

# THE Witness

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APRIL 16, 1953



**COADJUTOR OF RHODE ISLAND AND FAMILY**

*Bishop Higgins and Wife, with Anne and John*

**Article By Charles R. Stinnette Jr.**



## 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 and 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday). Open daily 7 p.m. to 6 p.m.

### 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.

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Madison Ave. at 71st St. New York  
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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.

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Rev. Roscoe Thornton Foust, D.D., Rector  
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5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

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316 East 88th Street  
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The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

**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"

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## SERVICES In Leading Churches

### CHRIST CHURCH IN PHILADELPHIA 2nd Street above Market Founded 1695 Built 1727

Rev. E. A. de Bordenave, Rector  
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Sunday Services 9 and 11.  
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Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

**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  
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## 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, Mass.  
Rev. Gardiner M. Day, Rector  
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Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

**ST. JOHN'S CATHEDRAL**  
Denver, Colorado  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 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, 10:30.

**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. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

**TRINITY CHURCH**  
Miami, Fla.  
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Sunday Services: 8, 9:30 and 11 a.m.

**TRINITY CHURCH**  
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Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services 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 Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

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

**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., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.



## —STORY OF THE WEEK—

# Head of Religious Community Takes Stand in Africa

## Strong Appeal to Canon Collins for Aid In the Struggle for Freedom

★ The Rev. Trevor Huddleston, head of the Community of the Resurrection in South Africa, has sent a call for support in the campaign against oppressive race legislation in the country.

The call was in the form of a letter to Canon I. John Collins of St. Paul's Cathedral, London, who is the leader of the Christian Action movement of the Church of England. This organization is collecting funds for the assistance of the dependents of men undergoing hardship as a result of the passive resistance movement.

Father Huddleston has identified himself with this movement and was the speaker at a recent meeting in Johannesburg, sponsored by the Transvaal African Congress and the Transvaal India Congress, attended by about 900 delegates representing the two organizations, trade unions and Churches.

His letter follows:

I want to write very plainly and to stress the urgency of what I say: Within the next few days the two new bills—the public safety bill and the criminal law amendment bill—

will become law. This is certain. The tragic thing is that the Parliamentary opposition has accepted them in principle and put up no kind of fight. Only the Labor Party and the Native Representatives voted against them. The reason for this is the forthcoming election and the political expediency that it engenders.

It is constantly being stated by the government that the defiance campaign is anti-European. The fact that I was asked to address this extremely important meeting and, in fact, to open it, proves that this is a lie. About 900 delegates attended this meeting and represented something like 300,000 non-Europeans. I feel that this should be made known as widely as possible in England and indeed elsewhere.

It is quite certain that once these bills become law, it will be almost impossible to get the press in South Africa to report anything which bears upon the defiance campaign or, indeed, anything which even remotely resembles criticism of the government or incitement. The press is already extremely nervous. In my view, therefore, we have reached the point

in South Africa where we must depend upon outside help to the fullest extent, particularly the press. I believe that the only thing which might shake our government is determined hostility from the rest of the world.

Section 3 Sub-Section (i) of the criminal amendment bill which refers to the use of money from any source being used for the purposes which you and I have in mind makes it very likely—to put it more strongly—that your committee will find its work extremely difficult to carry out. We are already devising ways and means of trying to do what we are here for. But I would say that arrest is now no longer a distant possibility. It is an ever-present probability. In fact, if this government is returned to power, I cannot see how we shall avoid it. I am not in this matter trying to be an alarmist: I am simply facing what seems to me to be an obvious fact. Penalties are extremely heavy, e.g., a fine of 500 lb, imprisonment for five years, fifteen strokes or both for being convicted for such an offence.

Of course, the election will be extremely crucial for us as well as for the country as a whole. If the Nationalists get in I can see no hope on the natural level at all. If the United Party gets in—which I personally still think is very doubtful—then the great hope will be pressure from liberal

groups within South Africa.

Nevertheless, by its attitude towards these two bills the United Party has driven a few more nails into the coffin of race relations. No one who has any kind of moral principle can fail to see that they have sold out on the native question entirely. So I would urge with all my strength that you mobilise every person of standing in England to condemn what is happening out here, particularly the two new acts of tyranny.

Would it not be possible at this late date to press for the consideration of a vote of censure on South Africa by other members of the Commonwealth on the grounds that her policies are a direct attack on man's rights and a danger to peace not only in the continent of Africa but in the world? There is now no question of political interference: it is a question simply of human rights and liberties.

### The Address

In his address in Johannesburg, after first protesting against the repressive measures as a citizen of South Africa, Father Huddleston protested "as a priest of the Anglican Church."

"I can remember," he said, "what happened in Germany to the Christian Churches, in those early years of the Nazi Revolution. Again and again, it was urged that 'things have not yet reached the limit of endurance: we must wait until they have.'

"Yet as each fresh encroachment on human rights was made: as each withdrawal was made—so it became more and more impossible to denounce injustice and tyranny. Until

in the end—with those glorious exceptions, such as Cardinal Faulhaber and—while he was free—Pastor Niemöller—the voice of the Church itself in Germany was silenced. When, in fact, it was most necessary to denounce the horrors that had befallen their country, Christian leaders were already shackled.

"It has been, if I am not mistaken, the teaching of the Christian Church throughout the ages that when government degenerates into tyranny its laws cease to be binding upon its subjects. The only question at issue is—at what point does tyranny begin?

"The public safety bill and the criminal law amendment bill both give the government power to suspend all laws and to usurp the power of the courts, and this in addition to the extremely wide punitive powers it already possesses and seeks to extend. The effect of these bills is to stifle criticism of any sort or kind: to destroy, in fact, freedom of speech. This is a very long step indeed towards tyranny: this is something which, in my belief, the Church must condemn.

"Thirdly, as a Christian, I stand to protest against these bills for three reasons:—

"They are basically evil because they deprive men of justice. This alone is sufficient reason for condemning them on Christian grounds.

"They are evil because they create, and are intended to create a state of fear, based on the threat of force. And so to upset the whole basis of civilization.

"They are evil, above all, because they are an affront to the dignity of man. Human

rights are a concern of the Church. This is not a matter of party politics.

"Indeed, we are witnessing here in South Africa the emergence of the totalitarian state: of this new idolatry which has already so bedevilled the world. The fact that here it takes a rather different form, cannot disguise from us its essential features. Its arrogance: its intolerance: its racialism—all are there. We cannot bow down before it.

