLY SPOFFORD, who plays Jean Hacker in the Council's new film, with Timothy, the triplets, Mark, Andrew, and Stephen, and their younger brother, Daniel, being photographed by Toge Fukihira for "In Fertile Soil"

Study Made of Religious Faith of Graduates

★ Do college graduates tend to become more skeptical about the Church and about God as they grow older?

Those who correlate learning with religious skepticism get little support from statistics offered by Erland E. P. Nelson of the University of South Carolina psychology department. His statistics, compiled from tests of 887 students at sixteen universities and colleges in 1936 and again in 1950, indicate that former students, while attending church less, grow stronger both in their faith in the church and in the reality of God.

Nelson found that majority of 86 per cent had either remained favorable in their attitudes toward the Church or had grown more favorable toward it. Some 35 per cent had moved toward greater faith in the Church, while only 14 per cent went in the other direction.

In addition, 38 per cent of the ex-students had turned toward greater belief in the reality of God, only 24 per cent saying that they had come to believe in God less.

In another phase of his investigation, Nelson found that 37 per cent of those tested had shifted toward a belief in God as a factor in conduct; 31 per cent had turned to less favorable attitudes on this question; and 32 per cent had remained unchanged.

Students tested had grown markedly more liberal in socioeconomic attitudes from 1936 to 1950, the survey showed, with the 1950 group less favorable toward religion than the 1936 students. The students who went to church in 1936 were still more

active in church work 14 years later than others.

College attitudes toward religion are definitely correlated, in all phases, with overt behavior later in life, the study showed.

Students at denominational colleges scored higher on favorable attitudes toward religion, but indicated a more marked later swing away from it than those at state-supported institutions.

VESTRIES MEET AT VIRGINIA

★ The senior and junior vestries of St. Alban's Church, Washington, D. C. will hold one of their regular joint meetings at the Virginia Seminary on Monday, May 11th. They will join the student body for dinner at 6:15 P. M., assembling later for their business meeting.

Such meetings are becoming increasingly popular with the seminary and nearby parishes, providing as they do, a conven-

ient way of combining business with pleasure: their own business, and their and the seminary's pleasure.

The occasion will be of particular interest to Dr. Kloman, formerly rector of St. Alban's now the dean of the seminary.

CASSERLEY LECTURES AT VIRGINIA

★ The Rev. J. V. Langmead Casserley, delivered the annual Reinecker lectures at the Virginia Seminary on February 12 - 13. The lectureship was founded in October, 1894 by Mr. George A. Reinecker of Baltimore and has been an important feature of the Seminary curriculum since that time. By long tradition the lecturers are chosen by the faculty without restrictions. The subject of the 1953 series was, "The Scope and Variety of Natural Theology."

Dr. Casseley is lecturer in sociology at the University College of the Southwest (Exeter) and examining chaplain to the Bishop of Exeter. He is now in this country serving as visiting professor in theology at the General Seminary.



BISHOP FREDERICK J. WARNECKE, coadjutor of Bethlehem, is congratulated by the Rev. W. Francis Allison of Montrose, Pa., an attending presbyter, following his consecration on February 5th at the Cathedral of the Nativity, Bethlehem.

EDITORIALS

THE WATERFRONT

AMONGST the many contradictions that exist on the modern scene none is more striking than a comparison between the situation on the West Coast amongst the longshoremen and that which has been lately revealed on the East Coast. On the one hand we are told that the International Longshoremen's Union is communist dominated, that its leaders are under indictment for subversive activities and that its members are un-American. Yet the fact remains that on the Pacific Coast there are stable labor conditions, not only for the workers themselves, but for the shipping interests. There has been a lengthy freedom from strikes and the membership of the union is satisfied with conditions. The union is democratically composed and the shipowners are pleased with the workings of the hiring-hall system as conducted by the union. These conditions have been won after a long struggle with the ship owners and there are indications that some of them would prefer to revert to the former state that seemed very much to be of the sort that exists in the New York area.

On the other hand, on the East Coast the impression has been made for some time that the membership of the union is predominately Catholic and anti-communist, even to the extent to refusing to load ships which have any Iron Curtain cargo. Even now the authorities of the union are alleging that the investigation now being carried on is communist inspired. The president of the union is in office for life and instead of the hiring-hall, where each worker gets his regular turn at a job, there is the old fashioned shape-up system, under which a union officer picks his favorites. As the hearings have abundantly revealed, the officer is frequently a gangster, sometimes with a criminal record. The workers he picks are those willing to play along with his various schemes of plundering both the workers and the ship owners. There is no need to say more about the corruption for both workers and shipping interests that has existed unchallenged for years. This system of labor relations has not only been encouraged by the union leadership but by the companies as well. Such is the entrenchment of this sort of thing that it is a matter of speculation as to whether anything will come of the current investigation. It

would look as if it were another case of West is West and East is East.

For the thinking Christian, just as much as for the goodwilled American, this comparison cannot but arouse many misgivings. If the Pacific picture is so red why is it working so well? And if the Atlantic scene is so conservative and catholic why is it in such a horrible state? The criterion of Christ—"By their fruits ye shall know them"—would seem to render a counter-judgement to what we are led to expect. This comparison, obviously means two things - first, that on the basis of human welfare radical points of view may after all have some positive value which is irresistible. Secondly, that the Church must at least be as effective in its sociology if it is going to criticise the other side. The waterfront situation is a challenge to all Christians and socially minded Americans. At least we can begin by recognizing the contradictions that exist between the two situations on the West and East Coasts.

WITNESSING TO CHRIST

HOW MANY man hours of work are put in each week in your parish, including the priest, vestry, sexton, guild and club members, Sunday School teachers? What percentage of this time is relevant to the purpose for which the Church was founded by our Lord? You will find, we have no doubt, that a large percentage is given to (a) social gatherings; (b) preparations for social gatherings; (c) building organizations the main business of which is having social gatherings; (d) seeking out people for these organizations. Under social gatherings we would include all types of recreation, rehearsals, money raising, and taking care of the Church fabric.

