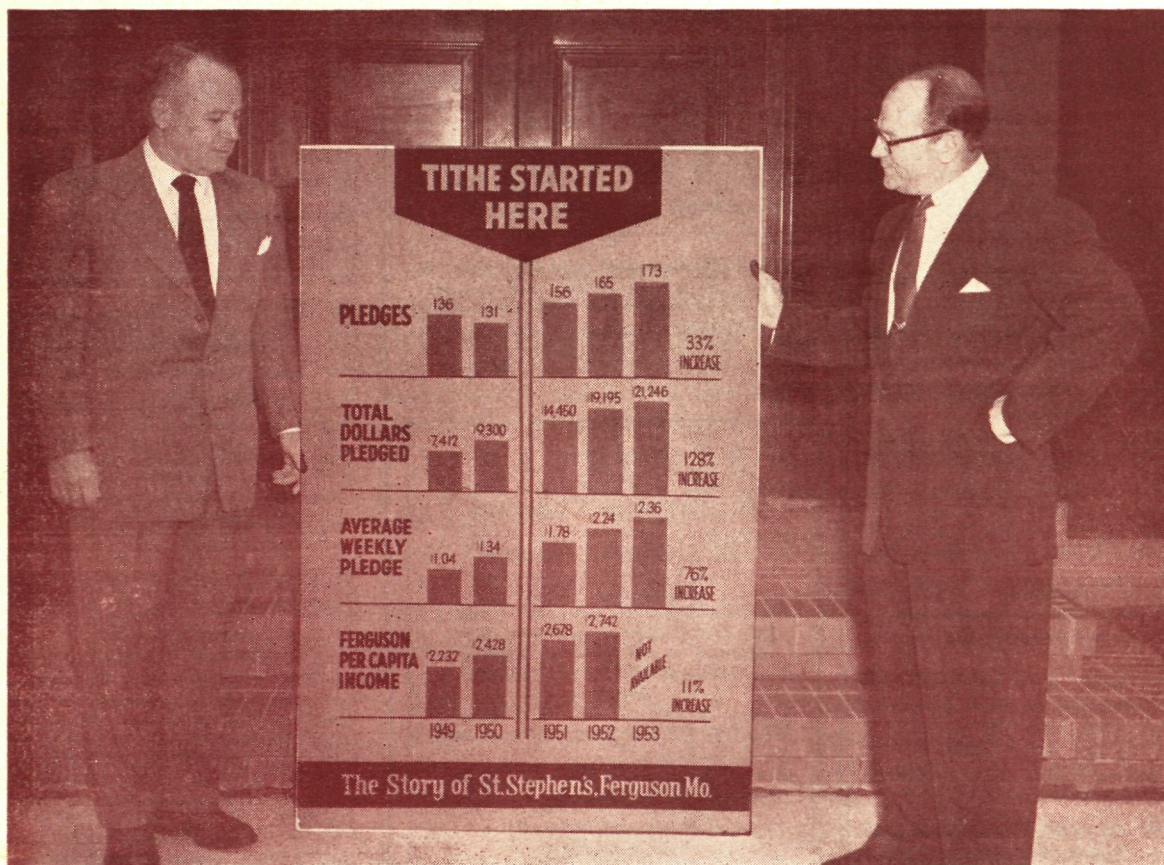


# The WITNESS

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A COPY

OCTOBER 8, 1953



## WHAT TITHING ACCOMPLISHED

A. L. Hunt, left, Senior Warden, and J. V. Getlin, Vestryman, look over an interesting chart that is explained more fully in the Story of the Week in this issue.

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## Presenting Our Church To Catholics

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## 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.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 9:30  
a.m.; Morning Service and Sermon, 11  
a.m. Thursdays and Holy Days; Holy  
Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m., Holy Communion; 9:30  
a.m., Church School; 11 a.m., Morning  
Service and Sermon; 4 p.m., Evening  
Service and Sermon.  
Wednesday 7:45 a.m. and Thursday 12  
noon, Holy Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York  
Rev. Rescoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11  
a.m., Morning Prayer and Sermon; 8  
p.m., Service of Music (1st Sunday in  
month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all  
night.

### ST. MARY THE VIRGIN

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

### CHURCH OF THE HOLY TRINITY

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

### PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
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

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
Philadelphia, Penna.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing  
H. Alexander Matthews, Mus.D.,  
Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Fri.,  
12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
Where the Protestant Episcopal Church  
was Founded  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### ST. PAUL'S CATHEDRAL

Oklahoma, City, Okla.  
Very Rev. John S. Willey, Dean  
Sunday: H. C. 8, 11 first S.; Church  
School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as  
announced.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Com-  
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.

### CHRIST CHURCH

Cambridge, Mass.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Morning Prayer; 8 p.m., Evening Prayer.  
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, Wednes-  
day, 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,  
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.  
Rev. G. Irvine Hillier, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH

Broad and Third Streets  
Columbus, Ohio  
Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Ass't  
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: HIC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

Saint Louis, Missouri  
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.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Ferguson Parish Adopts Tithe With Startling Results****MAKES A BOLD LEAP OF FAITH WITH ADVANCES ALL ALONG THE LINE THE RESULT****By J. V. Getlin***Vestryman of St. Stephen's,  
Ferguson*

★ The lives of many of us in the St. Stephen's parish family of Ferguson, Missouri, were made infinitely more purposeful and exciting during the past 12-14 months by our contacts with the various parishes of the diocese into which we were invited to discuss and share our experiences and convictions in respect to the adoption of the tithe as a standard of Christian stewardship.

But this is Missouri, and we soon discovered in making our rounds how seriously Missourians take the slogan for which their state is noted, "Show me" . . . "prove it, I'm from Missouri."

Thus as we spoke our piece, and were then barraged with questions from the floor, it became more and more obvious that our own convictions were not enough to satisfy the sceptic and the so called realist. We needed facts and figures to support the story, and so we made a chart of our own experiences. But here follows that portion of the St. Stephen's experience that cannot be told on graphs and charts, and without which, graphs and charts are cold and meaningless.

