

The WITNESS

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A COPY

AUGUST 20, 1953



THOMPSON HOUSE

Missouri Center for Conferences and Retreats

A LETTER ON CHRISTIAN BURIAL

SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)
112th & Amsterdam, NYC
Sundays: Holy Communion 8, 9, 11
(with Morning Prayer and Sermon);
Evensong and Sermon, 5. Weekdays:
Morning Prayer, 7:45; Holy Communion,
8; Evening Prayer 5. Open daily
7-6 P.M.

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Wednesdays: Healing Service, 12 noon.

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4 p.m. Evensong. Special Music.
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Service and Sermon; 4 p.m., Evening
Service and Sermon.
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ning Prayer, 5.

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Boulevard Raspail
Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Weekday: Thurs. 10. Other services as
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SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

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Thursdays, 7:30 a.m.

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Rev. Harry Watts, Canon
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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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9:30; M. P. and Ser., 11.
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Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
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12 N HC; Evening, Weekday, Lenten
Noon-Day, Special services announced.

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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.

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STORY OF THE WEEK

Probe Of Fundamentalists Urged By Kefauver

Says Founder of Laymen's Group Was Lobbyist
For Wisconsin Power Company

★ A demand that the tax-exempt status of the American Council of Christian Laymen, a fundamentalist group, be investigated on the ground that it is engaged in lobbying activity for private electric power companies has been made by Sen. Estes Kefauver.

In a letter to commissioner of internal revenue, T. Coleman Andrews, Sen. Kefauver questioned whether the group is entitled to exemption from federal taxes as a religious organization.

The laymen's council was formed in Madison, Wis., in 1949. Like the American Council of Christian Churches, another fundamentalist organization with whom the group says it maintains a "friendly relationship," the laymen's council opposes the National Council of Churches.

Leader of the group is Verne P. Kaub, a member of First Congregational church of Madison and a retired publicist for the Wisconsin Power and Light Company. Sen. Kefauver submitted evidence of alleged lobbying activity directed against the Tennessee Valley Authority by Mr. Kaub in letters written on the Council's letterhead.

"It is interesting, in passing," said the Senator, "that I have checked into Mr. Kaub's background and have discovered

from reliable sources that he was public relations assistant for the Wisconsin Power and Light Company for approximately 14 years, ending this association just before organizing the American Council of Christian Laymen."

The Senator also submitted as evidence of the organization's lobbying activity a copy of its newspaper "Challenge" and a booklet entitled "Follies, Fallacies, and Falsehoods of the Tennessee Valley Authority" by Mr. Kaub, carrying the seal of the Council.

At the same time, Sen. Kefauver sent a letter to Rep. B. Carroll Reece, chairman of the newly-appointed Congressional investigating committee that will examine the activities of tax-exempt groups, calling attention to the same evidence of lobbying by the laymen's council.

Sen. Kefauver said the new House committee has been set up especially to investigate attempts by tax-exempt groups to influence legislation and that this seemed to be a clear example of such efforts.

FRITCHMAN HEARING TRANSCRIPT

★ The House Un-American Activities Committee is distributing 10,000 printed copies of the transcript of a hearing in 1951 at which the Rev.

Stephen H. Fritchman, pastor of First Unitarian church, Los Angeles, refused to answer questions regarding his alleged Communist associations.

Mr. Fritchman's testimony, taken on Sept. 12, 1951, in Los Angeles, before Rep. Donald L. Jackson as a "subcommittee of one," was heard in executive session and kept locked in committee archives until July 31, 1953, when the committee approved its release and ordered it printed.

Previously, at the July 21 hearing given by the committee to Methodist Bishop G. Bromley Oxnam, it was disclosed that Mr. Fritchman had refused to answer questions concerning Communist affiliations. Bishop Oxnam admitted that he had spoken at Mr. Fritchman's church while on a speaking tour of California in 1952.

Mr. Fritchman's name also appeared briefly at the recent committee hearing of the Rev. Jack R. McMichael of Upper Lake, Calif., a secretary of the Methodist Federation for Social Action.

To the question of investigator William A. Wheeler, "Are you a member of the Communist party, Reverend Fritchman?" the clergyman in 1951 is disclosed to have replied: "I decline to answer on the ground that it may tend to incriminate or degrade me and violate my privilege under the constitution, and especially under the fifth amendment."

Mr. Fritchman declined to answer other questions regarding his political associations, persons he knew, and organ-

izations that had rented a hall in his church for meetings. He also refused to say whether he supported United Nations action in Korea.

To the question, "Do you believe there is a place for Communism in Christianity?" the clergyman said: "I decline to answer on grounds that it may tend to incriminate or degrade me, and I claim my privilege under the Fifth Amendment."

Questioning brought out the fact that he had attended Union Theological Seminary in New York and was a student of Prof. Harry F. Ward there.

Similar questioning in the hearing given Mr. McMichael revealed that he had been a student of Dr. Ward.

Bishop Oxnam also was questioned at length on July 21 regarding his associations with Dr. Ward and the fact that he had been a student of Dr. Ward at Boston Theological Seminary in 1914.

The Committee has charged that it has testimony from ex-Communists that Dr. Ward has been an active supporter of the Communist Party and a party member. This Dr. Ward has vigorously denied.

CATHOLIC CONFERENCE

★ Episcopalians from 11 dioceses in eight states attended a conference on Catholic Sociology at Sycamore, Ill., sponsored by the American Church Union, "high church" Episcopal group.

A series of lectures on "The sociology of the sacraments" was given by the Rev. O. D. Reed of Danville, Ill. He stressed that it is "the Mass that matters."

"God has not cheated us in terms of our fallen state," he said, "the good news of the gospel is that through the

Mass redemption is made possible."

Earlier, Mrs. Wayne Duggleby of Pontiac, Ill., told the churchmen that the "basic fallacy of secular sociology is the assumption that progress is inevitable coupled with its unwillingness to reckon with the truth of the fall of man."

"Christian sociology," she said, "accepting the fall as fact is built upon the foundation of emphasizing that God has entered into the stream of human history to provide the only possible way of setting things right again."

"Catholic sociology, building on the assumptions of Christian sociology, is concerned with proclaiming the whole method of redemption for both time and matter, made necessary by the fall."

ANGLICAN ARCHBISHOP GETS TRIBUTE

★ Top - ranking Canadian churchmen and government, judicial and business leaders paid their last respects to Anglican Archbishop L. Ralph Sherman of Rupert's Land, who died in Brandon at the age of 66.