These are legitimate and necessary activities in many cases and not bad in themselves; compare to this the time spent in visiting the sick, the lonely, the troubled, the bereaved; spreading the gospel by calling on non-church families, talking of Christ to non-Christians and luke-warm Christians, teaching about our Lord at home; praying at home, in small groups and at Church; learning about Christ and his Church.

Of course, it is easier to use indirect methods of evangelism. It is embarrassing to talk of Jesus.

It is uncomfortable to be with the sick and the depressed. We would rather ask people to come to a dinner than to urge them to accept Christ as their Lord and Savior. But which is the way the apostles used? And who is going to tell these people about Christ when they come to the dinner? And what good is the church building for which we raise money and have social gatherings if those whom it encloses are not bold Christians alive with the fire of the spirit? Ask these questions

when you ask the question, "What is wrong with our Church?"

What can be done? One practical solution can be found in one parish where a "militant" group has been formed. Members go out in teams to evangelize, to visit the sick and the lonely or to sponsor meetings of prospective members in homes near where they live. They then meet every so often to discuss their activities and to pray together for those whom they visit.

WHAT CHRISTIANITY MEANS TO ME

IN OUR BUSINESS LIVES

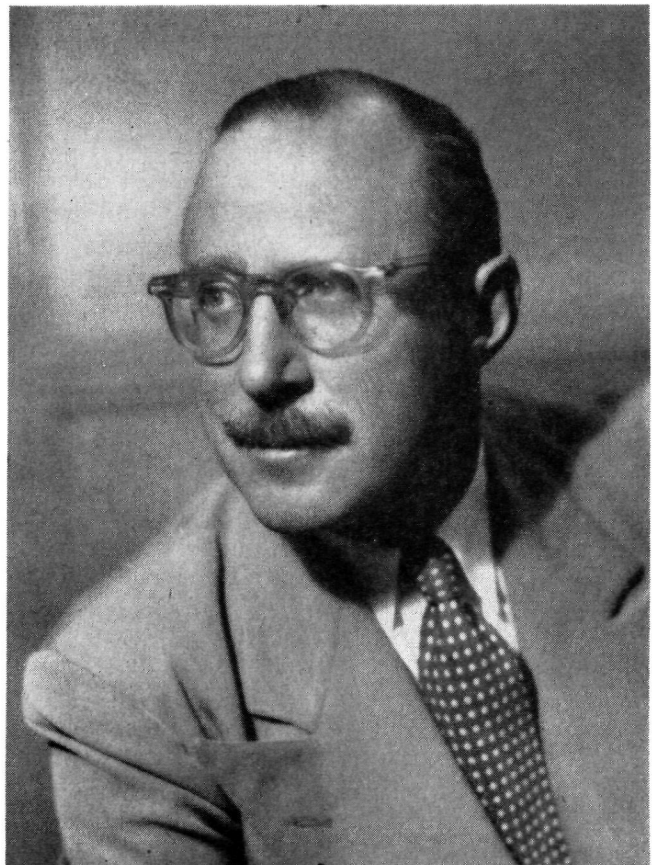
By Willard A. Pleuthner

IS our church-going a fine respectable Sunday hobby? Can critics accuse us of being hymn-singing phonies who fail to show Christ's influence on our work-a-day lives?

These are soul-searching questions. In our answers are found the reasons why our light either "shines before men" or is a burned-out bulb. Yes, it's our daily business lives which influence others the most. Our Sunday "witness for Christ" means little when we miss many daily opportunities to show Christian love for our business neighbors. Therefore, let us think together about those specific ways in which we Episcopalians can put more Christianity into our business lives.

First is the matter of our relationships with those who work with us. Are we more cooperative in helping our associates? Do we go the extra mile in helping some fellow worker handle a tough job or unusual assignment? Do we avoid losing our temper on those occasions when a non-church-goer would hit the ceiling? Or do we fly off the handle just like an ordinary person? As Christians we should always be calm, patient, and understanding. Practicising those three attributes would prevent that business irritability which is non-Christian.

When we take our religion into our offices and plants, others will want to work with us. They will find us better business associates because we are quicker to praise . . . slower to blame . . . and always give credit to others. They will count on our Christian honesty in what we say or write. Our fellow workers should be able to depend on our decisions being those which the Master would make. If you think that is easy, read that inspiring book, "In His Steps." In fact Christians



should read "In His Steps" and then pass it on to their children. It is the dramatic story of what happens when businessmen and their businesses are guided by one challenging question, "What would Jesus do in this situation?" Following the book's basic principle can change and bless your life.

Christian Boss

NEXT there is the matter of how Christian we are in our dealings with those who work for us. Are we better than-average-bosses? That is, do we have the reputation for being more understanding? Do we take more time to find out the workers' side of any question or discussion? Do we really put ourselves in their places and judge situations from their viewpoint? This does not mean being a softie or a pushover. It simply consists of treating our workers as if they were "neighbors" instead of mere numbered cards at the side of the time clock.

How much more do you and I encourage our workers, than non-church-going executives? There should be a big difference! We should stand out for our extra help in job training and providing opportunities for advancement. We should do more in making jobs interesting and in taking some of the boredom and dull routine out of work.

Christian bosses should have a reputation for providing better working conditions no matter how many people are working for them. Yes, this even includes such practical matters as better lighting . . . safety devices . . . and recreation rooms. We should set new standards for our industry and not just conform to what the average plant does.

Then there's the matter of new employees. How much do we help them through the difficult first days and weeks? We should give them all possible job training and instruction instead of letting them find out so much through trial and error. How long since we have stopped at the desk or machine of a new employee and asked: "How are you coming along . . . have you any questions I might answer . . . what can we do to help you on the new job?" Do we pass along our trade magazines to new employees? Have we loaned them those books on the business, which we've found helpful? And how about that new man down the aisle. Why not take him out to lunch and make him feel more at home in his new association with our company. That friendly lunch hour will mean more to him than we ever imagined.