In the very beginning, when we were preparing for the

1951 canvass, and the standard of the tithe of 5% to the Church and 5% to charities was presented to the vestry by the rector as the measuring rod of our Christian stewardship, all but a few were doubting Thomases. Theologically (and to many of us this was the antithesis of realism) the tithe was proper. But some of us, supposedly more astute in practical matters of dollars and cents, wondered if we dared deviate from the time honored tradition of drawing up a budget representing our minimum needs and presenting it to the congregation for its support . . . or boldly talking of tithes and letting the budget take care of itself on the faith that if our congregation came to grips with the rightness and equity of the tithe, the budget would be more than raised and the finance committee would not be setting a minimum ceiling of the work of the Church by talking in terms of a budget.

We made the leap of faith and today the doubting Thomases are enthusiastic crusaders. They have infected each other and are spreading the tithing disease in the parish family. Our hesitation and fear to venture and looking for guarantees has been replaced by a deep and humble satisfaction and spiritual exhilaration . . .

marred at times by a tinge of shame for having ever questioned the inevitable triumph all down the line of the tithe for God over the tips to God brand of Christian stewardship.

Graphs and charts cannot communicate the spiritual reawakening and rededication of an entire parish family. Our growth is most evident in the lives of those who have adopted the tithe as their standard. Through them the faith of the parish has been deepened, the sense of commitment and Christian comradeship is most clearly evident. The attendance at the worship services, and increased missionary awareness of all parish organizations, and the corporate activities into which we enter as a parish family testify to the revolution we are experiencing since tithing became a common verb in the vocabulary of the parish. Tithing education takes place all year round and not just at canvass time. Man's stewardship of his time, talents, and treasures are part of the total gospel.

Evidence, if evidence is needed, is the actions of the vestry and its increasing concern with the challenge of the Church outside the parochial boundaries. The Christmas and Easter offerings were given to special projects outside the parish designated by Bishop Lichtenberger, and the policy has been established by the vestry to turn over all such offerings to the bishop's discretionary fund to use as he sees fit. In short, we do not depend on the offerings of the

great feast days of the Church to pay our operating expenses because our people are growing in the adoption of the tithe as the standard of stewardship. The tither's team is infected by the tithing disease and the enthusiasm is communicated to others.

Last year the men and women of the parish gave over 2500 labor hours in less than three months in rehabilitating the rectory.

But since one of the ills of our generation is that it demands proof before it engages in any new venture; and as the tithers team made its rounds in the diocese the sharing of our own rewarding experiences and witnessing to the spiritual reawakening in the parish sometimes failed to convince the so called realist we have made up the chart pictured on the cover, as a 'cincher'. It can happen in your parish too!

John Slawson, New York, executive vice-president of the American Jewish Committee, asked how this educational program would be financed when the State department has slashed its budget for UNESCO relations by 35 per cent.

William O. Walker, Cleveland, Ohio, who represents the Negro newspaper publishers association on the U. S. national commission for UNESCO, said that Secretary of State Dulles is "dilly-dallying" on the human rights covenant for "political reasons."

"Mr. Dulles needs to be told politically via the next elections that the American people will back him," Mr. Walker said.

Charges that the United Nations Educational, Scientific and Cultural Organization (UNESCO) is "atheistic" or "anti-religious" were vigorously denied at the conference.

"As to the charge that UNESCO is atheistic or anti-religious, we could find nothing in the official actions of UNESCO, in its publications or statements that substantiates this charge," said Irving Salomon, chairman of the investigative team named by President Eisenhower to study the organization.

"Certainly all religions are brought together in the delegations that meet at a general conference and undoubtedly many points of view could be found in the secretariat, considering its international composition," Mr. Salomon said. "Nothing, however, that expresses official policy, gives any support to this charge."

Other members of the investigative team were Mrs. F. P. Heffelfinger, Minneapolis, and John A. Perkins, president of the University of Delaware.

Mr. Salomon, a retired Chicago industrialist now living in California, was chairman of

## Human Rights Covenant Is Strongly Urged

★ Concern that the United States may lose its place of moral leadership in the world because the government has decided not to press for adoption of a United Nations covenant on human rights was expressed at the national conference of the U. S. national commission for UNESCO.

A section meeting on human rights addressed by several religious leaders recommended that the new policy of President Eisenhower's administration be changed and that efforts be continued to get the UN human rights covenant.

In the meantime, the United States should press forward with an educational program that would help develop a "human rights conscience," the section agreed. Such an educational program should be adequately financed, it was stressed.

Announcement that the United States was abandoning the fight for a human rights covenant "came as a bombshell," declared the Very Rev. John A. Driscoll, St. Louis Priory, Dubuque, Iowa, representing the Catholic Association for International Peace. He said that the new admin-

istration feels treaties are not a proper approach to the promotion of human rights and that before there can be an international code which is legally binding on nations there must be a wider acceptance of human rights goals.

The government's substitute approach, he explained, calls for annual reports on the status of human rights, studies on specific aspects of human rights and technical assistance in certain human rights projects.

Herman Reissig, New York, staff member of the Council for Social Action of the Congregational Christian Churches, declared: "We have got to see to it that the administration is not permitted to use the argument that it is better to do it another way as an argument for doing nothing at all."

Charles S. Johnson, president of Fisk University, Nashville, Tenn., who was chairman of the section meeting, said the government's new policy "is extremely significant in that it puts aside for the present the objective of a covenant and gives attention to education."



the United States delegation to the second extraordinary session of the UNESCO general conference. The findings of the trio, on the "restricted" list since its submission to the President and Secretary of State, were made public at the conference for the first time.

The team also gave UNESCO a clean bill of health on six other charges leveled against the organization by American critics. These were to the effect that the organization:

Is controlled by Communists or is influenced by Reds in directions inconsistent with the interests of the United States.

Advocates a political world government and seeks to prepare citizens for such a government.