The funeral, attended by Manitobans of all faiths, was held in St. John's Cathedral in Winnipeg.

Taking part in the service were Archbishop Rev. Walter F. Barfoot of Edmonton, Primate of All Canada; Archbishop Robert J. Rennison, Metropolitan of Ontario; Bishop J. Lofthouse of Keewatin; Bishop H. D. Martin of Saskatchewan; Bishop R. J. Pierce of Athabaska; and Dean J. O. Anderson of Rupert's Land.

Honorary and active pallbearers included Premier D. L. Campbell of Manitoba, Mayor Garnet Coulter of Winnipeg; and other prominent clerical

and lay leaders of the district.

When he became bishop of the fledgling western diocese of Calgary in 1927, Sherman was comparatively unknown. But within six months, every parish and mission in the area knew him as a man of action, an eloquent speaker, a brilliant scholar and a far-seeing businessman.

Bishop Sherman often was a center of controversy. In 1934 he urged that the Anglican Church in Canada end the financial help that was being received from England. His proposal was not well received at the time, but five years later, when England was involved in war and had to warn the Canadian churches that the assistance must be cut, he was handed the job of making the Canadian Anglican Church self supporting. He barnstormed the country and visited three quarters of the parishes in the dominion.

He was raised to archbishop in 1943, with headquarters in Winnipeg.

He was stricken with a brain hemorrhage while vacationing at Clear Lake, Man.

E. GERMAN CHRISTIANS ARE PRAISED

★ The "steadfast faith" East German Christians demonstrated under Communist and anti-Church pressures was lauded by W. A. Visser 't Hooft, general secretary of the World Council of Churches, in a report presented to the Council's executive committee at Bossey, near Geneva, Switzerland.

The report highlighted the opening session of the committee's annual meeting. In it, Visser 't Hooft also noted the increased interest in World Council work being shown by Hungarian Protestant Churches and emphasized that the World Council's Second Assem-

bly, to be held at Evanston, Ill., next August, offers "a great challenge."

At a special service held in the chapel of the Council's Ecumenical Institute prior to the committee meeting, George K. A. Bell, Bishop of Chichester and chairman of the committee, presented an Anglican Communion ordinal to the chapel in memory of the late William Temple, Archbishop of Canterbury, who was chairman of the provisional committee for the World Council.

Four of the World Council's six presidents attended the meeting. They are Greek

er's administration by Pastor Niemoeller, Church president,

The Niemoeller statement, said the Synod, does not reflect the opinion of the Evangelical Church of Hesse-Nassau.

Further, the synod charged, the president's statement violated the Synod's 1950 recommendation that Church officials exercise the greatest restraint regarding political utterances.

Synod members, however, rejected a motion of disapproval charging Pastor Niemoeller with endangering the Church's attitude of neutrality toward party politics.

Pastor Niemoeller, who was attending a World Council of Churches' meeting at Geneva during the synod session, recently criticized the Adenauer government and called for consolidation of all opposition groups that are "without one-sided economic or military ties to the East or West."

The synod issued a pre-election appeal of its own, asking voters to make a conscientious decision and political parties to conduct a fair campaign.

From Geneva, Pastor Niemoeller had sent a letter protesting the action of Dr. Hans Wilhelmi, synod president, in calling the special meeting. He said the call was "in violation of Church order," a charge denied by Dr. Wilhelmi. Dr. Wilhelmi said the Niemoeller statement had caused "unrest" among Evangelicals and obliged the synod to take a stand.

URGES RECOGNITION OF CHINA

★ A statement urging admission of China's Communist government to world council chambers, especially the United Nations, was issued by Donald O. Soper, president of the Methodist Conference of Great Britain.

"The Korean armistice has awakened hopes of peace everywhere and Christians are asking what they can and cannot do to further these hopes," Soper said. "I believe there is a simple and all-important answer that can be given which would command the enlightened support of Christians everywhere."

"Let us press for the inclusion of the People's Republic of China in the council chambers of the world. In particular, let us press for the recognition of the Chinese government by the United Nations and urge our American friends to realize that this offers, at this moment, a more potent opportunity of ending the cold war than anything else."

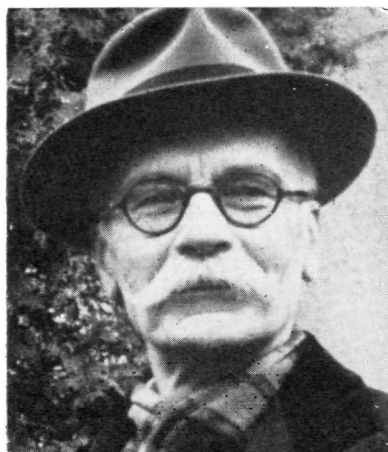
UNUSUAL PRAYER CARDS IN AKRON

★ Prayer cards—with a difference—have made their appearance on the tables of the Municipal Airport Restaurant.

But unlike those appearing in increasing numbers at eating places throughout the U.S. bearing suggested before-meal prayers for Protestant, Roman Catholic and Jewish diners, the little "tent" cards on the airport restaurant's dining tables also contain a Moslem blessing.

B. E. Fulton, airport manager responsible for introducing the prayer cards, said he had the Islamic table grace added because Akron has "several members of the Mohammedan faith."

Wording of the Moslem prayer was provided by Hassan Laheen, chef at the Portage Country Club here, while the Protestant, Catholic and Jewish graces were supplied by local clergymen.



MARC BOEGNER

Orthodox Metropolitan Athenagoras of London, exarch of the ecumenical patriarchate in western and central Europe; Marc Boegner of Paris, president of the French Protestant Federation; Methodist Bishop G. Bromley Oxnam of Washington, D. C.; and Bishop Eivind Berggrav of Oslo, Norway.

NIEMOELLER ATTACK CRITICIZED

★ The synod of the Evangelical Church of Hesse-Nassau, by a vote of 77 to 56, disassociated itself from the recent attack on Chancellor Adenau-

CIVIL RIGHTS LAW IN OREGON

★ Efforts to prevent Oregon's new civil rights law from becoming effective were abandoned when sponsors of a petition calling for it to be submitted to a referendum next year could not get the necessary 23,375 signatures.

The law, passed by the state legislature last spring, was backed by a number of Church and civic organizations including the Oregon Council of Churches, the Oregon Committee for Equal Rights and the Urban League.

It prohibits discrimination on the grounds of race, color or creed by hotels, motels, restaurants and certain other places of public accommodation and recreation.