Next, are we Christians to the visitors to our offices and plants? Do we welcome them with true religious hospitality? Are there magazines to read while they're waiting in the reception room? Of course, the finest reading material any company could provide visitors is the Holy Bible. Thank God more and more companies are putting the Good Book in their reception rooms. This is one of the surest ways we Christians can add more religion to the business life of America. If, for some reason, a company will not buy Bibles, we

should contribute them. Then the stranger within our gates has the opportunity of being comforted . . . forgiven and inspired in those waiting periods which are usually wasted. Let's follow the fine example of the Gideons and provide Bibles for our business waiting rooms. We have an unusual opportunity now in supplying the new revised standard version of the Bible. This version has had so much comment that our visitors will be unusually interested in its more accurate translation. A Bible in the reception room is another outward sign that a company believes in and wants to encourage the brotherhood of man.

Some executives have a Bible in their offices. This makes it more convenient to do that Bible reading which, in church, we promise ourselves to start next week.

Does your company publish a house magazine? If yes, does it ever contain religious editorial material? You and I know that the churchgoing readers would appreciate seeing their company publication include a religious editorial, prayer, or sermonette. These can be written by local clergymen of the three faiths. An outstanding example of this is the Bulletin put out for the employees of Johnson & Johnson. As Christian executives, it is up to us to suggest and recommend that our company magazine recognizes the religious interests of the employees in this tangible way.

Each session of the national convention of both political parties opened with prayer. Divine aid was asked for the ensuing deliberations. Such aid is also important for sales meetings and trade conventions. Yes, whenever groups of business men gather together the meeting starts out on a better basis when the good Lord is asked to bless and inspire those present.

This practice has been followed for years by the Nehi Corporation at its conventions of Royal Crown bottlers. The writer has experienced at first hand what the opening prayer does to bring a religious background to these meetings.

There must be many readers of the Witness who are in a position to have their company or industry conventions open with prayer. It is another way to put more Christianity into our business lives.

Worship Service

SOME readers undoubtedly have enough authority to see that their organizations join the growing number of successful companies who make it possible for employees to start the day's work with a short worship service. This is the ultimate in bringing God's love and inspiration into the business days of fellow employees. The firms who are pioneering in this zenith of employee relations include: R. G. LeTourneau, R. J. Rey-

nolds, Sinclair Oil Refinery in Houston, Texas; Gerber Plumbing Fixture Company. They have found that these plant services give employees a better beginning to meet today's problems, pressures, frustrations, and opportunities. Today thousands of Americans are fitting Bible reading, prayer, and a hymn-sing into their lunch hour, or they are coming early to work to obtain them. Some companies allow their employees time off to worship at the plant services. They find it's the best possible investment for the first half hour of a work day. Are you an executive who could start a daily or mid-week morning service in your plant? If you are, you have one of the greatest opportunities of all time to bring more religion into the business world. God give you strength to turn this opportunity into Christian fulfillment.

Even if you are not an executive, you can suggest that your company consider religious plant services. You can offer to help organize them. Don't wonder what one man can do in spreading this religious activity. You can do a lot! Remember that Ralston Young, a red cap in the Grand Central Station in New York didn't just wonder. He started conducting informal Bible and prayer discussions for fellow workers and lonesome strangers. The New York Central Railroad executives were so impressed with the helpfulness of these five o'clock meetings they had a railroad car parked on track thirteen Mondays, Wednesdays, and Fridays for this use. In this car one man, Ralston Young, helps people share and develop their faith right in the heart of the world's largest city.

In closing, I would like to remind us all of those challenging words of the Master, "I was sick and ye healed me, I was naked and ye clothed me, I was in prison and ye visited me." How many of us ever visited the unfortunate people in prison? As true Christians, we cannot ignore Christ's challenge to help call on them and show a friendly interest in their lonesomeness . . . in their problems . . . and in their preparation to meet the adjustments of post-prison life. The Brotherhood of St. Andrew has an excellent booklet on how laymen can bring a helpful ministry to prisoners. Why not get a copy. Start out by taking magazines and good books to prisons. They usually need them. Those of us who can influence the employment policies of our companies can render the greatest possible help to ex-prisoners. We can see to it that they are given a break . . . that they are given a chance to make good working for our company. Unless Christian people influence their companies to hire ex-convicts, the problem of ex-prisoners will not be solved. For unemployment

is the main reason why so many convicts return to their law-breaking ways.

That grand old hymn, "Rise up oh Men of God" has these inspirational verses:

Rise up, O men of God! Have done with lesser things; Give heart and mind and soul and strength to serve the King of kings. Rise up, O men of God! His kingdom tarries long; Bring in the day of brotherhood and end the night of wrong.

Right now is the time for us Episcopalians to be done with lesser things and bring in the day of Christian brotherhood. We've discussed some of the ways to do this. You will think of many others. So let's make 1953 the year we put more Christianity into our business lives.

Discipline Of Lent

By Anson Phelps Stokes Jr.

Rector of St. Bartholomew's, New York

THE chief reason for our failure to have a vital religious life is our lack of understanding of the cross. Modern Christianity is beginning to see the importance of the cross in Christ's life. Here is shown the measure of God's love, the fullness of his identification with suffering humanity, and the power of his victory. We hope this will mean much more to us a few weeks hence in Holy Week. We are beginning likewise to learn the meaning of the cross in human life, for in our day no superficial remedies will suffice and men in their sufferings can appreciate the crucified Christ.

There is danger, however, in thinking of the cross only in terms of great suffering or great renunciation. The devil may bid us look to those things, rather than to the crosses which are near at hand and from which none can escape. It is of a simple cross that I would speak—the cross of discipline. Without it we can never know the full power of Christianity in our lives. Lent is our great opportunity to experience it.

There is the discipline of the mind. Today many people, particularly laymen, cry out for a simplification of our ideals. A layman speaking recently at my seminary implied that we clergy have surrounded the simple basic ethical principles of western civilization with an unnecessary clutter of ritual and dogma. He pled with us to go beneath this—indeed, beneath the insights of many religions—to a few ethical principles. Of course, we must be simple. Christ had a great simplicity in contrast with the ritualistic, legal fussiness of the Pharisees.