Seeks to undermine the loyalty of Americans to their government and flag and substitute world government.

Seeks to indoctrinate American school children with ideas and philosophies contrary to American ideals and traditions by influencing teachers and placing materials such as textbooks in American classrooms.

Gets a third of its budget from the United States, which obtains little of value in return.

Has failed to fulfill the expectations of those who created it.

"We were unable to discover any basis in fact for any one of these criticisms," Mr. Salomon told the commission.

He said the team did find some things wrong with UNESCO "but not the items of which it has been accused, or anything that is not well known to people who have been close to UNESCO."

Harry A. Bullis, chairman of the board of General Mills, Inc., and a layman active in the Methodist Church and in the National Council of Churches, said in a speech to the conference: "You hear that not only

American business is against UNESCO, but also that our American churches mistrust it. They, these ill-informed or openly malicious detractors, tell you its principles are atheistic. Nothing can be found in UNESCO's actions or documents to justify such an accusation. On the contrary, the National Council of Churches of Christ in the U. S. A., the National Catholic Welfare Conference and the American Jewish Committee have nominated representatives to the national commission for UNESCO.

"I've named only three of the religious organizations. There are many more — Protestant, Catholic and Jewish. And I'll add this further denial. I have been a church member for many years. If I had any suspicion that UNESCO is anti-religious, I would certainly not be here now."

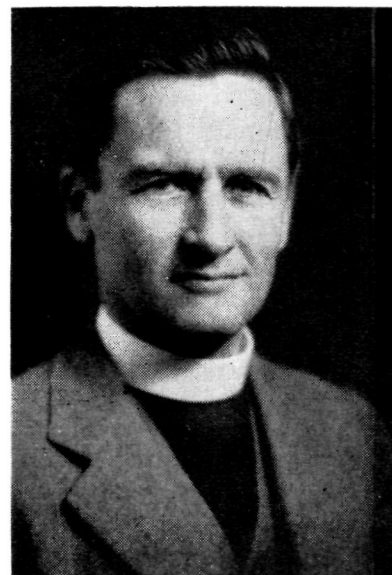
### BISHOP PEABODY IS HONORED

★ Tribute was paid to Bishop Peabody of Central New York at St. Paul's Church, Syracuse, September 29, as clergy and representatives from each parish and mission, together with ecclesiastical leaders from other Christian Communions, gathered for a service of thanksgiving for 15 years of his episcopate.

Bishop Voegeli of Haiti and the Dominican Republic, was the preacher. Bishop Peabody was presented by his diocese with a trip starting in late December to Bishop Voegeli's Caribbean area which he will make with the approval of the National Council. He will also visit the Panama Canal Zone, Cuba, Venezuela, and Colombia.

The 15 years of Bishop Peabody's leadership in Central New York have been marked by his diocese's increase in

missionary giving from \$55,000 to \$182,000, in the development of Christian work in colleges, the development of leadership training programs in Christian education and the



BISHOP PEABODY

Woman's Auxiliary. Four new missions have been established during his tenure of office, and six missions have become self-supporting parishes.

### PUBLIC RELATIONS FILMSTRIP

★ The National Council's division of public relations has released a new kind of filmstrip for the Church, one which deals with public relations on the parish level. The new filmstrip, "Let Your Light So Shine," demonstrates the value of good parish public relations and gives concrete methods for obtaining better publicity. It is designed especially for use at parish meetings when the public relations program is being planned.

Public relations is a comparatively new term, but it has always been an important concern of the Church, the filmstrip points out, because the Church, to carry on its mission, must be known and understood by the people of the community.



# World Order Day Message

## Issued By Council

★ It is "more urgent than ever before for the United States to exercise its power with wisdom and restraint," the general board of the National Council of Churches said in a message for World Order Day (Oct. 25).

The message cited three "inescapable" responsibilities the U. S. must assume if it is to meet the challenge of world leadership thrust upon it. They are:

(1) Continued cooperation with and willingness to accept criticism and restraint from our allies "and other friendly nations."

(2) Steadfast adherence to basic principles of justice and freedom by keeping the door open for "honest negotiation of differences" between the Soviet Union and the free world.

(3) Willingness to make "a sustained commitment to the principles of justice and peaceful change" in the world of nations.

These obligations are imposed, the message said, by the continued development of increasingly destructive weapons of war and the fact that we have emerged from two global wars, "through no special merit or virtue" of our own, as the most powerful nation, economically and politically, on earth.

"We as a people have not sought this great power nor the responsibilities of leadership that go with it," the message said, "but this new power is fraught with moral significance. In this interdependent age we know that decisions of the United States Congress and Administration have a profound effect, for good or

evil, on millions of persons throughout the world.

"The revolutionary upsurge among the people of Asia and Africa has brought vast opportunities and responsibilities to the nations of the West. Our country has not come to grips adequately with these new and legitimate demands for political freedom and economic opportunity.

"The U. S. is accountable to God and to the world community for the effects of its power and policy on other peoples wherever they may be. The price of power is responsibility. The nation that has much given to it will have much required of it."

Asserting that "we are not good enough nor wise enough to go our own way without the continuous counsel and moral restraint of other nations," the message said the United States should participate in the United Nations and in regional security arrangements such as NATO, "not only because they are vehicles of cooperation, but because they are instruments of judgment on our national actions.

"The U.N. and NATO can help our country to transform its power into morally responsible policy," it said.

It also stressed that "there are no quick or easy ways to maintain security, to check tyranny or to promote economic opportunity."

"For a long time, in spite of their utmost efforts to help themselves," the message said, "the peoples in the economically less developed areas will need technical assistance from the more developed countries. Even highly developed areas cannot be economically

healthy unless the U. S. has a sustained trade and tariff policy which will permit them to sell more goods here. Wholehearted participation of the U. S. in the U.N. and other common endeavors will keep us aware of such continuing responsibilities to the world community."

The message concluded by calling upon all citizens to "weigh the obligations of world leadership and to accept the cost of American power."