Groups supporting the law said the failure of the referendum petition indicated a sharp change in the climate of public opinion in the state since a campaign to refer a somewhat similar city ordinance in Portland was overwhelmingly successful here only three years ago.

The move to force a referendum on the new law was sponsored by a group calling itself the Civic Freedom Committee. The Rev. Elbert D. Riddick, pastor of an Episcopal mission in Portland, who headed the committee, said he dissented from his Church's stand on civil rights legislation and described the measure as "a special privilege law."

Most Episcopal rectors, headed by Bishop Dagwell, strongly favored the new law.

EPISCOPALIANS GET AWARDS

★ Rev. Charles G. Hamilton, rector of the Episcopal Parish, Aberdeen, has been named rural minister of the year in Mississippi for 1953 by The

Progressive Farmer magazine and the School of Theology, Emory University, Atlanta, Ga.

The award is given annually to one minister in each of 13 Southern states in recognition of outstanding service to church and community.

Hamilton receives the award "for contributions to development of rural parishes; for statewide leadership in civic and state affairs; for cooperation in interdenominational rural relationships; and for creative contributions in radio ministry and rural church literature."

Receiving the award for Virginia was another Episcopalian, the Rev. Treadwell Davison of Montross.

OLD CATHOLIC CONGRESS

★ Bishop Scaife of Western New York sails on August 26th to attend the international congress of the Old Catholic Church, to meet in Munich, Sept. 1-5. He is chairman of the commission of ecumenical relations of General Convention and also of the commission to assist Eastern Orthodox Churches.

DEAN WICKER IN LONDON

★ Dean N. E. Wicker of Christ Church Cathedral, Louisville, Ky., is exchanging pulpits for four Sundays this summer with the Rev. A. W. Goodwin-Hudson, vicar of St. Mary Magdalene, London.

TAKE OFF YOUR COAT

★ If a man wants to take off his coat in church it is all right with the Rev. R. M. Field, rector of Trinity, Albany, N. Y. "There is no good reason why men should sit and swelter in a jacket while attending a church service," he announced in his parish bulletin.

NEW DEACONESS CENTER

★ Chase Hall at Bishop McLaren Foundation, Sycamore, Ill., is being converted into a new center and training school for deaconesses. It is expected to be ready in October when four or five women will be trained to serve as deaconesses in social centers and other types of social work.

The Rev. R. K. Yerkes will be warden and Deaconess Ruth Johnson of New York will be resident deaconess.

CONNECTICUT HAS NEW CHAPEL

★ An Episcopal Chapel will soon be built on "Church Row," bordering the University of Connecticut at Storrs. The college trustees have approved the transfer of land to the Church, and Bishop Gray is giving final approval to the plans which include facilities for parish activities and a rectory for the Rev. E. D. Hollman, in charge of the work with Episcopal students.

CIVILIAN SERVICE BY C.O.'S

★ Out of 1,943 conscientious objectors who are engaged in performing alternative civilian service and have answered a questionnaire on their Church connection, 1,454 are Mennonites or Amish.

Major denominations have few objectors, with three Episcopalians.

CLERGYMAN ORDERED TO LEAVE IRAN

★ The Rev. Ralph N. Sharp, Anglican missionary, has been ordered to leave Iran, accused of "espionage and anti-government activities." Previously ordered out of the country was Bishop Thompson who had served in Iran for 39 years.

EDITORIALS

Trick Or Treat

ONE of the most original and worthwhile projects we have heard of is being sponsored by UNICEF (United Nations International Children's Emergency Fund). In brief it is this: to turn the ebullient spirits of youngsters on Hallowe'en to constructive purposes. Boys and girls will be urged (and here the churches can play an important part) to go forth on Hallowe'en and collect what they can in pennies and nickels and dimes for UNICEF. At the conclusion of this they will assemble in their parish houses, have a real Hallowe'en party and also the fun of counting what they have collected.

No one who has witnessed the wonderful work of UNICEF in Europe, Asia and especially the Middle East can have any conception of its scope and its value for children in desperate need. Not only will this Hallowe'en project help publicize this, it will give to youngsters of our land the joy of accomplishment.

The idea was started several years ago and has spread rapidly throughout the country. Now is the time to plan for this in your own parish. Write to "Trick or Treat," UNICEF, United Nations, New York, for information or send to them a dollar for a kit that gives interesting ideas and useful materials.

The Great Healer

THE people of Palestine knew Jesus as many things—a teacher, a rabbi, a carpenter, a story-teller, a friend, a man. One of the things they knew him as, and one which must have made a very profound impression on them, was as a healer. We know it made a great impression because of the many stories they related of how he had healed those who were physically upset and mentally disturbed.

Jesus was no doctor. He did not have the necessary education, even for his day, to adequately treat the medical needs of the many people who were brought to him. But he did have compassion — which means "to suffer with." In other words, he had an understand-

ing which was able to cut through the walls that separate the physically and mentally ill and all others who are well. And, because of this compassion, he was able to make people better, simply because they had faith in him—or, rather, because they knew his compassion to be a solid and real expression of his feeling rather than a superficial bedside manner.

It is obvious from the Gospels that Jesus was concerned with health. He lived under the conviction that his good Father had created all things—and created them well. He knew that the body in all of its phases—physical, mental and emotional—was the temple of the Holy Spirit, dwelling in man, and, thus, it was meant to be kept whole and healthy and holy (which, incidentally, all come from the same word!)

So, too, Christianity today is concerned with health in all of its phases, physical and mental. It is because physical health cannot be divorced from the things of the spirit. A man who is ill is not well spiritually. All of us, when we have a cold, know that we are a bit more nasty, a bit more infantile, a bit less pleasant to live with. The cold may be physical but our flat disposition is spiritual and has spiritual consequences.

We know that God works through modern science and the miraculous findings of our modern doctors. These discoveries are no less the creation and will of God than is the universe itself. God always works through men of honesty, who with sincerity and humility, seek to find the riddles of the universe. Men of evil may pervert those findings, but the findings themselves are the true revelation of God.

Religion comes from two words—re and legare—meaning to rebind together. This means that it is honestly concerned with re-binding broken bodies and broken minds even as it is concerned with re-binding disrupted souls.