However, the world will not be saved alone by enunciating ethical principles. Men cry out for

something deeper. Why should we love our neighbors? Why should we be kind, or self-controlled, or decent? In the first instance Christianity was not merely the statement of ethical principles. It was the proclamation of great events. Men experienced in Jesus Christ the love of God and his forgiveness, and the fellowship of the Christian community. Because of these vital experiences they were moved to love their neighbors and to lead decent lives in gratitude for what God had done for them.

How do we become good Americans? It is not merely by learning a few principles. It is rather by the total experience of American life: going to school, reading history, joining American festivals like Washington's Birthday, singing our songs, understanding our symbols—from experiencing the facts of American life. So, too, Christianity does not just happen to men. They must lead its life, join its festivals, read its books, and know at first hand what God has done for them. Our Christian ethic will then express our gratitude for God's mighty acts.

There is the discipline of the spirit. Christianity is not just taught; it is "caught". Modern educators know the importance of the subconscious mind, and so do modern advertising agents. Surround a man with ideas through the media of newspapers, radio, books, and signs, and he is influenced by them. Our Christianity is weak because we are exposed to so many other suggestions, and fail to expose ourselves enough to those things which speak to us of God. In our day particularly we can make use of Lent in "coming apart", to church where symbols speak to us of God and Christ. It is by abiding in him that we come to know, to love, and to serve him. We must not only come in the sense of attending services. Beyond our outward acts we must let God speak to us. This Lent let us expose ourselves to him.

There is the discipline of the will. Essentially Christianity consists in obeying God. "Ye are my friends, if ye do whatsoever I command you." We are not merely to know the facts of the faith or to be moved in our hearts by Christian principles. We are to express these in specific actions. As George MacDonald says, the real test of the Christian is expressed in the question at the end of the day, What have I done this day because God said, "Do it"; what have I not done this day because he said, "Do not do it"?

The test of our Lent is whether you and I will be different people because of our Lenten discipline. We need this emphasis on obedience particularly today, for as our country emphasizes the value of freedom as opposed to totalitarianism, we

run the danger of believing that the ideal world is one in which men do what they please. The purpose of freedom is indeed to give men free choice in the world, but the real goal of freedom is that men may voluntarily become the servants of God.

Religion And The Mind

By Clinton Jeremiah Kew

MOTHERS

THIS question was asked by an interested reader; "Sometime ago you wrote that fathers were important. Are not mothers important? How can they bring up healthy children?"

Yes, mothers are important. Mother is given most of the prestige as well as the burden. In fact, mothers' day receives more emphasis in the Protestant Church than fathers' day. The mother is the more influential parent in determining the child's early personality development. For the first few years, she is the greater part of the baby's world.

Mother gives the child his basic ideals and standards of conduct. However, a great deal of emotional disturbance today is due to the failure of motherhood. This has been due partly to the fact that their natural maternal feelings have been distorted not only by religion in some cases, but by science. Therefore, we must not blame the mothers, for like all of us, they are the victims of our culture.

Parents try to fit their children to the book on "How to Bring Up Children," rather than fitting the book to the needs of the child. A minister in Ohio said to a parishoner, "Don't bother to buy a book on children. Buy a book on how to bring up an expensive dog. Just follow these guides: when he is naughty, rattle a newspaper to let him know that you want him to obey. Don't be mean to him or frighten him. Let him out of doors several times each day and be sure he has the proper amount of freedom. Do not keep him tied. When he is hungry, feed him at regular intervals. However, there will be times when he will eat more and other times when he will not eat as much. Notice how the mother dog takes care of her puppies. She never becomes anxious if they play too much. There will be no antagonism and tension between the mother and her babies. The father, if he is around, will not feel that the puppies are cutting him out of love. The mother does not nag her babies. The puppies feel loved and protected. The mother dog does not feel that she is a slave to bringing up her children. If you can bring up your

own children as well, you will have no problems."

There is much truth in what this minister has to say. If mother dogs can maintain a free, healthy, loving relationship with their children, then I am certain that human mothers can be superior.

It appears to be the rule of our culture, among boys as well as girls, that mothers play the important role until the children are four or five years old. The behavior pattern of the mother plays a decisive part in shaping the child's social and religious behavior patterns later in life.

The most fertile soil for childhood personality growth is in the homes where the needs, hopes and expectations of both father and mother are fulfilled and there exists a healthy loving relationship.

GLORY IN THE CROSS

By Michael Coleman, Bishop of Qu' Appelle, Canada

SOME OF US will start this Lent by trying, with humility, to see how we may during these weeks very definitely draw closer to our Lord. But I must warn you that the closer you come to Jesus, the more you feel the cross; the further you stay from him, the less you feel his pain. So if you are prepared to try to draw near to our Savior this Lent, you must be prepared to be hurt.

On Ash Wednesday we start by trying to tear away any veils of pretense in our thinking, to try to see ourselves, not as we hope other people see us, but as we truly inwardly know God must see us, in all our meanness, pettiness and sinfulness. It is only when we are realistic about our failures that we can begin to understand something of the wonder of the forgiving love of God, poured out for us upon the cross.

You and I know what the world needs. The world needs God. The world needs men and women devoted to our Lord Jesus Christ, Who is God. But how are we going to make it come true for us? Let us start where we can—with self. Each one of us may feel too unimportant to influence the United Nations or to change the attack of Communism upon our Christian world. We feel that we are too little to do much—though there is much that we can do. But the point where we can start is with ourselves; and Lent is the time to do it.

This great and glorious God of ours, knowing our weakness—aye, more, knowing our needs—has given us a service in which we may, in spite of our sins, be cleansed by the love of Christ. So in penitence and in real humility, let us—nineteen hundred years after the event and thousands of miles from Jerusalem—draw near to God's holy table.

The main reason is that we may give "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice" to God. All life is sacrificial. Each one of us was born in some one's sacrificial pain. God has made the world to be a sacrificial world, and he himself has provided the great sacrificial act, that in him crucified all the world may find eternal life, salvation, and redemption. So we come to church to give, not to get—to give our lives as the one thing we have to offer to the Lord whom we really love.