"And so I come to my last point. Again, it is a very obvious one. The eyes of the world are to-day focused on South Africa. And you know as well as I do where the sympathy of the world lies at this critical time.

"It matters tremendously how we behave: what form our action takes: with what dignity we carry it through. That is why this conference is of such importance. I will not presume to tell you how I think you should act or what decisions you should make. But I would say this:—

"The future of South Africa lies in your hands; that is certain.

"To be worthy of the future you will have need of immense courage, immense patience, and immense restraint now.

"To build up the Congress here united—and to deepen and strengthen that unity—this must be the chief aim.

"To carry through with all determination your declared aims in this great struggle without allowing the hideous strength of racialism to spoil your efforts and bring them to naught.

"To do these things and to do them worthily, you will



need a strength greater than your own. I pray God he may give it to you. I am thankful indeed to be with you to-day and to identify myself with you in this manner."

### Appeal

The Witness has addressed a letter to Canon Collins asking if it will be helpful to raise funds from church people in the U. S. to assist dependents of men undergoing hardship as a result of the passive resistance movement. Assuming that such help will be welcomed, any caring to donate should make checks payable to The Witness, with "Africa Fund" written in the left hand lower corner, and sent to the Witness, Tunkhannock, Pa. Donations will then be forwarded to Canon Collins at St. Paul's Cathedral, London.

### WITNESS EDITOR VISITS NEAR EAST

★ The Rev. Joseph H. Titus, rector of Grace Church, Jamaica, N. Y., and a member of the Witness editorial board, is visiting Israel and other countries of the Near East. He is one of twelve persons from various parts of the United States to make the trip to study conditions, under the auspices of the American Christian Palestine Committee. The group left by air from New York on April 7 and arrived in Athens on the 9. Several days are being spent in Greece, four days in Turkey, a short time in Lebanon, and two weeks in the Holy Land, where they will study conditions both in Israel and Jordan.

Mr. Titus plans to spend a short time in Italy, France and England before returning home May 14.

### OTHERS INVITED TO SERVICE

★ When the Convocation of Churches meets in Manchester, N. H., May 9-12, a service of Holy Communion will be held at Grace Church to which "baptized communicants" of other Churches will be invited. Bishop Hall, who will be the celebrant, assisted by Bishop Soltysiak of the Polish National Catholic Church, in a communion to the clergy and



delegates to the diocesan convention, which will meet at the same same time and place, states that the service will be in accordance with the statement issued by the House of Bishops "regarding Holy Communion at ecumenical gatherings."

### EDUCATORS MEET AT MONTEAGLE

★ Members of college faculties are to meet at Monteagle, Tenn., May 1-3, to consider "Christian thinking and vocation in higher education."

Leaders will be Prof. A. S. Nash of the University of North Carolina; the Rev. Richard Wilmer, chaplain at Sewanee; Prof. A. T. Mollegen of Virginia Seminary; the Rev. William Pollard, director of nuclear studies, Oak Ridge; Prof. Wilbur Katz of Chicago Law School; Dean Leigh Harrison, University of Alabama; Prof. T. S. K. Scott-Craig of Dartmouth; Prof. J. V. L. Casserly of General Seminary; Prof. Richard Hocking of Emory University; Prof. John Hallowell of Duke.

### BIRTH CONTROL BILL DEBATED

★ Roman Catholics and Lutherans opposed a birth control bill currently before the legislature of Connecticut, while three other ministers spoke in favor of the bill. It would repeal an 1879 law that makes it a criminal offense to use any methods for, or give advice on, birth control under any circumstances. Repeal has been blocked 13 times in the past.

The proposed law would permit "duly licensed physicians to safeguard the lives and health of married women" by prescribing contraceptives. The Rev. Edwin Tuller of Hartford, secretary of the state's council of churches, said that his group favored the new bill on the ground of public health. He pointed out that the measure provides that any physician who, for reasons of conscience, refuses to provide birth control information would not be forced to do so.

Two clergymen from New Haven also spoke on behalf of the council of churches of that city in favor of the bill.



## BIBLICAL SCROLLS ARE FOUND NEAR JERUSALEM

★ Remains of some 70 Biblical scrolls believed to be 2,000 or more years old have been found in a cave on the shore of the Dead Sea about 25 miles east of Jerusalem. The discovery, made by Arab shepherds, was announced by Jordan's British-born director of antiquities, G. Lankester Harding.

Mr. Harding, who called the find "perhaps the most sensational archaeological event of our time," said 38 of the scrolls had been identified by Dominican scholars as manuscripts of 19 books of the Old Testament. The rest were described by the priests as commentaries and paraphrases of Biblical books, many known and hitherto unknown Apocrypha and descriptions of the conduct and organization of the Essenes, the Jewish sect to which the scrolls belonged.

The manuscripts are written on papyrus and leather in Hebrew, Aramaic and Greek, some of the Hebrew and Aramaic documents in a script closely related to the ancient Phoenician. One of the Old Testament books, Tobit, appears for the first time in Hebrew and Aramaic. Only Greek translations had been known until now.

Mr. Harding, who also is director of the Palestine Archaeological Museum, said that only a brief examination had been made of the scrolls so far. He predicted that Biblical scholars from all over the world would be kept busy "for the next generation, at least" pondering the translation and significance of the documents.

The Jordan archaeologist

said the scrolls had been found several months ago in a cave near the ruins of a settlement now known as Khirbet Qumran.

He said it was fairly certain that the settlement was the home of the Essenes some 1,900 years ago and that the scrolls were from their library, probably hidden in caves for safekeeping.

Recent archaeological activity in the area was prompted by a Bedouin's 1947 discovery of several scrolls in a cave about half a mile from the site of the new find.

Among these documents was the Book of Habakkuk and the oldest known copy of the Book of Isaiah.

Following the Israeli-Arab war, the Jordan Department of Antiques, the French Biblical and Archaeological School, the Palestine Archaeological Museum and, later, the American School of Oriental Research joined in expeditions in the area.

Their most important find was two rolled-up sheets of bronze on which a long text in either Hebrew or Aramaic had been hammered.

Experiments still are being made to determine whether it will be possible to unroll these scrolls, the metal of which has oxidized completely, or whether it will be necessary to cut them into strips to read the text.

Meanwhile, according to Mr. Harding, the Bedouin tribe of shepherds had realized the value of old manuscripts and systematically began searching their remote district for more caves.