"It must be paid in dollars and sweat, and perchance in blood and tears. It must be paid in patience, humility and understanding," the churchmen said.

### LAYMEN MEET IN S. W. VIRGINIA

★ The Rev. Wilfred E. Each, chairman of the department of promotion of Southwest Virginia, was the leader of a laymen's training conference held at the diocesan house in Roanoke. One of the highlights of the meeting was an address by the Rev. Thomas V. Barrett on Church work in colleges. Other speakers were Prof. P. M. Patterson of Hollins College and Prof. Homer Howard of State Teachers College.

### GRACE CATHEDRAL GETS BEQUEST

★ Grace Cathedral, Topeka, Kansas, has received a bequest of more than \$100,000 by the will of Della Kleinhans Crosby, who died Sept. 2 at the age of ninety-three. The income from the trust is to be used for the church school. She also made a large bequest to the Methodist church at Grantville, Kansas.

### WYOMING SCHOOL DESTROYED

★ A fire that started in the kitchen destroyed St. Michael's School, Ethete, Wyoming, on Sept. 16th. There were no injuries.



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# EDITORIALS

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## Hope and Judgment

THE expectation that "the Lord will do great things" is one of the sustaining and creative forces in man's life, especially in evil times. It is one of the genuine insights of religion and one of its great contributions to human welfare. We should be poor indeed without the comfort that comes from faith that God will one day set an end to our troubles.

The particular evil in the time of the prophet Joel was a plague of locusts that had devastated the country-side leaving it a desolate wilderness. Like all the prophets Joel regarded such an event as a punishment sent upon the nation for its sins. He called the people to repentance. But he was sure that penitence would win the forgiveness of God, and bring their troubles to an end. So his message becomes one of redemption and encouragement, as he bids the land, "Fear not, be glad and rejoice, for the Lord will do great things." (—Joel 2:21)

It is an expectation that runs deep in our human consciousness and manifests itself in many ways. We put it in non-religious terms when we say, "Hard luck can't last forever." "It's a long lane without a turning." "Something is bound to turn up." Its ultimate expression is our ordinary picture of heaven as a better world beyond this one. Its particular expression is the doctrine of the Kingdom of God, whether we think of that Kingdom as existing in the present age or some future one.

What it does is to cushion our consciousness against the hard facts of sin, death and destruction. It performs a real service for us in that it helps to make our human lot tolerable. It saves us from that black despair which is madness. And that is a great contribution indeed.

## Proclaim Judgment

IT IS, however, a contribution made in counterfeit coin or a worthless check if the expectation is not true, or if it is presented in a false light. Then it may be a poisonous rot

which eats the heart out of religion and turns faith into a mockery.

It is true, all right. The evidence that the Lord always does great things lies abundantly on every side. The waves of the sea, the trees of the forest, the mountains and the summer sun, the grass of the prairies and the peoples of great cities, all bear witness that our God does not act in little ways. We may expect him to do great things for us.

But it is all too easy to present that expectation in a false light, or without its balancing factor. The most telling criticism leveled at religion today is that while it preaches "pie in the sky by and by," it does little or nothing to improve the lot of the common man right now. Faith in God is used to justify present evils in society and to excuse a lazy, easy-going optimism which chooses to believe that everything is going to come out all right in the end. This ignores the other half of the prophetic message which condemns evil and wrong-doing and proclaims judgment upon sinners.

But sometimes judgment is not preached, or when it is preached by men or events, people do not "hear it gladly" or even with understanding.

## Historic Judgment

THIS, to my mind, is the most disturbing aspect in the present talk about communism and the clergy. The only people who can seriously believe a Christian clergyman or a Jewish rabbi is actually a communist are those who themselves share the communist's ignorance of religion. And since there are so many people who apparently do believe some clergymen are communists, it is a severe criticism of the rest of us that the list of names isn't longer. The only reason our names are not on the list must be that we haven't succeeded in saying what we mean as plainly as some of our brethren have said it.

There can be little doubt that eventually the rise of communism in the first half of the 20th century will be looked upon as an historic judgment upon the failures of capitalistic society and the system we know as capitalism. This is not to say that there are no good things



in capitalism. It merely says that in some ways capitalism as it was practiced in the 18th, 19th and early 20th centuries revealed weaknesses which imposed severe hardships upon some people. It was upon those weaknesses that communism fed and claimed the interest of many thoughtful people by pretending to offer something better.

Now note who are the clergymen who have been labeled "communists." I know some of them personally and I know a little about a good many of them, and in general they are men between the ages of 60 and 80. This means that the formative years of their ministry were exactly the years when unmodified capitalism demonstrated its weaknesses in the first world war, the mad boom of the 1920's, and the depression of the 1930's. Their work compelled them to see what happened to people during those years. They were deeply impressed by the evils of the system they had been living under. And so their message was the prophetic message of judgment in the name of the Lord upon the weak points of that system.

It was inevitable that in some ways they should be saying the same things as the communists: they were addressing themselves to the same problem, they were speaking on behalf of the same people. Perhaps some of them were confused for a time as to the nature and aims of the communists; if so, they had plenty of good company among the leaders of the western world, most of whom were confused at one time or another. But fundamentally they could not be communists because they were men of God, and communists do not believe in God. They should not be classed with them, and they will not be classed with them by straight-thinking people now. But neither will their message of judgment be ignored, for they spoke and they speak in the name of the Lord.

## A New Day

**A**ND after the judgment comes the comforting word of hope, "Fear not, O land; be glad and rejoice: for the Lord will do great things."

"The Lord will do great things"—if we'll let him. The least we can do is to keep out of his way, and be sure that no fear of ours, no blindness, no selfishness, no consideration of our

own self-interest stands between him and the great things he will do. Some of the most tragic figures of history have been those who with the best of motives have been found standing sideways against the stream when the Lord would do some great thing, and were destroyed. One thinks immediately of the contemporaries of Abraham Lincoln.