So you draw near, as one common family in Christ, to receive the food with which alone your souls and minds can be cleansed and fed; and then you go out into the world, being Christophers, Christ-bearers—renewed, uplifted, going forth to take God to the world, that we may be empowered to live and think and do and speak only as the Lord of life would have us.

You know what the Church of God on earth is. It is literally the Lord's body. You and I are the hands and the feet and the lips and the eyes of Jesus. He has no other in this world. That is why he takes our bodies as we kneel and touches them with the eternal splendor of his glorious presence in the sacrament. That is why he sends us out into the world—into business, into politics, into national and international life, into home life and school life—to bear his cleansing power to all the world.

The cross has got to bite deep into you; it has got to be present right in your soul and mine.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." What does that mean? No more carping because the alarm goes off early in the morning for communion, but gladly getting up and offering the getting up as part of our sacrifice. Perhaps foregoing part of our lunch time to attend the service of prayer. All the time the "I" is being crossed out, and the cross is growing into you and me. Only so can your life and my life be linked with that great lover of all mankind—the Christ himself.

The Lord Christ, the carpenter, broken and risen and shown forth again in every Communion service, is the answer that the world needs. This Lent let us use every opportunity we have. I go to communion every day, not because I am good, but because I cannot bear the thought of my Lord Jesus Christ taking the trouble to be present in the sacrament and I not there to meet him. Let it be that of our Lord's board is never vacant for our presence, not because we are good but because our need is so great and his desire is so wonderful for us.

DEAN PIKE HITS AT METHODS OF ROMAN CHURCH

★ Dean James A. Pike hit at the methods used by the Roman Catholic Church in a sermon preached January 25th at the Cathedral of St. John the Divine. He deals specifically with the Planned Parenthood Committee of Mothers' Health Centers being denied membership in the Welfare Council of New York, in spite of the fact that it was approved by all member organizations except those of the Roman Church.

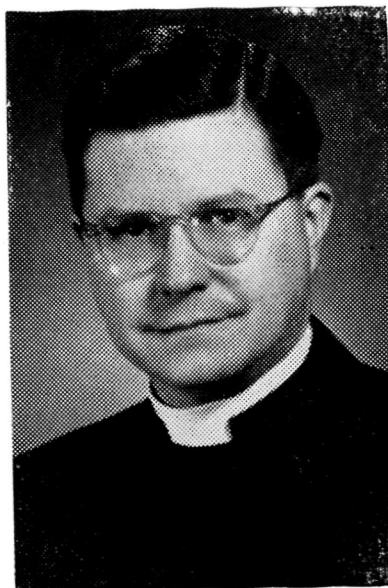
"One way a minority can overwhelm a majority", he said, "is revealed to us in the Book of Judges. There Gideon instructed a few score men—vastly outnumbered—to carry a pitcher, a lamp and a trumpet, as they approached the camp of the Midianites; and at a given signal they broke the pitchers, blew the trumpets and held up the lamps, shouting; "The sword of the Lord and of Gideon", and the enemy fled.

"Minority pressure groups have operated on this principle ever since. Unable to win by fair deliberation and open vote, the members of the minority group act simultaneously at a given signal and thus create much greater pressure than if each acted independently as do the members of the majority. One group that regularly so acts—and with increasing force—in American political and social life is the Roman Catholic Church.

"I have no desire to attack any Church or its teaching. But this community is now confronted with an instance of the Gideon pitcher-trumpet-lamp-shout approach, which is such a violation of the democratic process and the possibilities of cooperative community approach to social

work, that those of us representing the rest of the community, and more particularly the other Churches, can hardly remain silent."

Referring to the dispute in question, Dean Pike characterized it as "intolerable action on the part of the Roman Catholic agencies on the one hand and an unworthy flabbiness on the part of the majority on the other hand", and after declaring that the Roman Church had a right to discipline its own members on



contraception in any way they wish, he said that "to use threats and boycotts to force majorities to take action other than that which they would otherwise have taken by proper deliberation and democratic vote, is damaging to the best interests of religion and cooperative social work.

"The Roman Catholics defend themselves on this by maintaining that what Planned Parenthood stands for is against the ethical teaching of the Roman Catholic Church. This may be. As a matter of fact the general

line some supporters of Planned Parenthood take doesn't square up point for point with the ethical teachings of the Anglican Communion, since under the opinion of the Lambeth Conference a couple is not free to use contraception unless there is some legitimate reason they should not be having a child; or to put it positively, if a couple in line with prayerful and conscientious consideration believes that it is the will of God that they should have a child or further children, then they have the positive duty to take all possible steps to have them, including medical help if necessary. And in case of doubt the decision should be to have children. Nevertheless, there are situations in which it would be sinful to have a child. But the decision rests with the individual conscience under God; and therefore the freedom of access to contraceptive information is something that under Anglican principles should be maintained.

"I am thus a supporter of Planned Parenthood and its work, since there is nothing in its policy which contradicts the proper limitations as to the use of contraception which our brand of ethics would dictate.

"But whether or no, it is not up to one group of social agencies to explore the ethical and theological presuppositions of another group as a condition to admission to a community-supported agency. The Roman Catholic agencies live in a glass house if we are all going to start to throw stones on that basis. Some of us don't happen to agree with some of the ethical presuppositions of Roman Catholic social work, or those that

underlie practices in their hospitals; (for example, most of us do not believe that the mother should die rather than the child where this is the choice facing the obstetrician—and this is as serious a matter of ethics with us as contraception is with us or them; nor would we necessarily agree with the presuppositions underlying the marriage counseling of Roman Catholic social agencies.) If the ethical views of each group has to pass muster with each other group, we might as well give up the hope of cooperative agencies and let each Church and secular group go along its own way.