When the Arabs found the cave containing the 70 scrolls, Biblical scholars and archaeologists were faced with the job of raising enough cash to prevent the Bedouins from selling the manuscripts on the black market or smuggling them out of the country.

Although trade in antiques outside government supervision is strictly prohibited in Jordan, a black market has been flourishing in such articles.

Mr. Harding said the Jordan government appropriated "the necessary sum"—he did not disclose the amount—and about 80 per cent of the scrolls found in the cave had been obtained by his department.

Eventually, the manuscripts will be displayed at the Jordan Archaeological Museum in Amman, but first the fragments must be cleaned, flattened and mounted.

Mr. Harding said they would be photographed on infra-red plates to reveal the writing on pieces which, to the naked eye, are completely black.

He said it was hoped to bring an international group of scholars to Jerusalem to expedite the translation and publication of the manuscripts.

Identification of the material, he added, was made by Fathers Barthelemy and Milik, Dominican fathers of Jerusalem who have been working with Father Roland de Vaux, director of the Dominican Archaeological School, on fragments recovered in the first cave.

These same priests will turn their full attention to the new scrolls as soon as the results of their study of the older material are published.

The ancient Essenes were a sect of pre-Christian Jews who lived a rigorously ascetic



life. They were distinguished by such characteristics as the community of property, the practice of charity and the pursuit of virtue.

"There are strong suggestions," said Mr. Harding, "that John the Baptist lived and studied with the Essenes in his early days; if so, it must have been here that he prepared himself for his great mission."

The 19 books of the Old Testament represented in the newly discovered scrolls are those of Genesis, Exodus, Deuteronomy, Leviticus, Numbers, Joshua, Ruth, Samuel, Kings, Psalms, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Lesser Prophets and Tobit.

## MUSIC DIRECTOR AT CAMBRIDGE

★ Appointment of Peter Waring to be instructor in music and choir director at the Episcopal Theological School, Cambridge, has been announced by Dean Charles L. Taylor, Jr. Mr. Waring is at present serving the school as choir director on part-time, and is also minister of music at the Central Baptist Church, Hartford, Conn. He will take up his new duties in September and with his family will reside in Cambridge.

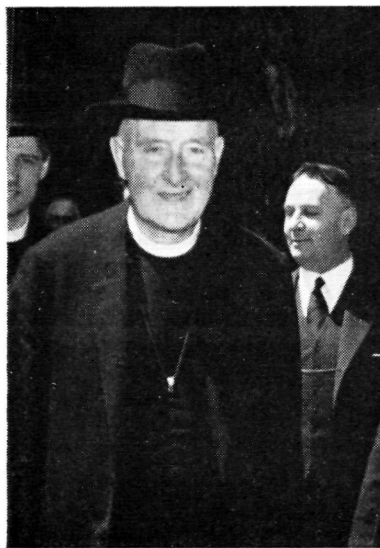
Mr. Waring, a graduate of Harvard in 1939, in 1947 received the MA degree, majoring in music. At the end of this year he will have completed requirements for his doctorate in sacred music at the Union Theological Seminary, New York. Before going to his Hartford position he was instructor at Bates College and lecturer in music and choir director at Wellesley College.

# ARCHBISHOP OF YORK URGES UNITED NATIONS SUPPORT

★ The Archbishop of York, Cyril Garbett, urged support of UN in an address at York, stating "that attempts to bring about peace to Korea must be intensified."

"The nation," he added, "has been greatly moved by the gift of 90,000 lb from Russia towards the victims of the floods. The Prime Minister has expressed to the Soviet Ambassador the gratitude we feel for this act of sympathy."

"But Russia on a far larger



ARCHBISHOP GARBETT

scale could gain the gratitude of the whole world if it spoke the word which would lead to peace in Korea, which would bring to an end the cold war, and which would disperse the threatening clouds of war. If aggression in the Far East is defeated there will be far greater hopes of reaching an understanding with Russia over other problems which now threaten the peace of the world."

The Archbishop urged support for the United Nations saying: "We ought to support the United Nations as the one world association on which the nations on both sides of the iron curtain and of the East and West are able to meet together. It is the one existing organization which may prove eventually an effective barrier against wars and aggression."

"Though the high hopes we once had of it have given place to a more realistic estimate of what it can do under present conditions, we still believe that in course of time expectation we had of it may be fulfilled. It is still in the early years of its existence, so we refuse to despair."

"If UN fails there would be no alternative except the rivalries and fears of nations each insisting on their complete sovereignty and attempting to protect it by armaments and a system of exclusive rival alliances."

"This is the way which would lead directly to that catastrophe which we all dread—a third world war, with the use of atomic and other weapons of destruction which would ruin civilization as we know it."

## CHURCH DEDICATED IN BOOTHEEL

★ Many months of hard work by an inspired group of men and women will be rewarded this Sunday when St. John's will be dedicated by Bishop Lichtenberger at Caruthersville, in the bootheel of Missouri.



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# EDITORIALS

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## No Fear in France

THERE have been articles, editorials, speeches, sermons, and endless conversations about the fear which is gradually and almost imperceptibly overcoming the soul of our country. We who believe it is happening have said it so often that we wonder if we are hypnotizing ourselves and if our feelings are perhaps unjustified; those who do not think it is happening transfer their phobias onto those who do, so that neither side escapes being caught up in neurosis. As we are closed in, there seems nowhere to escape, no opening to reality and sanity.

We were not as conscious of this situation until we recently had the pleasure of meeting, on separate occasions, two Frenchmen, one an ordained Reformed minister, the other a Roman Catholic priest. Talking with them about Communism was to experience a new sense of confidence and freedom. A breath of air, a ray of sunshine came into the wrangling of the Whittaker Chambers, the Alger Hisses, the Senator McCarthy.

They were from different parts of France, of different social and religious backgrounds, and yet their points of view were almost identical: they described France as not being afraid of Communism (they fear war more), and although they heartily take issue with the Communist party and struggle against it politically, to them Communists have no occult power. Communism is just another political party. They know many Communists personally, and even dare to respect them for their good qualities. They are not even afraid to vote for one of their candidates in a local election, if he is a more able administrator than anyone else who is running.

One of them said to us that the Communist party was the only political group which the working man felt expressed his views, even though the same working man would not vote Communist in the national election. They know more about the interior of the party because they have not forced it underground; they

know that there is a Tito-type schism which may break forth presently. They are unhysterical and rational in their approach.