The Liturgy Of Nature

A BISHOP and traveling salesman saw the Grand Canyon together for the first time. Over-awed by the spectacle, the bishop murmured a prayer of thanksgiving and humil-

ity before God's creative work. The traveling salesman, breathless with the sight, shouted: "Well, I'll be a blankety-blank so-and-so!" The bishop turned to the salesman and said, kindly: "Brother, we are worshipping the same God. We're just using a different liturgy!"

According to reports, this old joke was literally re-enacted on the summit of Mt. Everest recently. Standing where humans had never stood before, and looking out over the roof of the world, Sir Edmund Hillary said: "Damn good!" The Sherpa guide, Tenzing, said: "I thought of God and the greatness of His work!"

Some people are trying to use these two explosive statements as being indicative of the

distinction between secularized western culture and the spiritual east. Maybe so! We have a feeling, however, that both men were humiliated by the glory of God's creation and were expressing the same profound emotion. They were just using a different liturgy.

Together — and completely dependent on each other—the man of the west and the man of the east climbed earth's highest physical pinnacle. In an era when Kipling's "never the twain shall meet" seems to prevail in human relations between the east and the west, their communal emotion of littleness, dependency and humility seems more real to religious people than all the "tinkling cymbals" of daily newspaper headlines.

A Letter On Christian Burial

By Ned Cole Jr.

Rector of Grace Church, Jefferson City, Missouri

My dear Family,

When you read this for the purpose for which it is intended, I will no longer be with you. I will be in eternity. I hope to be face to face with the person for whom I have worked these many years, and to me that will be life's greatest adventure.

We would be most miserable if death were the end of us, but we are Christians! Perhaps those whose lives have been low and earthly can believe in nothing beyond the grave, but we who believe in the Resurrection of Christ can feel already the Resurrection within our grasp. I hope you will rejoice with me that he has made that possible. Give thanks to God "who so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." This I have said from the sanctuary of the church every Sunday; this I say to you today from the sanctuary of God's Church Triumphant. As I prayed all who heard those comfortable words would be strengthened then, so do I now.

At my death, first call my pastor — the bishop. He is the pastor of the clergy as I have been to the people of the parish. He, I hope, will be able to arrange the details for burial. If not, he will have one of the clergy go over the details that my wife may forget at

this time—though we have worked this out together.

Next call the undertaker to prepare the body for burial. In the margin appears the name of a local mortician who I believe handles such affairs with the greatest dignity, most genuine simplicity and least worldly pomp. If we should have moved recently to a new parish and as yet this has not been brought up to date, talk this over with the senior warden and treasurer, for it is the custom of parishes to pay the burial expenses of their priests and they should be consulted. I am in hopes you will suggest to them the cost will not exceed one month's salary. My wish is that the casket be closed and never opened. Fortunately I will not be in that box and I have always maintained it was a real waste of time to spend moments looking at something which is not there.

Between the time the body is placed in the casket and the funeral, I hope the casket will be placed in the chancel of the church and covered with a funeral pall. Every church should have a pall, and if I have been rector there long, there will be one. The pall gives to all funerals a sense of dignity and beauty, dispelling much of the unnecessary gloom which accompanies many modern funerals. The funerals of early Christians were services of triumph, hope and joy. Triumph, in that

Christ's death destroyed the fear of death and his rising again restored to us everlasting life. Hope, that the Resurrection of Christ made possible our resurrection. Joy, in the belief that the departed were now completely with God. The pall will take your minds away from the physical body of the deceased and the casket, and lift them to the glory of God in whose presence the faithful departed now abide.

The service for the burial of the dead will be held in the church. I do hope this will be a glorious service in which the congregation participates. There is no need of everyone being as non-participating as I will have to be. A solemn joy should pervade this celebration. It is a birthday into eternity. Christians, above all people, are assured that their faithful departed are not dead but living, secure against all further trial or temptation, sadness or despair. Let that faith show forth in the service. Say the psalms responsively as we have done together at all services. Listen to the reading of St. Paul's great letter to the Corinthians which says more about resurrection and does it better than any man has done since. After that, there is no need for a sermon. Then stand and say the creed as a declaration of your faith and let your thoughts dwell on the words, "I believe in the Resurrection of the body."

This belief is so important to you at this time. You see the Church teaches more than just the immortality of the soul. That asserts an indestructible life for the soul. Resurrection promises a re-created life for the whole personality—both body and soul. God, by a gift of his grace, will raise up and continue the whole man with some appropriate embodiment. This I believe. Also I believe that at the moment of death, my resurrection occurs. We know nothing of eternity, we can think only in time concepts, thus how things happen in eternity, we know not, but as God has raised his own Son and clothed him with a new body, so he will raise us—at his pleasure and according to his will. I have trusted him in life and he has not failed me; I likewise trust him in death and know he will not fail me. Give thanks to him for this and worship him for it.

If you are inclined, sing a hymn of praise and faith some place in the service. Hymns like "I Bind unto myself today the strong name of the Trinity" or "The strife is o'er, the battle done, the victory of life is won, the song of triumph has begun" are wonderful for such

services. People will probably think I was a bit odd in suggesting the congregation sing at my funeral, but they will remember I always had definite ideas about hymns in life. Perhaps they will accept my peculiarities at the end as they so graciously tolerated my choices in life.

Listen to the prayers. Say them yourselves and make them your own. They are full of hope and comfort. You have heard them often, but they will have special meaning for you now. As a matter of fact, read the burial office over between now and the service. It is one of the great parts of the Prayer Book. When it is followed and participated in, it is a glorious service. You know how I have always said people should go to a good funeral once in a while? Well, make this a good funeral!

At the grave, I would wish some member of the family or a close friend cast earth onto the body. I too often have struggled to keep the wind from blowing the pages of the Prayer Book, and at the same time be able to turn the page, and found no spare hand to cast the earth. But it should be done, for it is a great symbol of faith. It says that flesh and blood cannot inherit the kingdom of God so let the physical body be disposed of in the natural way. If it should be necessary, cremation is entirely proper and perhaps within a few centuries it will become a common practice.

Concerning flowers, I would wish that the family would provide altar flowers—red roses or lilies. And that be all. Flowers are beautiful and convey an expression of sympathy, but they are so short-lived. I would prefer our friends to give toward an abiding memorial and that fact be made known in the notice of my death. A fund for an endowed dorsal curtain, for a church window, for new Hymn Books or Prayer Books, or something which could be used longer and help more people than the flowers, which though lovely are so fragile.

I die in peace and humility, knowing that we all appear alike before the throne of God, and I wish to be buried in peace, free from the vain pomp of this world. Please do it with as little trouble as possible.