"This is why I say that the attitude of the Roman Catholic bloc is ultimately destructive of cooperative social relations. If the price of maintaining a community Health and Welfare Council is the abject subjugation of Protestant and secular in-

terests to special Roman Catholic teaching and the unfair treatment of organizations which have heretofore been recognized in such councils here and elsewhere throughout the nation, then this is too high a price to pay; and I believe it is up to the representatives of the Jewish, Protestant, and secular agencies to make clear that they won't play the game this way. The threat of withdrawal can work both ways.

"A community does not have to put up with this sort of thing. A recent and reassuring example is afforded by a similar issue in Poughkeepsie, New York. The Roman Catholic Church, right on the heels of a community-wide fund drive to expand St. Francis' Hospital—in which it was widely stressed that the hospital was to serve the full community, and after it had received federal funds—threaten-

ed to dismiss from its staff those who were connected with the local Planned Parenthood chapter. The community was roused and stood up to the situation. All but three of the doctors stood firm; as a result the contracts of the doctors have been renewed—and the doctors have not resigned from the Planned Parenthood Association, and those who did (in the interests of their patients) have resumed their support. The community simply would not take that kind of operation on the part of a minority.

"I think it is incumbent upon the Health and Welfare Council to have an open hearing on this subject and allow representatives of other interests in the community as well as the Roman Catholic bloc to express themselves on the issues at stake. If this opportunity for re-hearing is denied, then the Health and

Bargain Package For a Dollar

THE PRAYER BOOK: ITS HISTORY AND PURPOSE by Bishop Johnson

MAKE CHRISTMAS CHRISTIAN. What One Woman's Gift Accomplished

WHY WORSHIP? by Charles Herbert Young

THE WORK OF A BISHOP by Bishop Lawrence

THE CHRISTIAN AND HIS MONEY by Bishop Washburn

THE MARRIAGE SERVICE by Hugh McCandless

PRACTICAL SUGGESTIONS ON RUNNING A PARISH by Bishop Lawrence

MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy

WHY BELIEVE IN JESUS? by Albert H. Lucas

MISSIONS DEMAND UNITY by Bishop Azariah of Dornakal

All for One Dollar. Cash with Order Please

THE WITNESS

Tunkhannock, Pa.

Welfare Council leadership should realize that by no means will the issue be dropped by those of us who have principles of our own to maintain, principles that are just as precious to us as Roman Catholic ones are to them, and by those of us who believe in the validity of the democratic process in community relationships.

"Let us not be dismayed by the well-coordinated commotion of the Roman Catholics. Let not the majority of the community be dismayed by the minority's carefully timed breaking of pitchers, blowing of trumpets, flashing of candlelight, and loud shouting,—after the manner of Gideon's outnumbered forces."

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EDUCATION PROGRAM IN ALBANY

★ The diocese of Albany, through its department of education, has developed a unique program for acquainting its laymen with a new education program of the National Church. This project is entitled Church Families Alive and it involves the visitation of the entire diocese by specially trained teams, consisting of both clergy and laymen on three Sundays in March. The visitation will take place at thirty-six strategically located parishes or missions. To each of these places the laymen of the host parish and the neighboring parishes will be invited to come for an entire Sunday afternoon and evening.

The presentation will begin with a statement of the background and development of education in our Church, then an hour will be given to relationship theology, especially as it applies to baptism. There will follow a box lunch supper and a brief address by a member of the Woman's Auxiliary, expressing the concern of the women of the Church for a better program. After supper there will be a public service of the baptism preceded by a charge to parents, godparents, and parish on their responsibilities, followed by an interpretation of the action which the congregation has witnessed. During the evening the program will consist of group discussion enabling the laymen to talk out the implications of what they have heard and seen. At the report session which will close the evening meeting, it is expected that the fruits of these discussions will indicate new insights into the responsibilities of families and the parish family for Christian education.

Church Families Alive is a part of the expanded educational program requested by Bishop Frederick L. Barry, and authorized by the 1952 convention, which called for an appointment

of a full time diocesan director of Christian Education. The department has developed the program under the oversight of Bishop David E. Richards. Canon Edward Williams has been appointed director with the responsibility for developing the expanded program which Church Families Alive will initiate.

NEBRASKA HAS CALF PROJECT

★ The Church of Our Saviour, North Platte, Nebraska, now has two calf projects, one for work in China and the other for the expansion of Church work in the area. The idea is to dedicate an animal to the cause, fattening it for market or breeding, or both. There is already over \$1,300 in the China fund waiting for the time when funds can be transferred to that country.

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Olive Pell Bible, Condensed from the King James Version, Exposition Press, \$3.00.

This is a beautifully printed "condensed Bible", in which not a word has been changed, and no comment has been added. The author has spent twelve years in producing it, and her motive is entirely laudable. Many persons will not read the whole Bible, will not even begin it, as they are overwhelmed with its sheer bulk. But there was never a time when the Bible needed to be read and put in practice more than it does at present. In fact, as the author says in the Preface, "If everyone read even one page of it every day, the world would not be in the hideous condition in which it now is."

Probably every clergyman who looks at the book, and every church school teacher and constant reader of the Bible, will wonder why this or that passage was left out in the "condensation." Very well, let him supplement it; or let him see that the person who

begins with the shorter Bible is invited to go on and read the whole Bible. And let him see that the old King James text is supplemented with a translation that is somewhat clearer in more than one crucial passage. But if one realizes the purpose of the book, and the readers the author (i.e. compiler) has in mind, he will surely not forbid its use!
—F.C.G.

The Mystery of Love and Marriage, by Derrick S. Bailey, Harpers, \$2.00.

In this short, meaty book, the Anglican chaplain at Edinburgh presents a study in the theology of sexual relations. Giving the theological opinions of both ancient and modern scholars, Dr. Bailey centers the end of marriage and sexual acts in the attainment of "one flesh" (henosis) through which mortals most completely enter into the I-Thou relationship as set forth by Martin Buber. Stating that marriage has several ends, none of which is dominant, he sees the purpose of procreation, self-

integration and fulfillment all leading to the fundamental purpose of establishing a complete, unitive personal relation. Such a conclusion, certainly, seems in accord with the best theological thinking and the findings of modern psychology. This is a worthwhile book which many will find valuable in the area of pre-marital and post-marital education.
—W.B.S., Jr.