Andre Gide, in his journal, writes of this attitude as follows:

"There is and always will be in France (except under the threat of a common danger) divisions and parties; in other words, dialogue. Thanks to that, the fine equilibrium of our culture; equilibrium in diversity. Always a Montaigne opposite a Pascal; and in our time, opposite a Claudel, a Valery. At times, one of the two voices wins out in strength and magnificence. But woe to the times when the other is reduced to silence. The free mind has the superiority of not wanting to be alone in having the right to speak." (Feb. 1943)

Here on the other hand, we are irrational about Communism. Being fearful, we become foolish. We fight hysterically without thought. We push Communism so far underground that when it breaks to the surface it is virulent and terrifying in our imaginations, just as a repressed desire breaks forth in some seemingly unrelated maladjustment of the personality in the emotional life of an individual. As Ala Barth says in "The Loyalty of Free Men": (quoted by Harry Overstreet in "The Great Enterprise");

"Nothing the agents of Communism have done or can do in this country is so dangerous to the United States as what they have induced us to do to ourselves." Overstreet adds, "One thing they have induced us to do is to permit the creation among us of an atmosphere of moral timidity."

Into the present "dialogue" in France some Christian groups have been able to bring a third voice. They have spoken out in behalf of ideas heretofore monopolized by the Communists and have given others the leadership to follow. They, too, have been able to articulate the longings of the proletariat and the resentments of those who fear the arms race. They have spoken as Christians, from Christian premises, and have not been afraid.

Into the emotionalism of American thought,



we Christians must bring a strong voice. We must speak as Christians, from Christian premises, and not be afraid. By the tone of our phrases as well as by what views we express,

we can introduce the breath of air, the ray of sunshine, the freedom from the fear of the unknown which so many Christians and non-Christians grope for in the dark.

## FREE FOR FREEDOM

By C. R. Stinnette Jr.

*Associate Director, College of Preachers*

THE compelling wisdom of the Bible is frequently expressed in paradox. Profound truth is couched in seemingly opposite statements; for instance, that God hath chosen the weak things of this world to confound the strong. The Scriptures even use puzzles to bring out truth. The Samson story in the old Testament employs a riddle about that hero's encounter with a lion and the honey which was deposited in its carcass. I have a riddle — and an answer — which I want to propose to you this day.

When is freedom a curse?

When is truth a lie?

Alone, separate, and afraid to die—

That is freedom—a curse, and truth—a lie.

Modern history has, in its struggle for freedom, moved around in a circle. It began with a passionate struggle to throw off the shackles of external restraint—it cut the ties of faith. Its motto became the last part of our text, namely, that knowing the truth will make man free. But modern man is not happy with his freedom. It has become a burden to him. He flees from the necessity of making decisions, into authoritarian politics, idolatrous worship and a diminished living which can only be described as a token existence. His truth has not set him free. Some men and women have taken this shock of freedom as the occasion to look again at the whole nature of freedom—to relate freedom to the words of Christ, that in faith and trust man knows the truth which makes him free.

The passage from which our text is taken immediately precedes the Gospel for Passion Sunday and it comes in the midst of a controversy with those religious zealots whose skeptical views could have been expressed in

the words, "seeing is believing." But Christ insists that man must surrender to the truth which is more than appearing—the truth which is perceived in faith. This is the truth which makes man free for freedom. The contrast in this passage is that between the spirit of bondage which is sin, and the spirit of freedom which is faith.

OUR forefathers who settled and peopled this land knew that the opposite of freedom is fear. Security mindedness did not move my forebearers to take up dwellings in the Appalachian mountains, nor of yours to cross the great plains. They were willing to struggle against great odds for the privilege of freedom—to work and to pray and to teach and to live as God gave them the opportunity. The great frontiers of American life have produced the Lincolns and the stout-hearted men and women who have renewed and restored the American dream which is also a Christian dream:— that man under God is made for freedom—not for fear. The refugees and the patriots gathered from many peoples in this land came at the beckoning of the spirit of liberty—and from out of the night of fear.

But now the struggle for freedom has shifted. The physical frontiers have been opened and we are faced with the dilemma of renewing our freedom and using it to make real community flourish in this land, or to turn back upon the fear of freedom and to give it over to the self-appointed masters of conscience. The headlines of the daily newspapers give ample reasons for man's flight into fear. Every explosion of atomic weapons raises the possibility that the sirens you hear

St. John 8:31 and 32 "If ye abide in the word which is mine, ye are truly my disciples, and he will recognize the truth, and the truth will set you free." (Trans: Wm. Temple)



give warning of the last judgment. We know in our own hearts that it will take more love and less destructiveness to overcome the anger which breeds wars. Our chances are running out, but love like freedom depends upon faith and trust—and we falter.

Here is the crisis of freedom in our day:—that we translate our freedom from the grievous burdens of the past, into freedom for the community and the real person to person meeting and the humanity which makes us sons of God. Freedom for the Christian is for the purpose of restoring this shattered and broken creation to God again. That means concern with poverty and hunger and miserable housing, and all the other things which most of the people of this globe still endure. It means that when we pray, “Thy kingdom come on earth,” we have no mental reservations which state “except in political life, or in the economic sphere, or in any place where it makes a difference.” The Bible, not the Communist Manifesto is still the most revolutionary document in Western civilization, and like the clergy of this land would bear investigation!

But the little men—the merchants of fear—prove that what happened in other lands is happening here today. Certainly one of the un-American practices which ought to be investigated by every loyal citizen is the tendency that if you don't agree with a man you smear him. This is foreign to the American spirit of fair play. It is a counsel of fear. Recently on the floor of Congress the name of a Methodist bishop was shamefully and ridiculously misused. It was an insult to every citizen in this land regardless of his Church. I believe that Christian conscience will react appropriately. The fear mongers would destroy freedom by putting themselves where God ought to be. If anyone resists they use the pressure of name calling. We remember that the Pharisees tried this on Christ. “Say we not well that thou art a Samaritan and hast a devil!”

### Freedom and Community

**W**ITHOUT community freedom is a curse. The loneliness and fear of modern man has progressively destroyed his community. There is deep meaning and pathos in the efforts

to belong somewhere as pictured by the child who wanted to become “A member of the wedding.” We are in large measure a people who can't go home again, because we have no home. Perhaps this is one of the reasons why Communism and other collectivist movements have had wide appeal. They represent man's abortive efforts to find a home. Man without community would give almost anything—even his freedom—for a home, and it is precisely here that Christian realism asserts itself. Secular Utopias always involve idolatry and always destroy the real freedom and selfhood of man.