The best we can do is to help his purpose with our efforts and commit ourselves to his service. For in this world the word of the Lord is most often heard upon the lips of men, and the hand of the Lord touches us with human hands, and great things that the Lord will do must wait until people are ready to do them.

"The Lord will do great things; fear not, be glad." This is the hope that haunts our sleep and bathes our waking hours with freshness. In it our tired spirits find rest and renewal of strength. From it we take courage for whatever task lies closest to our hands.

For what it means, you see, when we put both parts together is that if the Lord will do great things—with us, then we may expect to do great things—with him, and there comes a glory like the sunrise upon our destiny, as men and women, and as a nation. And in that glory we move forward to the opportunities and responsibilities of the new day.

—Burke Rivers

*Rector of St. Stephen's, Wilkes-Barre*

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

**T**HERE is no joy equal to the joy of creation whether it be the act of creation or the delight in creation and it is no wonder that "the morning stars sang together and all the sons of God shouted for joy." Creation must belong to the very nature of God and if man is made in his image creativity must be his. This power and the freedom to use it is the secret of a happy people.

No doubt the artist and the poet, the scientist and the composer are the people we first think of as being creative but these are the shining examples. The fact is that we are all artists, all poets though we cannot often

give the world our artistry or sing it our songs. None the less, we create.

We are ever building ourselves and we are ever building up others, unless, indeed, we are evil and destructive. In our looks, our words, our thoughts we are creators and few know this better than the teacher and the preacher.

It is given to the artisan to work with things and to the pastor to work with souls but to both to work for the glory of God. So one comes to the paradox that the creature works with the Creator. "Workers together with God," said St. Paul.

So high a destiny has been given to us.

## Presenting Our Church To Catholics

By Carl H. Gross

*Rector of St. Barnabas, Langell Valley, Oregon*

WHEN we view the Roman Catholic Church we notice that it worships not only God, the Holy One, but that, in addition to this, it superimposes innumerable things upon His Holiness. There is His Holiness the Pope, there is Holy Water, there are Holy Bones, Holy Images, Holy Shrines and Holy Places; and they even have a Holy Caste System.

We note too that the Roman Catholic Church superimposes upon all races of the world the characteristics and the idiosyncracies of the Latin race. Everyone who knows Italy—and I believe I do, having lived there for more than one year—realizes that the Roman Catholic Church is typically Latin in character. The Italians love the glitter of gold and silver; they have a child-like pleasure in every form of outward display. For the Corpus Christi procession in Southern Italy I saw the streets decorated with gaudy pieces of material and flower-carpet arranged before every altar; canon-fire split the air asunder and children ran about all day sling-shooting peas and blowing nerve-racking horns. As far as the procession was concerned: only old women and small children took part in it; on the Isle of Capri it was barely possible to find four men willing to carry the canopy. The crowds, which were immense, were there to watch the procession rather than to take part in it. At Pentecost the church on Capri was filled with on-lookers because the Holy Spirit was symbolized by releasing birds from cages; they flew into the dome, struck it and fell down into the crowd that rushed forward to grab its Pentecost dinner.

Not too long ago a friend of mine showed me movies of the jubilee year in Rome: crowds of thousands and thousands of people awaiting

in St. Peter's Square the spectacle that was to come: the Vicar of Christ robed in gold and white, carried aloft on a golden chair, peacock fans waving over his head, the Vatican Guard in all its splendor, the dramatic raps on the golden door, its opening and the announcement of the Holy Year and its indulgences. Thereafter, the kissing of rings, the adoration of human beings of rank, the masses transfixed with the glamor; individuals at private audiences transfigured into numbness by the presence of the visible Head of the Church, the Christ on earth.

But we do not fully grasp the pivot of Roman Catholicism if we do not recognize the third superimposition it makes: it superimposes on one man the excellency of Christ which gives him the authority to superimpose on every member of that Church his decisions. And all men in the world who do not accept the decisions of this man cannot enter the Kingdom of Heaven.

Roman Catholics see in Christ the holder of three offices: priest, teacher and shepherd. In the Pope are vested the same three offices in all their fulness. He thus is the representative of Christ on earth. He is high priest, he is

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*I was a Roman Catholic priest in Germany and came to this country in 1948. I then taught philosophy as assistant professor and was elected to the American Association of University Professors. Through the kind assistance of Dr. George A. Wieland and Mr. Clifford L. Samuelson of the National Council and Dr. N. B. Groton of White-marsh, Pa., I was received into the Episcopal ministry by Bishop Barton of Eastern Oregon. My interest in the Episcopal ministry was aroused by your magazine. Anyone who has lived under Nazism has learned to appreciate convictions. There is no doubt that your magazine presents clear and definite standpoints.—CARL GROSS*



the only authority in dogmas and morals and that means that he is infallible in all proclamations thereupon. He is the only authority in government; even the bishops are only his "creatures." By virtue of these offices all might and right are his. This makes him the only active one and all the rest of the Church passive.

### Dictated Conscience

**T**HE result of this form of government is that his, the Pope's, is the only conscience. He binds the consciences of the individuals by a vast dogmatic system which extends into the fields of philosophy, history, including the Bible, and science. And this not on account of intrinsic truth but because he considers it best so. The psychological effect of such government is a weakening of the individual's personality by mental stagnation. Shortly after the Pope's proclamation of the dogma of the Assumption, an article by a renowned Benedictine scholar of Ettal, Germany, came to my attention. He said: Up to now—he meant for two thousand years—Roman Catholics were free to discuss the pro and contra of this new article of faith. Now it has been settled for all times. The Pope has spoken. We no longer need discuss the matter. We now know that the Virgin Mary was raised up to Heaven! Hitler announced to the German people: The Jews started the war. No German was allowed to doubt this. Whoever did so, landed in prison. Now many of our weak Protestants are attracted by just this form of dictated conscience.

I met one man in Philadelphia who had become a convert to Catholicity and who was extremely satisfied to have been relieved of his troublesome conscience and responsibility. Pearl Buck, in her poignant novel "God's Men," lets her weakling William, who is never sure of himself, embrace Catholicity for the very same reason.