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- ★ Truly "the offering has become a major factor in the solvency of the Church's provision for training its clergy." (Joint Commission report to General Convention).

* * * *

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RIGHTS CAMPAIGN LAUNCHED

★ A statewide campaign was launched by the Massachusetts Council of Churches to educate people on "the present threat to constitutional rights and liberties" has drawn a heartening response, according to Myron W. Fowell, who is in charge. He said that nearly a thousand requests for additional material had been received within six days after the campaign was launched. Over 7,000 packets were first sent to ministers and leading laymen of the state's 2,000 Protestant churches.

The packets contain a copy of the Bill of Rights, basic scriptural passages and representative problem situations.

"Patriotic but misguided Americans could lead this country down the same tragic path that destroyed civil liberties in Germany under Hitler when the purpose was to crush Communism," Fowell said, "after freedoms were gone, it was too late for the people to stage a comeback. Fascism and Communism were the result."

CHINESE MINISTER HITS SEGREGATION

★ The Rev. Peter Y. F. Shih, pastor of the Chinese Christian Church, Boston, at present is on a preaching mission in Wilmington, Delaware. He has preached in Trinity Church and also has spoken before gatherings at other places in Wilmington including a meeting of the Women's Association of Han-over Presbyterian Church and a meeting of the ministerial Association.

In his talk before the women, Shih advised his listeners to concentrate on the Chinese-American population here rather than attempt to send missionaries to Communist China. He also deplored the system of having separate churches for Chinese worshipers in this country and said that there was no

reason for "segregated worship." The speaker also described his congregation and church in Boston. He said that the Chinese-American children attend public school and also receive instruction at a Chinese school, where they are taught the tongue of their ancestors and the traditions of the Far East.

WARNECKE GIVES BROADCAST

★ Bishop Warnecke of Bethlehem broadcast on the Church of the Air program on February 1st, on "The Most Important Sound in the World." The Trin-

ity Cathedral choir of Newark, where he was then dean, provided the choral setting.

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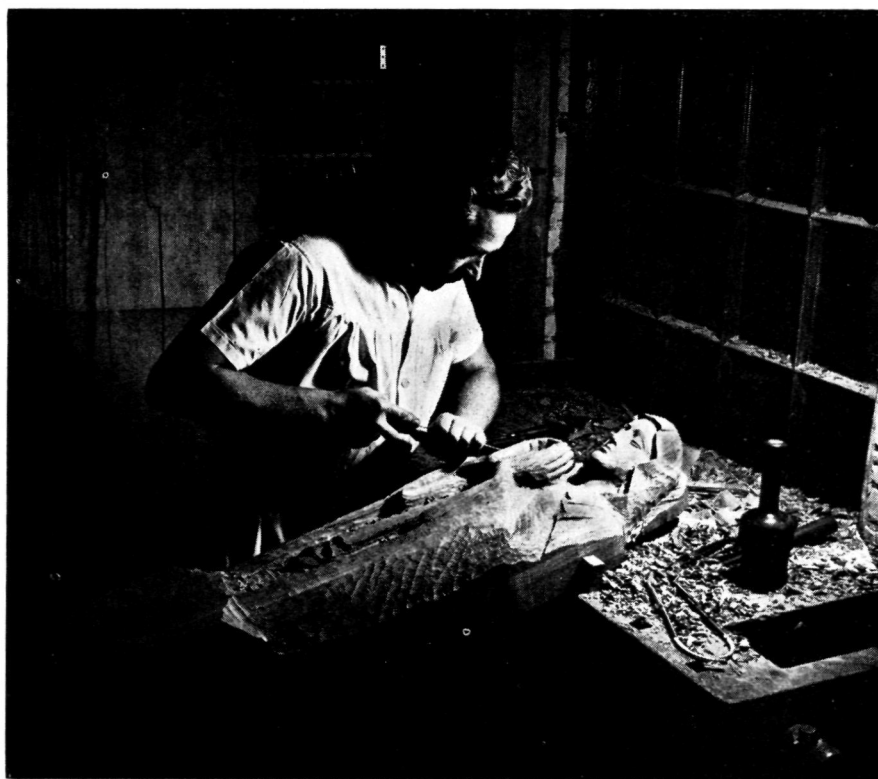
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Los Angeles Convention Makes Important Decisions

★ Delegates to the convention of Los Angeles on Jan. 28 - 29 made decisions on two important issues involving the laws of the Church.

The division of parish day schools was removed from the department of Christian education and established as a department in its own right with a seat on the executive council.

At the same time, provision was made for the new department to set standards for such schools, to certify those meeting the standards and withhold or withdraw certification from sub-standard schools.

Calling the time ripe for such a move, the Rev. Kenneth W. Cary, one of the chief proponents, pointed out that the measure will "allow us to raise standards in the schools already established, and make sure that no sub-standard schools are started."

It is believed that the Los Angeles diocese is the first in the country to give this kind of reception to parish day schools.

Women in the Church won a partial victory when the convention voted to allow them to be counted among the number required to establish a mission, or raise a mission to parish status.

However, a broader measure to permit women to sit as delegates to the convention and to

be elected to vestries was sent back to committee for further study and consideration of a formula for proportionate representation.

In his plan for passage of the measure, the Rev. Charles L. Conder pointed out that in the ideal family, responsibilities are assigned according to qualifications. He also told delegates that "I am not afraid of the women, nor of the ability of you men to cope with the women."

In other actions, the convention urged passage of a California Senate bill which would permit reading of selected Bible passages in public schools at the discretion of the board of education in each community, and discussed plans for a forthcoming capital fund campaign for a million dollars.

The division of parish day schools sponsored the convention dinner, attended by 500, which was highlighted by the address of Dean James A. Pike, of New York.

"The diocese of Los Angeles is bellweather in the parochial school movement of the whole Episcopal Church and is being looked to for leadership," Dean Pike said.