Communism is more than a political threat—more than a conspiracy to be fought. It is also a false religion which promises salvation and actually delivers man into hell. I cannot believe that its greatest danger to us lies in the very few men and women who at this late date have bargained with their souls in its employ. But as Anne O'Hara McCormick observed in the New York Times, we can make the Communist dream come true by dividing and destroying ourselves before it. Freedom will not flourish in a land of suspicion, division and fear.

The question which confronts us is basically a theological issue:—in faith to find our spiritual home again—the Church—and to use the strength we find there to maintain our freedom or to turn in upon ourselves—our precarious selves in fear—which in a crisis are likely to be lost to the false Gods of this world. In the Christian fellowship man is drawn out of isolation into community and is restored to freedom for freedom.

### Faith and Freedom

**F**AITH is the foundation and structure of freedom. It is the source of strength in a world which would destroy freedom and the truth by fear. We have it from the Psalmist that “He that speaketh the truth from his heart, shall never fall.”

Freedom means to be strengthened in the inner man by faith. It means being rooted and grounded in love. It is the fulfillment of that for which we were created. To be free for freedom means to be filled with the fulness of God.

We shall make a grievous mistake if we let the fear of little men infect our freedom. Preserve it by all means against every frantic onslaught but let men know at the same time that freedom is realized in faith and not in fear. With Abraham Lincoln let us remember that the only justification for man's suffering for freedom and truth is that they shall have a new birth under God.

Our Lord says "If ye abide . . . ye will recognize the truth and the truth will set you free."

Faith is always a wager as Pascal said. It is taking a chance that we trust ourselves to God and him only to serve. Possibly this taking a chance is the greatest obstacle to modern man. For all our gambling with life we want a sure thing. When someone comes along who speaks loud enough and long enough—who seems to speak with authority—we are ready to give ourselves over to him. One is reminded of the parable of the owl as told by James Thuber. Because the owl looked so wise and seemed to be able to see in the night, the animals of the forest got the idea that the owl was God. They followed him with absolute devotion. Later in the blazing sunlight,

they followed him down the highway screaming ecstatically "He's God!" Even when they were flattened by the trucks of the highway, they chanted, "He's God." The writer draws the lesson that you can fool too many of the people too much of the time.

Our inference would be that false Gods always lead to destruction. In the play "No Exit" the French existentialist Satre places a group of people in a single room and they proceed to destroy one another by their very anxiety ridden ways. We must live in proximity to one another, and we shall either destroy ourselves by our mutual doubts and suspicions, or we shall make Christian community a reality.

St. Paul was also placed in a single room, a prison cell. But listen to these words to the Ephesians from his prison cell:- "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

## CHURCH WORK IN LIBERIA

By Gale Miller

*Missionary in Liberia*

**M**OMO and Bobo come to the schools of the Missionary District of Liberia with the hope of gaining knowledge of the "book" that they may get ahead in the world. They don't know really exactly what it is they want—they just think the school is the place to start. They come from native villages where their parents and relatives have lived for years without benefit of education, medical care, sufficient food or the Gospel.

It may seem strange to mention the Gospel last in this list of coveted benefits but we believe that the Gospel is the culmination of all

the good that can come to these people. Our work in this field is divided into four basic parts, all closely related to the ultimate Good News of Jesus Christ. How can the Gospel alone be sufficient for a people who for two and a half months of the year do not have sufficient food to maintain even the normal native standard of living? What can the Gospel mean to a man whose body is covered with the ulcers of yaws or whose intestinal tract is full of germs of dysentery, or askaris, or whose blood stream is full of malaria? Preach to him of a God of Love and he will ask, "What is this God of Love



who lets me be sick and hungry?" And we who serve in the field ask ourselves, "Can we help only one part of a man and let the rest of his body go?"

**T**HE work of our Missions starts at the lowest common denominator which also is the highest—education. We try to enroll children as young as possible in the elementary schools of which we have thirty-nine. These are of three kinds: boarding, day, or a combination day-boarding school where we teach reading, writing, arithmetic, spelling, geography, history, civics and health.

English is the official language of the Liberian government and the language in which we teach. English will be one of the vital uniting influences of the country for in a land which equals in size our state of Ohio there are now thirty different languages being spoken. This of course leads to confusion and distrust among the natives of the various tribes. In our mission schools we can start boys and girls on the road to personal health and lay the foundation for public health, for we hope each child will be a missionary influence in the native villages where they will return to live and to work. This is only a single phase of the health work being done in Liberia. We have two doctors on the St. John's Mission staff in Robertsport at St. Timothy's Hospital. This is one of Liberia's best institutions with a modern operating room, a clinic for out-patients, wards for men and women and School for Nursing for both boys and girls. It greatly needs supplies for which we make a steady appeal.

The doctors work away from the hospital, making long trips into the interior to supervise out-station clinics which have been established in cooperation with the Liberian government. In Liberia there are only a few miles of truck roads at present (a condition being slowly remedied now) and very limited means of transportation. So these doctors take journeys which require up to two and a half or three days of walking. They do it cheerfully!

**L**IBERIA is a land blessed with rich soil. It can produce abundant crops but not enough food for domestic consumption is grown yearly

for a full twelve months period. The potential in this field is equaled by the productivity of the soil for possible export crops such as cacao, coffee, coconuts and oil palm nuts for which there is special demand. If through our instruction in agricultural schools we can increase and improve crops besides introducing new foods for a balanced diet and also increase and improve export crops for the financial gain of the native growers, we will be helping them physically and financially.

In Liberia there are more than a million and a half souls to be gained for Christ. Beside our own Church and the Roman Catholic faith, several other denominations are working for the spread of Christianity. But so great is the field and so few the number of workers we never overlap or get in each other's way.

Our Church has some 122 churches, mission stations and preaching stations, served by 18 active clergy at present and about 75 lay readers, licensed by Bishop Bravad Harris. Recently we have ordained four young Liberians into the priesthood and six more at the Divinity School at Cuttington College are being trained and will be ordained in the next three months. There also are a number of boys in high school who are planning to make the Church their life's work.

We may not be making the rapid progress we would wish but we are moving steadily ahead in this field. With the leadership and foresight of our Bishop we will report advancement each year, acknowledging the responsibility placed upon us by the members of the Church at home who encourage and support our work.