As to Morals: This Church's life is integrated in a vast body of Church laws. These Church laws, in practice, have precedence over the laws of God. There is a mortal sin, eternal punishment, attached to each one of them; there are the fires of hell just around the corner. The Roman priest is trained in such a way that he considers reading his breviary or the Mass to be more important than to attend to the needs of his brother. To eat meat on Friday is a mortal sin. It is a law of this Church that no Catholic may be present at the

service of another Church group without special permission.

A family who sent its children to our Church School before the Catholic Church was erected in this rural area was rebuked by the Roman Catholic priest for having done this, and when one of this family's little children died of a grave illness, the priest told them that this certainly was God's punishment for the evil they had done by sending their children to our Church.

There is the other example of a young Catholic woman in the area who was divorced from her first husband. She married again. Her second child in this marriage died. The Catholic priest explained this death as just punishment for her divorce; and this priest has so broken her that she considers her present husband, who is an incurable drunkard, to be another punishment that she must bear out in her life.

### Monopoly On Grace

**T**HE fourth superimposition is that theirs is the only true Church, that there is no salvation outside this Church. They have a monopoly on Christ and his grace. All other Churches are in error and in sin and without grace. All Protestant sects are in heresy; the Anglican Communion, as also the Greek and Russian Orthodox Churches, are in schism. As a little boy remarked when my wife was driving cub scouts home and passed the Roman Catholic Church: If you don't believe in the Catholic Church you don't believe in God.

Dictators, whether temporal or spiritual, seek more and more power and want to rule the world. Peoples living under dictatorships are imbued with the idea of working for this end. Material growth possesses everyone; humanity is only a means of attaining this end. It was one of Hitler's favorite phrases: "The individual is not important, it is not important that he live—the state is important. That must live." There is little doubt that the Roman Catholic Church propagates just this idea.

### Dealing With Catholics

**I**N PRESENTING the case of the Protestant Episcopal Church to Roman Catholics, there is no formula because there are Protestants among the Roman Catholics just as there are Romanists among those of our belief. There are Roman Catholics, especially in Germany, who are striving to supplant the catechism by the Gospel, to make the Gospel the

catechism and not to have the catechism as the Gospel, who are striving to impress upon the people that, as living members of the Church, they are the Church, who are striving to introduce the vernacular into the liturgy.

In France the Roman Catholic Church is emphasizing social work. I believe that the experience of this last drastic war has opened the eyes of many and that there has arisen a wish in Europe to work for the good of humanity without any feeling of selectness. For this enlightened group, which includes many South Americans and Porto Ricans, we are just the dot on the i. Here we do well not to emphasize our Catholic trends; they would be an obstacle. I was talking to one such Roman Catholic in Philadelphia, a chemist; she was set on becoming a Quaker because this, to her, was farthest removed from Romanism.

In dealing with Roman Catholics it is important to guard ourselves against running into their own mistakes and dealing with them as a mass. We must treat them as individuals. Thus there are many to whom the wideness of the Episcopal Church will appeal—the fact that it is both Catholic and Protestant, and that there is the freedom to choose one's standpoint.

It seems to me that one is least successful when one meets them on critical grounds. Of course, one could point out that the Roman Church shows a development from the state Church to the Church state; or that, in the second century, when the Catholic Church took form, the priesthood of the laity still existed; or that there was in the Roman Church always a break between the hierarchy and the laity; or that St. Paul speaks of the wives of his fellow-Apostles and of the marriage of bishops.

It is much more important, however, to stress the spirit of our Church and the uniqueness of this spirit. There is a family here in our district that attends the Roman Catholic Church, but not as a communicant family. I have never criticized that Church; I have let them tell me how they feel and I have even explained some points of that Church to them. But I have always found a way of getting across to them the spirit with which I hope to have the people in my parish moved. I repeatedly speak of this spirit. All are willing to work with me for the attainment of this spirit. They understand that it is a spirit which includes the whole world—and them too.

## Home For All

THE Protestant Episcopal Church is an independent but real daughter of the Church of England and, as such, is carried by the English sense of equilibrium, is endowed with the same special gift of balancing different forces. Historically seen it is a combination of Catholicism and Protestantism, a *via media* of two extremes and thus truth between two poles, its Catholicity of old being pervaded by the new spirit. That means: if this Church claims its Catholicity as of old, its episcopate and spiritual leaders are not holders of holy offices, are not ordained officials; ordination means transformation of their personality that they, standing in Christ, may seek to transform others into the same reality of Christ. It is not our mission to preserve the so-called Catholic truths, as stagnant propositions but to make them expressions of our life, as they are expressions of the spirit and eternal redeeming love of Christ that moves on and on through all the ages. If we call our Church Catholic, then we mean that it is a home for all men, the laymen being equal witnesses together with the clergy as of one body in worship, in discipline, in government.

We are Protestants. Protestantism is the discovery of the individual and of the individual conscience and its own responsibility. We hold that in the way of our salvation we are never merely passive instruments; we believe that a graceful Father who works within us will never work without us, without our consciences being troubled by him and committed to him.

The Bible as a book of inspiration is without any value if we are not to be inspired and have it as a spiritual guide. The Gospel is not a means to prove first and foremost the power of dictatorial government. The Gospel is the power that rules our life and is the perpetual judgment on us, whether or not we be alive. We cannot find in the Bible a special set-up and form for Christ's Church. We build on it to construct the deep vision where this world is going to and how we are involved in transforming this world according to this vision.

We do not have dogmas as an elaborate system of thoughts and formulas. When we say "we believe" then, that is not a belief into the truth of propositions. We believe in the truth, the sincerity, the holiness of the spirit of Christ that he shares with us and that can



never be fully expressed by definitions—which he himself did not use. Praying the creed means to become living witnesses to his spirit, embracing the fullness of life, the fullness of God.