God Bless You.

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THE WITNESS

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Of Such Is The Kingdom

By Anson Phelps Stokes, Jr.

THE lovely story of Jesus receiving children into his arms can be approached from two points of view. On the one hand, it shows us God's attitude toward children—their infinite value in his sight. On the other, it expresses the attitude toward God revealed in childhood, which is commended to all by Jesus. An understanding of the story will help us to an understanding of the role of the family in Christian life.

Paganism often showed little concern for childhood, and in this, as in many other respects, the Jewish people were far more advanced than many other nations about them. Children were regarded by the Jews as precious and were often brought to their elders for a blessing.

The story used in the baptismal service represents a further development of this Jewish attitude. Here is our Lord, with many important tasks to perform, and Jewish mothers bring their children to him that he might bless them. How misguided were the disciples in trying to protect their Master from what they felt to be an intrusion, and how bitterly he denounced them: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (as the R. S. V. translates it). Jesus was never too busy for individuals. He cared for all human life, and childhood—with unknown capacities but infinite potentialities—was precious to him.

The Church must do the same. Few of us would forbid children to come to Jesus, but many of us "hinder" them. Whatever thwarts their lives keeps them from him. The squalid conditions of some of our tenements, created by greedy men, is one example. The first point which this story reveals is the infinite concern of God for childhood. This is the basis of the baptismal service.

Though the action of Jesus vividly portrays God's attitude toward childhood, his words deal with the attitude of children to God. He uses them as an example of the only way in which men must first approach their heavenly Father in trusting acceptance. That is what is revealed in the child nestling in Jesus' arms. He has not asked to be placed there; he has not lived

long enough to earn that special honor. But he looks up at Jesus in trusting acceptance of the love offered him. It is only as we "receive the kingdom of God like a little child" that we can "enter it."

We humans, conscious of the importance of our own efforts, speak of "building the kingdom." Jesus speaks of "receiving the kingdom." How clearly he rebukes the self-righteous attitudes of many who think that their own efforts alone can bring God's kingdom to earth. Before we can ever create the kingdom, we must receive it. Nor is this a matter of mere lazy acquiescence. The true artist speaks of his muse, feeling that his poetry or his painting comes to him. He listens for the word he is to write, or looks for the beauty which strives to be expressed. The true scientist is not an impatient and inquisitive man, tearing at the secrets of the universe. Great scientists are humble men, who quietly look upon the world about them, listening for the message which it would reveal. Some time harm is done by reformers who rush out to impose their solutions for the problems of the world, instead of pausing first of all to find God's answer.

One is reminded of Booker Washington's story of a ship which was out of fresh water off the coast of South America and which had signalled to an approaching vessel for some of the precious liquid, so badly needed for its thirsty crew. The answer came back, "Let down your buckets where you are." Thinking their request had been misunderstood, they signalled again, and again received the same answer. When they let down the buckets, they found that a mighty river had carried the fresh water of the continent far out into the Atlantic.

As disciples of Christ we must work to make this a better world; but before we can do that, we must also see the evidences of God's kingdom as already here and learn what he is already doing in the world. "The kingdom of heaven is at hand," he said. Even though evil and corruption were all about, God was pressing upon the world to do his will. "The fields are white unto the harvest," he said. Though he knew the difficulty of spreading his message, he felt that the task of the disciples was to

reap that which God had already sown.

No man can really help the work of the Church if he is only trying to express himself. We must be receivers before we can be creators. We need not storm the fortress of heaven. God is all about us, seeking us if we will but open our hearts to him.

Christian discipleship must begin with a trusting, childlike acceptance of God's love. But there are further steps as a child learns to respond to God's love in loyal obedience and in confirmation commits himself to the Christian way and assumes the responsibilities of doing his task in the world.

How important is the Christian family in God's care of his children, for it is in the home that men first learn that the world about them is to be trusted. As they accept the love of parents, they are prepared to accept the love of God, and as they learn to please their parents and find them worthy of their love, so, too, they grow in obedience to God's will. In the life of the home they learn to share responsibility and, as they grow up, to assume their duties.

One wonders how much of the world's history is influenced by the experiences of childhood. I know of a French general who, in the first world war, always referred to his soldiers as "mes enfants." That man could be no harsh militarist. In his own home he had learned the value of human life. One wonders whether the problems of industry and politics and international affairs can ever be fully solved except by men nurtured in Christian home life, where trust and sympathy, and the understanding of the place of authority and of the supreme duty of love, have been early acquired. God places on the home the responsibility of preparing lives to know him and to serve him in the wider responsibilities of our modern world.

Scarecrow Religion

By Corwin C. Roach

Dean of Bexley Hall

THE author of Jeremiah 10:5 uses a particularly effective metaphor when he compares the cult of idols to a scarecrow in a cucumber field. His figure has been obscured in the previous standard versions and it is the service of the R.S.V., following the more recent unofficial translations, to clarify the text by its more accurate rendering. We all know what

a scarecrow is, we have seen them as we have driven along the country roads. There stands a stick in the midst of a cornfield, a suit of old clothes draped around it, perhaps a decrepit old hat nailed to the top of the stake. When the wind blows, the ragged clothing on the stick will flap in the breeze and the birds will be frightened away. Yet all this furious activity is a sham. On a still day the scarecrow will not even flutter. The birds may eat the growing grain at their leisure or even perch upon the figure itself. It has no self-generated power, it is nothing but a dead stick.

Our author would tell us that the pagan cults are equally lifeless and ineffective. They center around a god who is static and dead. The worshippers make a great show of reverence but there is really nothing to fear. Like the scarecrow, the image and what it stands for is powerless for good or bad. But is our version of the Christian faith any better? It is very easy to set up scarecrow deities in the place of the living God, to worship our fears and illusions rather than the mighty God who created the world and therefore sustains it. There are all sorts of little bogies which we worship as gods, the picayune don'ts of a shallow pietism or a superficial legalistic ritualism, all our fears and phobias which we dignify as gods. The winds blow their garments around and we delude ourselves in thinking they really live and move and have being. But the birds of prey will come and will devour the growing fields of modern life and they will not be frightened away by a scarecrow Christianity. We need something more than a dead-stick idolatry, we need a faith with body and substance to it.