Dean Pike, who is chairman of the parish day school committee of the diocese of New York, declared that the parochial school curriculum of the Los Angeles diocese is being studied and used as a pattern by education departments of diocese throughout the country.

"Judging by the rapid development of parochial school education in his diocese," Dean Pike continued, "Bishop Bloy will be known to future generations as the bishop who put us farthest forward in this movement."

He pointed out that just tea-

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ching religion and failing to apply the religious perspective to all subjects is not giving Christian education. He urged careful planning and teachers' training programs to insure full effectiveness.

FIRST NEGRO ELECTED

★ For the first time in history, diocese of Mississippi elected a Negro rector to the executive committee. This was the outstanding feature of the annual council at Vicksburg, Jan. 20-21, when Rev. A. B. Keeling of Jackson was so honored. Other actions were mostly routine, in an atmosphere of harmony, with the standing committee, headed by Rev E.L.Malone, re-elected, and with a younger group, headed by Rev. C.G.Hamilton, elected to provincial synod.

There was no official consideration of the Sewanee problem, but unofficial estimates were that a majority were willing to concede the admission of Negroes to the theological school.

BISHOP HINES HITS LOYALTY PROBES

★ Bishop John Hines of Texas, in a strongly worded attack on "irresponsible" loyalty probes, lashed before the diocesan convention at those seeking to

for disloyalty which uses half-truths as a weapon and guilt-by-association as a club. Unless Church people repudiate such irresponsible methods, few, if any, people in public life will be immune to character assassination by professional distorters of facts."

BISHOP QUIN SPEAKS ON CONVENTION

★ Bishop Quin of Texas told the convention of his diocese that the only segregation law which would affect Negro deputies and visitors at the General Convention, scheduled for Houston in 1955, is the one concerning transportation. Texas law forbids white and Negroes from sitting together on public vehicles, but this, he said, "we can take care of by our provision for a volunteer motor corps."



BISHOP HINES

make a "whipping boy" of liberal political and social opinion.

He urges Christians not to underestimate the damage that could come of "unsettling" free opinion and driving courageous and tolerant expression under cover. Fair-minded people should be wary of the kind of searching

Does It Matter?

We believe that the Church should be seriously concerned by the reduction in the number of Episcopal Colleges. Of the twenty-two colleges founded by the Church, only a half dozen are still carrying on the work of Church-committed higher education envisioned by their founders.

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CLERGY CHANGES

Joseph A. Erickson Jr., formerly curate at All Saints, Pasadena, is now rector of St. Mark's, Upland, Cal.

William Macbeth II, formerly rector of the Ascension, Richmond, Va., has been called to be rector of St. John's, Waynesboro, Va.

John J. Howard, formerly rector of St. Mary's, Bluefield, Va., is now rector of St. Luke's, Blackstone, Va.

William R. Shannon, formerly rector of Christ Church, Clarksburg, W. Va., is now assistant at Calvary, Pittsburgh, Pa.

Edgar L. Tiffany, formerly preacher-missionary of the diocese of Western New York, is now rector of Calvary, Montgomery, W. Va., and the Good Shepherd, Hansford.

ORDINATIONS:

Nolan G. Akers was ordained priest by Bishop Gooden on Jan. 17 at the Cathedral of St. Luke, Ancon, Canal Zone. He is district missionary with residence at St. Peter's rectory, La Boca.

Richard H. Shackell was ordained priest by Bishop Shires on Jan. 17 at

Christ Church, Alameda, Cal., where he is ass't.

W. L. Kier was ordained priest by Bishop Pardue, Jan. 3, at Emmanuel, Pittsburgh, where he is now rector.

D. M. Kierstead was ordained priest at the same service and is in charge of Christ Church, Indiana, Pa.

Dorald R. Grindy, curate at St. Paul's Rochester, N. Y. was ordained priest by Bishop Nash at St. Andrew's, Marblehead, Mass.

John J. Hughes was ordained deacon by Bishop Donegan, Feb. 2, at the Cathedral in New York.

DEATHS

Helen T. Stanley died in Washington, D. C. after a brief illness. She is survived by her husband, Prof. Clifford Stanley of Virginia Seminary, and three children.

J. Thompson Brown, prominent in Church affairs in Delaware and an official of the DuPont Co. died Jan. 31 of a self-inflicted gunshot wound.

Thomas L. Settle, formerly rector of the Nativity, Brooklyn, N. Y., died Jan. 31.

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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.

FRANK MERRIMAN
Layman of San Francisco

The article by Leonard O. Case of Simsbury, Conn. (Witness, Jan 29) saying that our clergy who seek to cooperate with Roman Catholic priests are in error, seems to me like a little piece of narrow reasoning

Our priests, it would seem to me, should cooperate with all Christian bodies, Roman or non-Roman if Christianity is to be more than a group of petty sects.

Mr. Case goes on to say that . . . "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."

I think that if Mr. Case would look into his history books and read of the Protestant groups in the early New England days, he will see that liberalism in thought was not too prevalent.

Even today there are Protestant groups who will not permit their members to belong to certain fraternal organizations and as a member of one such fraternal order, I know it teaches nothing that would offend any religious body.

Mr. Case further states that the Knights of Columbus published a book entitled, "The Bible is a Catholic

Book". While not Roman Catholic it is certainly I would say, Catholic. So is our beloved Book of Common Prayer!

As I have once before stated in an article to your paper, taking "pot shots" at other Catholic bodies or even Protestant groups is not really doing anything for the benefit of our branch of the Catholic Church, the Protestant Episcopal Church.

WILLIAM SYMTH
Layman of Washington

I want to thank you for your illuminating articles on the tense situation in South Africa. It surely is one of the hotspots of the world, as Nehru told the churchmen meeting in his country,

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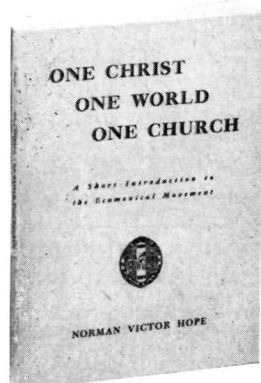
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