### **Last Authority**

**WE DO NOT** have a system of casuistry whereby, as Christ says: "Ye . . . strain the gnat, and swallow a camel," meaning man. We rather are real Catholics in that we hold that any law restricts freedom and that the last authority for every man is his conscience. Thus we practice our deepest conviction not so much according to moral standards, but according to what is worthy in life and for life; that means according to the Sermon on the Mount and what we call ethos.

The sacraments are not merely means of grace, that is, things that deliver other things. They stand for meeting Christ and for attaining communion with the Holy Spirit. A Roman Catholic will be happy to be instructed that we receive Christ in a spiritual manner. I think that in many of the definitions that we have taken over into our catechism from the Roman Church it would not harm us to introduce more of the spirit and expressions the Greek Fathers found for these mysteries.

As we stand in a moving tradition and believe that, in these traditions, the vision Christ had is made more and more real, I think that the picture of the Protestant Episcopal Church is not complete without what we call liberalism, the thoughts of which are deeply expressed in the words of the creed as well as in the need of our days: "Who for us men came down from Heaven." As I see it the new emphasis in our religious life lies in our practice of genuine neighborly love and our commitment to be brothers to each other if we are sons to God; to read the Gospel in every man's face. And the Church is no longer a mere organization. It is Christ living on, working on; his spirit, the giver of life, life in all its forms, to mankind. The Church is living only as long as it is a missionary Church, as long as it brings all the lost into the one great communion; and it will be divine as long as it fulfills this divine call and experiment.

The Episcopal Church thus presented will make the Roman Catholic realize that the Episcopal Church is not a dead Church lost in laws, casuistry and ceremonials; lost in a past culture of the baroque. He will learn to see

that Christ condemned the Jewish Church for its deadly observance of the letter of the law, for its mumbling of long, shallow prayers and for its exclusion of others.

He will be taught the beauty and the dignity of simplicity as expressed in our services; he will learn to work out his own solutions and to live, not in the certainty of salvation but in the hope for it — "mighty hopes" that, as Tennyson says, "make us men."

The Roman Catholic will soon recognize the greatness of such efforts at mutual understanding as exhibited by the Archbishop of Canterbury in his work in the World Council of Churches; by our Presiding Bishop in his work in the National Council of Churches and in his vast contributions toward reconciliation; by Bishops Keeler of Minnesota and Hobson of Southern Ohio in their attempts at union with the Methodists and Presbyterians; by Bishop Lawrence of Western Massachusetts in his contribution towards peace and brotherhood; by Bishop Scarlett in his love of all men.

And he will learn to appreciate the wisdom and the depth of such statements as that of the Archbishop of Canterbury at General Convention: "Theologians have an essential part to play, but they are not the final arbiters: and in playing their part, they must always be very careful not to exaggerate the letter of scholarship as against the spirit of the liberty of Christ"; and the closing words of Bishop Sherrill's opening sermon at General Convention, so aptly called Laborers Together with God: "If there be anything here which may help to raise men above their narrow conceptions and mine, may lead them to believe that there is a way to that truth which is living and universal, and above us all, and that he who is truth will guide them in that way, this which is from him and not from me, I pray that he will bless. 'Let all thine enemies perish, O Lord', all systems, schools, parties which have hindered men from seeing the largeness and freedom and glory of thy Kingdom; but let all that love thee, in whatever earthly mists they may at present be involved, be as the sun when he goeth forth in his strength."

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### **EFFECTIVE AT ONCE**

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# Look Where You're Going!

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

ON THE eastern outskirts of the city of Detroit there lies the sister city of Windsor, in the province of Ontario. Passing directly between them is the deep, swift-moving and beautiful Detroit River. Commuters to the great city may cross this stream in one of two ways: either by a tunnel which passes beneath the river, or by a majestic bridge which spans it at an impressive height. Tunnel travellers find it the shortest route to job and back. They may live out the year in a single world consisting of work and rest, connected inescapably by this viewless "tube," never reaching beyond these self-chosen limitations. Those who travel the bridge or "skyway" also go in the same direction, but with this difference. They are afforded a view of the two cities with the great flow of commerce from great lake to great lake. Always, as they move from home to job there lies before them the realization that the road goes on in either direction to the vast areas of the continent stretching beyond.

How like the stream of life! We mortals have the same choice. We may cross it the tunnel-way, on a purely practical material level, living the same life in the same humdrum fashion. On the other hand, life has its "skyway" from which we may see our portion of it in relation to the whole. Those who choose this road are afforded beauty, perspective, inspiration, the opportunity to trace their course beyond the far horizon. This is the way of the Spirit. It is the road Christianity bids us take.

During the coming weeks this column will be devoted to a consideration of these two roads as they pass through various areas of everyday experience. We who pass each year through the routines and disciplines of work, of education, of scientific research—we who plunge headlong in the direction of health and peace need to consider more than the tunnelway, from need, to man. We shall hope to present the view from the "skyway," respectfully bidding our readers "look where you're going."

"He forces no man. Each must choose his way.

And as he chooses, so the end will be.

One went before to point the perfect Way.

Who follows fears not where the end will be."

## Dim Burners

By Corwin C. Roach

Dean of Bexley Hall

THE literal translation of Isaiah 42:4, as the R.S.V. margin indicates is, "He will not burn dimly or be bruised." It is in direct reference to the previous verse where it is said that God's servant will not snap off the bruised and broken reed or quench the flickering wick. The contrast is significant. The sympathy and compassion of the man of God springs from his very strength of character. The really strong man is the gentle man.

We, on the contrary, are so often the bondsmen of our own infirmities. We are bullies who make up by severity what we lack in strength. We dare not be considerate of the other man because we are so perilously close to his situation. We condemn our neighbor hoping to build up our own prestige but all that we do is to witness unconsciously to our own inner weakness. Those who are with sin are always the first to cast the stone.

The servant's ministry was to be quiet and unobtrusive but we are like the preacher who wrote on his manuscript, "Weak point, yell here." Our volume, violence and virulence are in direct ratio to our dimness and our discouragement.