Bleeding Bells

By Leslie D. Hallett

Canon of St. Paul's Cathedral, Buffalo

A YEAR AGO on Grant Lake in northern Minnesota a resort owner stumbled across a bell. Around the top of the bell he found a number of small bleeding rosettes. There was also a French inscription and the date 1878. Later he found that the inscription meant "to bleed lightly." Similar bells have been found in a number of other places in the same region. The guess is that the bells were hung in trees in the forest by some since-forgotten religious order. As the trees swayed in the breeze the

bells rang out, breaking the silence of the wilderness. How welcome their sound must have been to those travelling the waterways! It's thought that the bells were meant to be reminders that God is always watching—that man is never alone.

There are times when a person prefers to be alone—away from prying neighbor's eyes. Yet, if neighbors are watching, a man prefers to have understanding ones who won't misinterpret what he does. It's a little frightening to think that God is always watching. How fearful this thought must have been to those who lived in Old Testament times. There was a limit to what neighbors could do, but God could open the ground and swallow them up in wrath.

The bells give a clue that dispels fear with the bleeding rosettes and the words "to bleed lightly." God saw that it wasn't enough to watch over men, not even when they knew him to be aware of all their actions. Fear didn't change men for good. So he sent his own Son, who suffered death on the cross. Christ's hands and feet bled lightly, though painfully. His very heart broke in sorrow for the sin of the world.

Is not this the message of the bells? God watches. God cares. In him we can find a constant companion. In him our fears are stilled, our hearts can rest. He will bear with us life's burdens, and in his love alone we find our rest.

This Nation Under God

By Philip H. Steinmetz

Rector of the Ashfield Parishes

GENESIS begins with the creation of the whole universe. The second chapter is concerned with the relations between various parts of the whole, animals and men, men and women, and of each and all to God.

The eternal truth set forth, to which we hold fast whether or not we believe things happened literally and exactly as described, is that everything finds its right interpretation only when it is related first to God and then to the other parts of creation.

Abraham Lincoln at Gettysburg reflects this great truth in his famous phrase: "this nation under God." Innumerable Fourth of July orations have repeated it. But none of us has sufficiently pondered and accepted it. We tend

to think first of ourselves, then of other people and finally of God adding his weight to what we most eagerly desire, guided and prodded by our prayers.

But it is God who first sees that it is not good for man to be alone, and sets about providing companionship in the awful loneliness of the garden, not man who points out his need to God and moves him by the pressure of prayer. Man's part is to recognize and rejoice.

There is a fascinating parallel between God's need for companionship giving rise to his act of creation of an object for his love capable of responding to and sharing it and man's need for companionship leading to the creation of someone capable of being loved and loving in return. No view of human relations whether between the sexes or nations makes sense unless it arises from the fact of God's priority.

The Cross

By William P. Barnds

Rector of St. James, South Bend

THE CROSS is the chief Christian symbol. It adorns our altars and is carried in processions. A person is signed with the cross at his baptism. Many Church people make the sign of the cross when at Church services or in private prayer. The cross is such a prominent symbol because our Lord died on the cross and by his crucifixion made atonement for our sins. We are saved by him. Is it any wonder, then, that the cross is such a powerful and beloved symbol?

We are reminded by this sign that sacrifice is at the heart of the Christian religion, as indeed it is at the heart of all human life at its highest. When we look about us with imagination we see crosses in many places. Think of telephone poles, cross-shaped tree branches, panels on doors, to suggest just a few. Sometime when taking a walk deliberately look for such forms of the cross. These are reminders, as it were, that life is full of opportunities for sacrifice. There are many chances for us to put God and our neighbors before ourselves. When we accept these opportunities with deliberate unselfishness, we are letting the cross into our lives. And when we offer our necessary hardships and troubles to Christ as holy offerings, we are then taking up our cross and following him. This we must do if we are to learn the deep lessons of Christian discipleship.

FRENCH PRIEST RUNS GARBAGE COLLECTING COLONY

★ A French Roman Catholic priest's successful operation of a garbage dump at Seine et Marne has resulted in the establishment of a unique mutual aid organization for the homeless.

The priest, Abbe Pierre Groues, gathered around him a band of hoboes and former convicts who help him collect and sort garbage from Paris suburbs in order to salvage scrap iron and other saleable material. In return for this work, the garbage sorters get free food and lodging as well as pocket money.

Proceeds from the sale of salvaged materials not only pays for the upkeep of the band—now 160 strong—but has created a fund to provide homeless families with shelter.

Housed in huts and tents on a site near the dump, the garbage workers are surrounded by a camp of families whose only resources have come from the salvage receipts.

This temporary city will shortly be replaced by 2 houses to be erected by a company formed by the garbage collectors and financed from their earnings. The roads for the new housing estate have already been traced among the temporary dwellings.

"Our job," Abbe Pierre said, "is a fundamental one in modern economy," referring to the amount of scrap iron he salvages for the iron smelting industry.

"Fair game for the police not long ago," he said, "my men have become public benefactors because while working for themselves they work for others."

Abbe Pierre, who labors all

day himself in the unsavory job of sorting garbage, is supported by the Seine et Marne Department authorities who have refused to heed protests from other residents in his district who want the dump removed.

The authorities have daily examples of the efforts the Abbe makes to shelter the homeless.

To house an unemployed man, his wife and four children who had been evicted from their home, the priest bought an ancient caravan. Since then he has purchased several old railway coaches which have been turned into homes.

A young woman and her baby, whom Abbe Pierre found in the street fleeing from a man who threatened to cut their throats, now live secure and protected by the colony, in a wheelless van once used for carting horses to a racetrack.

EASTON CHURCHES RESTORED

★ Two churches in the diocese of Easton are to be restored at a cost of \$100,000. One is Old Trinity, six miles from Cambridge, Md., which is reputed to be the oldest Episcopal church in the country.

SECRET CONFESSION To A Roman Catholic Priest

By Rev. L. J. King
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Its original brick was brought from England as ballast in sailing vessels prior to 1690. The other is the Chapel of Ease at Taylor's Island, used by those who could not travel to Old Trinity.

The Maryland Historical Society is supervising the restorations, the plans having the approval of Bishop Miller.

ENGLISH LECTURER AT BERKELEY

★ Bishop Herbert W. Hall of Aberdeen and Orkney will be the English lecturer at the Berkeley Divinity School this coming year. He is a distinguished pastor, preacher and missionary. His diocese includes the remote Orkney and Shetland Islands where his visitations involve occasional adventures suggestive of the old days of the Celtic missionaries. But he also finds time to lecture on pastoral theology in the theological college of the Scottish Episcopal Church.