## Ideas Capture Us

By William P. Barnds

*Rector of St. James, South Bend*

**A**T ONE time a certain idea may capture our imagination and thrill us, or comfort us, or guide us. At another time the same idea finds us unresponsive and it calls forth no positive emotional reaction from us. There are times when the thought that God is near

to help us offers great assurance. At other times, while we do not doubt his presence, we are not moved much one way or another by the thought. There are many ideas like that in our religion. At times they grip us and we say "How wonderful" and then at other times, we accept them as a matter of course.

These fluctuating moods should not disturb us overmuch. We do not stay continually on the same emotional level. At one time we require a certain idea; some other time, another idea fills our need. The message that we need today very much may not be necessary tomorrow.

There are many ideas in our faith which have the power to impress our lives greatly, if we expose ourselves to them. It is possible to say words and not think what they mean. One can say the Lord's Prayer and not think of God at all while saying it. A person can say the Apostles Creed and not really think of the ideas in it. Occasionally an idea will dart out, as it were, and catch us. It is well for us at times deliberately to ponder on some of the familiar ideas of our faith. Keep thinking of them until they come alive for you. The Creed furnishes quite a number, such as the Holy Ghost; the forgiveness of sins; and the life everlasting. These are great realities by which our souls live. They exist regardless of our changing moods and our reactions to them, and because that is so, they help to steady us.

## Seeing Is Believing

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

**S**KEPTICAL people are fond of offering this trite rebuttal to anyone who introduces the subject of religion. With an air of superiority, they thus give, what they suppose to be the perfect answer to their "benighted believing brothers."

Because these people so frequently show by their lives the desperate need for real spiritual power, Christians are smitten with the compassionate wish that some great act of God

might occur before their very eyes to sweep them by its force into the happier fellowship that is based on faith and strengthened by grace.

Isn't it strange that the skeptic who places such a high value on reason, should want to know God without reason? Rather, it betrays the fact that even the worshiper of the mind knows that he is not like a tadpole — all head. He feels the need for something that will touch his heart; but he must "see it to believe it."

Our Lord must have had this same yearning—to free the minds of the unbelievers—when he wrestled with the temptation to cast himself down from the temple, thereby letting God establish his ministry by a mighty act. All during his ministry he was confronted by anxious skeptics, weary of the insipid remnant of life that is confined to eyesight and material reality. They wanted a sign—unmistakable evidence that God IS and that Christ is his Son. Then they would believe—or would they? Upon the occasions when Christ, out of sheer compassion, healed the blind or made the lame walk, these same cold minds speculated whether the power was from God or from Satan.

Since that day, it has become increasingly clear that no man can be compelled to believe. God's will is—that we shall come to know and love him when we want to do so. "Ye shall seek me and ye shall find me when ye shall search for me with all your hearts." Then it is, that the seeker begins to develop the capacity to receive the knowledge God all along has made available to us.

Yet another type of person tempts us to try to bring them belief forcibly. It is the desperate cynic who tends to blame God if circumstances don't work out to his satisfaction. He reasons that all tragedy, suffering and evil must be an indication either that there is no God, or else that he doesn't care. What a blessing it would be if God would only give us the power to heal this wound! God does give us the power, even as he gave it to Christ. His will never be the way of granting our presumptuous wishes. God's purpose is to crown our own efforts, not to dispense with their necessity. Even at the price of a cross to us, we are bidden "Know the Christ and make him known."



## RELIGION IN SCHOOLS URGED BY MILLER

★ The Rev. Randolph C. Miller, Episcopalian who is on the faculty of the Yale Divinity School, stated last week over the radio that Christianity belongs in the public schools as part of the American culture. He said further that it is the responsibility of Christian parents to see that in the schools "relationships are established that meet the basic religious needs of children."

"Education, to mean anything," Prof. Miller said, "is the education of the total personality of the child in his environment. Home, church, school and community activities provide the basic relationships through which the pupil learns — and all of these agencies contribute to the total welfare of the children's personalities."

The Yale educator said that "the public school is essential to Christian education as well as to the welfare of democracy, and teachers are mediators of God's grace no matter what their religious affiliation may be."

Miller added that in all Christian education, whether at home or in church, the Bible is used to reinforce the child's sense of belonging to a Christian community of which the family is a basic part.

"We teach the Bible within the framework of understanding relationships," he declared, "and that God in Christ works through the Church and the family and other human social organisms to bring about this process of redemption, by which all of men's broken relationships are healed."

He said that the acceptance

of Christian ethics by children is accomplished by their awareness of "belonging to the Christian community."

"If we think of Christianity," Miller said, "as part of our culture, then the public schools are responsible for seeing to it that this aspect of our culture is part of their educational impact on the children."

## TRAINING CONFERENCES ARE ANNOUNCED

★ The 1953 laymen's training program, scheduled to get underway this month, will stress a broader base of lay leadership for the Church. On April 18 selected laymen from the sixth province will meet at Omaha, Nebraska, for the first laymen's training conference of the year. On successive weekends laymen from other provinces will also hold conferences, all of them under the joint auspices of the National Council and the committee on laymen's work. The program has been planned under the leadership of Robert D. Jordan, director of promotion, and each conference is to be conducted by Mr. Jordan and the provincial chairman.

The laymen's training program is now in its fifth year. Its purpose is to teach a core of laymen the meaning of Christian stewardship and to give them a total picture of the mission of the Church, together with detailed information on how this work is actually carried on. Later these men will become instructors in their own dioceses, training other laymen who will in turn speak before parish groups, particularly at every member canvass time.

"If there has been any merit in the past laymen's training

program, we should have developed effective lay leadership during these four years," states Mr. Jordan. This year's program has been built around this premise. For the first time, the provincial chairmen themselves will present the principles of stewardship. Last year, this portion of the conference was handled by Dean C. R. Haden, then executive director of the committee on laymen's work. His new booklet on stewardship, "Of Thine Own," will be used in the presentation. As a further means of broadening the base of lay leadership, a completely new group of men have been invited to attend these conferences. Former instructors took their appeal to common




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will receive their information by mail.

Accompanying Mr. Jordan at each conference will be one other officer of the National Council, a different one each time, who will supplement Mr. Jordan's over-all presentation of the program with a detailed picture of the work being done in his own field.

In an effort to foster a closer relationship between diocesan publications and the national division of public relations, Douglas A. Bushy, executive secretary of the division of public relations, will meet with diocesan editors on the Friday night and Saturday morning immediately preceding the meeting of laymen in several provinces. The editors have been invited to stay as observers of the training program.