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THE NEW BOOKS

A HISTORY OF CHRISTIANITY by Kenneth Scott Latourette. Maps. \$9.50.

"Never before has the whole panorama of Christianity in history been set forth with such scope and inclusiveness in a single volume." Ordinarily, one is slightly skeptical of descriptive material on book jackets. However we agree with this blurb. Dr. Latourette's book is an excellent, well written, well proportioned history of Christianity. The history begins with the background in Judaism and ends with the tragedy in Korea—1952.

Two factors must be made clear. The present volume is not a condensation or a summary of the authors previous seven volume *History of the Expansion of Christianity*. The present work is a well rounded survey of the entire history of Christianity in all its phases. It presents the history of Christianity against its setting in the over all historical background. Of course, the expansion of Christianity is included, but this expansion is just a part of the larger whole. Although Dr. Latourette has followed the chronological pattern of the previous books, this volume has a different purpose and is a fresh effort.

The second factor to be made clear, and as the title indicates, is, that this is not a history of the Christian Church, but a history of Christianity. As Dr. Latourette explains: "through Christ there has come into being the Church. The Church is never fully identical with ecclesiastical organizations. It is found in them, but not all their members belong to it and is greater than the sum of them all. Yet, though never fully visible as an institution, the Church has been and is a reality more potent than any one or all of the Churches. "The blessed company of all faithful people," it constitutes a fellowship which has been both aided and hampered by the churches, and is both in them and transcends them."

The history of Christianity, Dr. Latourette holds, must be sur-

veyed with an awareness of the total human drama. As he says in his preface: "From its very beginning, the course of Christianity must be viewed against the background of the entire human race. The necessity of this perspective should be obvious, yet often it has been ignored. Since Christians have claimed that Christ is essential to a comprehension of the meaning of history, since the outlook of Christianity is universal, in its scope, and since, from the outset the ideal has been set before the followers of Jesus of winning all men to his discipleship, the historian must ask how far that understanding and that dream have been realized. His canvas, therefore, must be all mankind from the beginning to the present. In every major

stage of his narrative, he who would survey the history of Christianity must strive to do it in its global setting." This is the plan Dr. Latourette set for himself, and like the great historical architect that he is, he follows it to perfection.

Although this book is of tremendous scope and scholarship, it is vital and timely. In an age when Christianity is being attacked from without, and suffering from a sort of disintegration from within, Dr. Latourette's book gives hope. It refreshes our minds. The history of Christianity has always been the history of contrast and struggle—recession, resurgence, and advance, repudiation and revival. In spite of uncertainties, and contrasts there stands for all time the core of the Christian faith and of Christianity, the life, the teaching, the death, and the Resurrection of Jesus Christ.

—G. H. M.

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THE PICTURE ON THE COVER

★ The diocese of Missouri has announced the opening of Thompson House, a center for group conferences and retreats.

Built originally in 1910 as Arbor Lodge, the Webster Groves home of Mr. and Mrs. Frank C. Thompson, the property was willed to the Bishop of Missouri in 1941, and was used as the home of Bishop and Mrs. William Scarlett for ten years. Following Bishop Scarlett's retirement an extensive study was made of the possibilities for use of the buildings and grounds. At the suggestion of Bishop Scarlett and his successor, Bishop Lichtenberger, the council determined that it should be used as a retreat house and conference center.

With funds left the diocese in the will of Lucy Wortham James a few alterations have been made in the building and furniture procured. Capacity of the house will be 50 persons at one time, although a larger number can be served at meals. It is planned to limit attendance at retreats to 25 persons.

The chapel has been furnished by the Woman's Auxiliary of the diocese, and other organizations and individuals have made gifts in lesser amounts.

No formal program has been arranged. It is planned to hold many diocesan events at the

house and to offer its facilities to commissions of General Convention, national Church organizations, parish planning conferences, and to other Church-related groups.

THANKS FROM GREEK PRIMATE

★ A letter of thanks for assistance given to the Church in Greece has been received by Bishop Scaife of Western New York from the primate. As a result of Bishop Scaife's report to the last General Convention upon the needs of the Church for communion vessels, many chalices and patens were supplied to war ravaged churches. Most of them were gifts of James F. Hodges of the diocese of Olympia as memorials to his daughter.

SECOND PRAYER BOOK ANNIVERSARY

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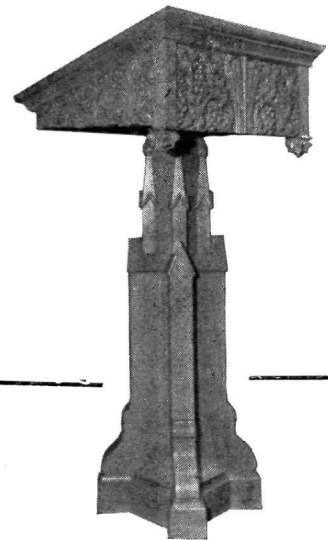
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PROTEST REARMING OF GERMANY

★ President Eisenhower's recent message to West German Chancellor Konrad Adenauer cautioning the German people against disarmament was protested in a letter sent to the President by the Fellowship of Reconciliation. The letter was signed by the Rev. A. J. Muste, national secretary.

"Teaching the German people to eschew the thought of rearming was until recently part of the process by which the United States was educating them for democracy," the letter said. "For the United States now actually to intervene, in face of the opposition and doubts of multitudes of Germans, in order to drive them toward rebuilding a modern military machine is, we submit, morally shocking.

"We suggest that you have, in this supremely critical moment, the opportunity to perform an act of statesmanship, political courage and religious faith, leading toward the realization of the vision of peace

which you held before mankind in your address of April 16.

"This would be to grant the German people complete freedom, so far as it is in American power, to make their own decision about rearmament, but to assure them utmost support if, as a united nation, they decide to remain forever unarmed and ask that their neutrality be guaranteed by other nations—perhaps under the supervision of the U.N."

SOCIAL SECURITY FOR CLERGY

★ A spokesman for the department of health, education and welfare told Religious News Service that representatives of various religious denominations would be consulted on the administration's plan to extend social security coverage on a voluntary basis to clergymen.

The announcement followed President Eisenhower's message asking Congress to

amend the social security act to cover seven new occupational groups, including clergymen.

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PEOPLE

CLERGY CHANGES:

FREDERICK J. WARNECKE, bishop coadjutor of Bethlehem, now has his office at 321 Wyan-dotte St., Bethlehem. Residence is at 804 Delaware Ave.

HOWARD V. HARPER, rector of St. Paul's, Jackson, Mich., has been appointed executive director of the Presiding Bishop's commit-tee on laymen's work.

JOHN O. PEACOCK of Montreal has accepted a call to be rector of Christ Church, Clayton, N. Y., and in charge of the Church of St. Lawrence, Alexandria Bay.

DAVID KINGMAN, rector of Emmanuel, West Roxbury, Mass., becomes rector of Trinity, El-mira, N. Y., Sept. 1.

WILLIAM L. HARGRAVE, former-ly rector of the Holy Com-munion, Charleston, S. C., is now executive secretary of the diocese of South Florida.

G. EDWARD HAYNSWORTH, former-ly rector of Holy Trinity, Grahamville, S. C., is now rector of St. Thomas, Isle of Hope, Ga.

WARD E. GONGOLL, ordained deacon in June, is now vicar of St. George's, Englewood, Col., and St. Timothy's, Littleton.

ROBERT W. FOWKES, formerly rector of St. Alban's, McCook, Nebr., is now rector of St. John's, Boulder, Col.

ARTHUR H. LAEDLEIN, former army chaplain, is now rector of Christ Church, West Collings-wood, N. J.

RICHARD E. TRASK, formerly of Mass., is now curate of Trinity Cathedral, Trenton, N. J.

DAVID M. PAISLEY, formerly of Grace Church, Port Huron, Mich., is now vicar of St. James, Ka-muela, Hawaii.

HARRY FINKENSTAEDT, re-cently ordained deacon, is now working in the district of Hono-lulu.

WILLIAM HIO, recently ordained, has been assigned work in Okinawa.

WILBUR O. FOGG, formerly rec-

tor of the Holy Family, St. Just, Puerto Rico, is now in charge of the Good Samaritan, San An-tonio, Texas.

ORDINATIONS:

LORIN A. PAUL Jr., was ordained deacon by Bishop Shires on July 15 at Grace Cathedral, San Fran-cisco. He is curate at St. Mark's, Palo Alto, and vicar of St. Tim-othy's, Mt. View, Cal.

ALBERT T. EASTMAN was or-dained deacon by Bishop Shires on July 15 at Grace Cathedral, San Francisco. He is vicar of Trinity, Gonzales, Cal.

WILLIAM S. DOUGLAS was or-dained deacon by Bishop Jones, July 14, and is in charge of Trinity, Edna, Texas, and St. James, Hallettsville.

ALBERT C. WALLING 2nd was ordained deacon by Bishop Jones, July 15, and is in charge of All Saints, Pleasanton, Texas, and the Good Shepherd, George West.

MILLER F. ARMSTRONG 3rd was ordained deacon by Bishop Jones, July 17, and is in charge of St. Andrew's, Robstown, Texas, and the Holy Comforter, Sinton.

LAY WORKERS

JACK A. CLARKE, formerly a librarian at the library of Con-gress, is now librarian at Wash-ington Cathedral.

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BACKFIRE

CORA M. LEVER

Churchwoman of Philadelphia

Having spent nearly sixty-five years of my life in local main street parishes throughout the country I wish to defend their work and their clergy against the condemnation of Dr. Heuss of Trinity Church, New York. I doubt that he has the slightest knowledge of the real work and results of the thousands of small local congregations throughout the country. I fail to understand why he thinks he can speak with authority. His work has brought him in contact with the type of church which is only a very small fraction of the Church in this country. On the contrary I speak of the vast majority of Episcopal churches, with only three paid workers, the rector, organist and sexton, all working for meager salaries, a volunteer choir and congregational singing and devoted volunteer church school teachers.

First, he speaks of "trivialities." These local churches to me are the families of God. Naturally the family must be supported and the family must play. Therefore they work and play together in Christian love and friendship in the parish house or church basement. They are human. There are fights, but they get over them.

What are the results of this Christian fellowship? I think of a young man sent to Korea who was supported by the prayers and the letters and love of the parish and returns home the night of a Lenten service and joins the parish again being received with whole hearted affection.

I think of men working hard all day to earn their living spending all their summer evenings and Saturdays to renovate a church so that it will be fit to worship God in.

I think of an old lady who had

earned her living and taught Sunday School for 65 years giving her life savings to the church instead of spending them on herself.

Then there is the child taught in an old fashioned Sunday School who began teaching herself at thirteen, went to college and gave the rest of her life to the work of the church. These are not exceptions. There are innumerable examples of this spirit of Christian fellowship throughout the local main street churches across the country. It was the family life, the trivialities that held them to the church. A young man married brings his children many miles across a big city to his home church so they can have the

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happy family life in the parish house which meant so much to him as a child. A very lonely old man without family living on social security finds his Christian fellowship at a card party. Are they trivialities?

Dr. Heuss speaks with approval of "alms." He evidently does not understand modern social work. The chief function of the parish today is not to give money to those in need but to give them love and friendship, a family who cares when they are in trouble. That is exactly what the small local congregation does. The members have a sense of belonging. They are needed and wanted, old and young, well to do and poor, members of a democratic family, a Christian fellowship, working and playing and worshipping together.

Perhaps if there were churches like this in Europe we should have less Communism and less Fascism there.

NORMAN A. DAVIS
Layman of Waterford, Conn.

The quality of courage is greatly needed in our American life today. The investigations of Congressional committees remind us of the medieval Roman Catholic inquisition. There is more than one resemblance as the chief inquisitors are Catholics in the Senate. The teachers, writers and clergymen to be investigated are always Protestants or Jews, never Roman Catholics. Their inmost thoughts are searched out, even as in the Middle Ages. They are not even allowed to invoke the protection of our Constitution in refusing to answer. Our beloved nation has been dragged down into the swamp of fascism by these senatorial inquisitors.

CHARLES G. HAMILTON
Clergyman of Corinth, Miss.

The Japanese bishop who regards the use of alcohol and tobacco as Christian because the weakness of such as use them makes them into better Christians should follow out his logic to its conclusion. Obviously priests who steal and commit adultery will be more humble also. Have we been teaching Christianity in Japan, or class prejudices? Or was St. Paul misled when he remarked about those who wanted to sin that grace might abound "whose condemnation is just."

HELEN A. WEST
Churchwoman of Richmond, Va.

Sewanee does not seem to have changed its spots when it elects as chaplain a man who was recently written up in The Witness for holding a duck-hunters service as 3 a. m. A man who so condescends to planters is unlikely to stand strenuously for racial equality.

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