Conferences will be held at San Antonio, April 25-26; Healdsburg, Cal., May 9-10; Racine, Wisconsin, May 16-17; Seabury House, June 13-14, for the third province and also there, June 20-21, for the first and second provinces. The conference for the fourth province has been tentatively set for a week-end in August, the place to be announced.

## COLLEGE WORK DISCUSSED

★ At the call of the provisional members of the department of campus Christian life of the National Council of Churches, some 60 representatives of campuses, churches, association movements and other agencies, actively engaged in Christian work with students and faculty on American campuses, gathered at Atlantic City, on March 21 and 22. In the day and a half

meeting, this group brought their counsel and experience to focus upon a working paper containing proposed judgments and projected plans for the permanent department in the National Council of Churches.

Members of the Consultation united in advising that the Department should:

(1) Be inclusive of the faculty and administration as well as students in its Christian concern for the life of the college and university community;

(2) Bring together in fullest possible cooperation all churches, and agencies attempting to aid students and faculty in proclaiming the lordship of Jesus Christ within the whole life of the campus;

(3) Seek responsibility for ecumenical aspects of student work and provide staff services while freeing students and faculty for the development of responsible movements in their respective spheres;

(4) Seek to bring the student movements — through their United Student Christian Council — into a responsible relationship, with assured independence in areas of policy, program, and student movement budget;

(5) Seek to bring the faculty — through the emerging Faculty Christian fellowship — into a responsible relationship, with assured independence in areas of policy, program, and such budget as they may devise.

These general judgments, along with many specific suggestions, are now being incorporated by the provisional members of the department into new proposals for consideration by Churches, agencies, and responsible leaders of the

National Council of Churches.

Mr. Daniel Merrill, President of National Canterbury Association, and the Rev. Roger Blanchard, Secretary of college work, represented the Episcopal Church.

## COURT REFUSES TO OUST PASTOR

★ The Pennsylvania supreme court upheld the decision of Chester County court of common pleas denying a Phoenixville congregation the right to oust its pastor. In its decision the high tribunal held that "civil courts do not have jurisdiction over primarily ecclesiastical matters."

The ruling allows the Rev. Michael Hoynak, pastor of Holy Ghost Carpatho-Russian Greek Catholic Orthodox Eastern Rite Church, to keep his residence in the parish. In April, 1951, a petition signed by 123 members of the congregation called for the ouster of Father Hoynak for the "welfare of the parish."

When Father Hoynak refused to resign, the group

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pleas court. This court held that it "had no right to oust the pastor from the parish on a strictly ecclesiastical matter." The congregation appealed the decision.

Although Father Hoynak has been living on the church property, he has not presided at any congregational function since May, 1951.

## FEDERATION PLAN IS OPPOSED

★ Negro workers in Northern Rhodesia walked off their jobs in government offices and commercial concerns to participate in two days of prayer, called to balk the British government's proposed Central African Federation. The African Congress, sponsoring the prayer services, charges that the federation would create a state dominated by white settlers which would develop a "white supremacy society" similar to the Union of South Africa (see Story of the Week).

## BISHOP OF CUBA AT CONVENTION

★ Bishop Blankingship of Cuba is the headliner at the convention of South Carolina which will be held April 21 at St. David's, Cheraw and St. Paul's, Bennettsville.

One of the important pieces of business will be the election of one clergyman and one lay person, man or woman, to represent the diocese at the Anglican Congress which will meet in Minneapolis in August, 1954.

## DELAWARE EXCEEDS ADVANCE FUND

★ The first objective of the advance fund of the diocese of Delaware was \$250,000. The total so far in hand is \$261,000. One gift of \$10,000 was re-

ceived with the stipulation that the fund be presented throughout the diocese after Easter. May 2 has therefore been designated for the presentation of the appeal in parishes throughout the diocese.

Future expansion needs will require probably a fund of a half million dollars.

## NEW PRESIDENT OF TRINITY

★ Albert C. Jacobs will be inaugurated president of Trinity College, Hartford, May 16, the 130th anniversary of the chartering of the college. Preparations are being made for attendance of over 2,000. The ceremony will be held on

the campus, using the outdoor pulpit of the chapel. Dr. Jacobs, whose article on What Christianity Means to Me was featured in the Witness last week, assumed his duties last month after three years as chancellor of the University of Denver.

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#### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt

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# THE NEW BOOKS

*The Soviet Impact On Society:*

By DAGOBERT D. RUNES

with a foreword by Harry Elmer Barnes.

*Philosophical Library*

To readers seeking reliable information about Soviet Russia, past or present, or about the origins and nature of the Cold War or for challenging statements which encourage further study of the experiences of observers of contemporary Russia, this reviewer heartily recommends a careful reading of the Foreword by Harry Elmer Barnes to this book. One will find there the careful reasoning of a competent historian which stimulates thought and encourages further research. This cannot, I think, be truly said of much of the substance of Dr. Runes's book. This author tells us that he wrote the book fifteen years ago and has neither added nor subtracted a word from it since, so that the reader must assume that all statements the author makes are to be considered of validity as a picture of the present. It does not appear from anything in this book whether its author has even been in Soviet Russia, but it is quite clear that he has not visited that country since World War II or he could not have let his descriptions of conditions there remain in his book as statements applying to present-day Russia. One must wonder whether he is really ignorant of the abundant of testimony given by visitors of all shades of economic and political belief relating to the general well-being and contentment of the rank and file of the common people in that land today. Dr. Runes has several theses which he holds and wishes to prove and he completely ignores all facts which do not substantiate his theories. No mention is made of the military intervention of capitalist countries in Russia after the 1917 Revolution; no mention of Franco in Spain, only the sins of Communist supporters come in for shocked condemnation; no reference to anything in China except the early stages of Russian dominance of the revolution; not so much as a whisper of the corruption and de-

moralization of the Chiang-Kai Shek regime. One wonders whether Dr. Runes has read the American White Paper on China.

As a whole, this book is grossly one-sided and essentially superficial. Part I, in which the author has a minor field-day with the private life and the intellectual and economic competence of Karl Marx, is beyond this reviewer's ability to criticize. To him it seems childish, but he—and no doubt many others—would very much like to see it commented on by able economists of any school,—classical, radical or conservative. I am bold enough to guess that it would not fare very well with any of them.

To the "Philosophical Library," publishers of this book, I doff my hat. They can publish, serenely and without apology, both this book and Professor Corliss Lamont's volume "Soviet Civilization" in the same month! Would that we had more publishing houses of like calibre.

—K. R. F.

*A Declaration of Faith* by Herbert Agar; Houghton Mifflin, \$3.00.

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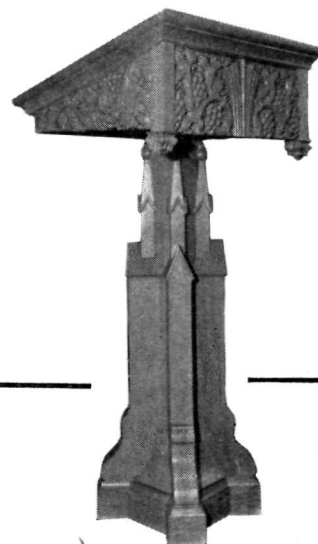


that the theocentric civilization that has grown out of the Hebraic-Christian revelation is worth maintaining or, more accurately, returning to "in spirit and in truth". He speaks bluntly of the perils facing modern man and agrees, with Toynbee, that culture collapses, not from without, but from within. He is for a strong union of Christian, democratic states but implies that this is impossible as long as we are "weakened unto death" by the termite-gnawings of McCarthy and other "hollow men." This is a book for thought and one of challenge.

—W. B. S., Jr.

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# PEOPLE

## CLERGY CHANGES:

*John B. Coburn*, rector of Grace Church, Amherst, Mass., becomes dean of Trinity Cathedral, Newark, N. J., in June.

*William Nes*, formerly dean of Nashotah House, has been elected professor of homiletics and lecturer in practical theology at Seabury-Western.

*A. Hume Cox*, formerly rector of the Nelson Parish, Southwest Va., is now rector of Emmanuel, Farmville, N. C., and associated churches.

*Leroy D. Hall*, formerly in charge of St. Andrew's, New Kensington, Pa., is now rector of Grace Church, Chapel Hill, Cincinnati.

*Robert H. Challinor*, curate at St. Andrew's Cathedral, Honolulu, is now pastor of the congregation at the cathedral.

*E. Paul Haynes*, formerly rector of Holy Trinity, Madisonville, Ohio, is now rector of All Saints, Portsmouth, Ohio.

*Donald C. Aitken*, student at General Seminary, becomes curate at All Saints, Worcester, Mass., in June.

*Malcolm W. Eckel*, rector of Bethesda Church, Saratoga Springs, N. Y., is now rector of St. Stephen's, Pittsfield, Mass.

*Henry T. Egger*, rector of Trinity, Lumberton, N. C., becomes rector of Holy Trinity, Fayetteville, N. C., May 1.

*Daniel W. Allen*, formerly in charge of churches along the Inland Waterway, diocese of East Carolina, is now full time executive secretary of the diocese.

*Arthur M. Gard*, formerly vicar at Ft. Atkinson and Jefferson, Wis., is now in charge of churches at Neosho and Monett, diocese of West Missouri.

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*Nicholas Kouletis*, formerly associate rector of Grace Church, Madison, Wis., has taken work in the diocese of Dallas.

*J. Albert Dalton*, rector of St. Stephen's, Louisville, Ky., becomes head of the City Mission Society, St. Louis, June 1.

*Richard A. Lewis*, formerly rector of All Saints, McAlester, Okla., is now rector of St. Andrew's, Breckenridge, Texas.

*John S. Neal*, formerly rector of St. Paul's, Greenville, Texas, is now rector of Christ Church, El Reno, Okla.

## ORDINATIONS:

*Warren L. Howell*, formerly a Presbyterian minister, was ordained deacon March 30 by Bishop Washburn at St. Paul's, Englewood, N. J. *William A. Pottenger Jr.*, was ordained priest recently by Bishop Kinsolving at St. George's, Holbrook, Ariz.

## DEATHS:

*Hubert S. Wood*, 62, dean of the Cathedral of the Incarnation, Garden City, Long Island, died April 2. *Edmondson J. M. Nutter*, 73, former dean of Nashotah House died April 6 in New York. He was associate rector of St. John's since leaving Nashotah in 1949.

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# BACKFIRE

## RICHARD G. PRESTON

*Rector, All Saints, Worcester, Mass.*

I am sure we are all indebted to Professor Dunham for his article (Witness, April 2). It is refreshing to see the common ground we have with Quakers, notably his list of seven of the "Testimonies" of Jesus. I would make three brief comments.

First of all it would seem as though he fails to recognize what he shares with Evangelical Christianity. For example when he speaks of sharing with Friends "The belief that every human being has in his nature something of the divine" he shares this and many other of his positive statements with Episcopalians too.

Secondly it is true there is no necessary "correspondence between a man's theological views and the quality of his life or the degree of his spiritual development." On the other hand what a man believes about the person of Christ makes all the difference in the world as to what he will put into his life as a follower of the Master. Belief does not necessarily issue in action but deep convictions can alone sustain sacrificial living.

I cannot but feel that the article sets Jesus before us as the great Teacher which I doubt is his main function. He is the Incarnation of His teachings. He does not say, "This is the way, lead it. This is the truth, believe it. This is the life, follow it." But "I am the way, the truth, and the life, follow me."

I do want to close however with a tribute to the fine religious spirit of Professor Dunham's article.

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## BENJAMIN ROOT

*Clergyman of Pasadena, Cal.*

In 1922 I was invited by Bishop Gailor of Tenn. to become the archdeacon of West Tennessee. I, a Connecticut Yankee, was asked to go down into Dixie and do missionary work.

I accepted and went to live in Memphis and travel out from that city. I had more than seven years of wonderful experience with the Southern people. They were very lovable and cooperative in every way. We were fast friends from the start and the work progressed very rapidly.

I mention this because of the interest of so many northern people in the problems concerning the seminary at Sewanee, and some of the questions asked by many about the work in Tennessee.

What I wish to do is to make a remark and that is that in all of my travels in Tennessee, I never saw a Negro mistreated or used unjustly. The white folks give them every possible consideration and helpfulness.

Judge Clifford Davis of the city court used to invite me to sit on the bench with him while he was hearing some of the cases. He would ask me if I thought that he "had done right" to the Negro boy case before him. So careful was the judge of his wonderful feeling for the Negro, he would have the approval of mankind upon his judgments. That was the spirit of this fine judge—now a member of the House of Representatives in Washington, where he has been for many years.

We should be glad that Bishop Dandridge is to be the dean at Sewanee. We can put supreme confidence in him and his leadership. We should be patient. Time will give the solution. Prayerfully must we hope that in a few months all will be well at Sewanee.

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