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## New Leaflets

### THE EPISCOPAL CHURCH: WHAT I FOUND

BY DON SHAW

*The unusual story of why a former Methodist became an Episcopal clergyman*

### THE SECOND PRAYER BOOK ANNIVERSARY

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# THE NEW BOOKS

*Prayer Book Studies*. IV, The Eucharistic Liturgy. The Standing Liturgical Commission. Church Pension Fund

The standing liturgical commission has come out with another monumental little study. The work of this group is the best literary product of a committee I know of, except for such translations and the King James and other versions of the Bible. Every clergyman should have these modestly priced, too-little advertised volumes. They are the most up-to-date reference books on their subjects, the lack of indexes being made up for by their full tables of contents. Facing a controversial subject, the authors have been frank and scholarly without ruthlessness.

Haste and the desire for brevity have made for involved sentences and a breezy use of technical terms and professorial Latinisms, as when in the exordium of the third section the writers reprobate those who by illations and eisegeses would

make our sacrifice a piacular mac-tation. Finding such words in the first fifty pages—not all in the same sentence, of course—is apt to make the average man, with or without a vote in General Convention, leave such matters to his betters, or else balk at any change suggested. "Illation" is a particularly odd choice; it has two other meanings, both of which are liturgical, which sent at least one earnest fumbling reader off on a false scent. But we can all be grateful for the new and indispensable word "Sokop," which the editors are good enough to translate.

Every reader will have his particular regrets about the Liturgy proposed for discussion. The idea of sub-titles will be popular, but as one who uses home-made ones in confirmation instruction and Sunday leaflets, I wish they had been inspired to use the ones I do. "The Ministry of the Word" jars me, surrounded as I am by splendid places of worship where every staff member has some chromium desig-

nation like "Minister of Music," "of Youth" "of Education," or "of Maintenance" (the janitor.) Plain old "Instruction" would seem to match the other titles better. And I wish the penitential preparation had an honest title of its own.

The authors appear to consider praying as on a higher level than listening to the Bible. They do not say so, but they seem to share the common belief that what we do kneeling is holier than what we do sitting. (When Morning Prayer is shortened, for example, most people want to leave out a Lesson rather than a single prayer.) But is what we say to God more important than what he says to us? The authors dismiss as "fatuous" the idea that the Decalogue and Summary are homologous, even if not analogous, to the ancient reading of the Old Testament in the Liturgy. (Name me a better condensation of the O.T., negative and positive, than these two passages.) They eliminate the present Ante-Communion, saying that if it is joined to Morning Prayer, it is all Bible and no prayers; and if you like Litany and Ante-Communion they will let you have Ante-Communion (in effect) and Litany. But this reversal

## Theological Education In The Episcopal Church

Below are listed, in order of foundation, the schools dedicated to preparation of men for the sacred ministry:

- |  |   |
|--|---|
| <p>1817 The General Theological Seminary of the Protestant Episcopal Church in the United States<br/>Chelsea Square, New York 11, N. Y.</p> <p>1823 The Protestant Episcopal Theological Seminary in Virginia<br/>P.O. Theology Seminary, Alexandria, Va.</p> <p>1824 Bexley Hall. The Divinity School of Kenyon College<br/>Gambier, Ohio</p> <p>1842 Nashotah House<br/>Nashotah, Wis.</p> <p>1854 Berkeley Divinity School<br/>38 Hillhouse Ave., New Haven 11, Conn.</p> | <p>1857 The Divinity School of the Protestant Episcopal Church in Philadelphia<br/>4205 Spruce St., Philadelphia 4, Pa.</p> <p>1858 Seabury-Western Theological Seminary<br/>603 Haven Street, Evanston, Ill.</p> <p>1867 Episcopal Theological School<br/>99 Brattle St., Cambridge 38, Mass.</p> <p>1878 The School of Theology of The University of the South<br/>Sewanee, Tenn.</p> <p>1893 The Church Divinity School of the Pacific<br/>2451 Ridge Road, Berkeley 9, Calif.</p> <p>1951 Episcopal Theological Seminary of the Southwest<br/>2607 University Ave., Austin, Texas</p> |
|--|---|

Each of these schools offers a three-year course of study to college graduates who intend to seek Holy Orders. Some provide for advanced study and other degrees beyond B.D. or S.T.B. For information about any school, address the Dean.

would substitute a downward emotional progress for an upward one. Everyone will find something to regret, much more to cheer, plenty to think about, and perhaps some items for self-examination. For the clergy, one of the important books of the year.

—Hugh McCandless

*War, Peace, And The Christian Mind.* By James Thayer Addison. Foreword by Henry Knox Sherrill. Seabury Press. \$2.00

This little book ought to be read, marked and digested by all Christians living in this age of war-peace tension. Dr. Addison presents the Christian attitudes toward war and peace with clarity and fairness. As is characteristic of the author (as those who read his story of The Episcopal Church will recall) the book is well organized and the material carefully selected. There are 128 quotations from contemporary thinkers and conference reports on the subject of war and peace. As Bishop Sherrill says in his foreword the material presented is "as clear as a bell."

It is not expected that everyone will agree with Dr. Addison's point of view; but it is highly improbable that anyone will disagree with the fairness with which he presents the pacifist position. Dr. Addison is not a pacifist. He holds that "the main stream of Christian tradition recognizes the legitimacy of war for a just cause." Nevertheless, the pacifist position is presented clearly, accurately and fairly. The pacifist contribution to the cause of peace is recognized and given full credit. Says Dr. Addison: "By denouncing war as the worst of evils and by refusing to participate in it, they have helped non-pacifists to reach the position that war is usually the greater of two evils and that the causes which justify it must be so great as to be very rare. Thus they have educated the modified public opinion without converting it."

Of particular interest, at least to this reviewer, were the answers given to four arguments advanced by the pacifists. Dr. Addison considers these in his chapter on Some Pacifists Errors. The four arguments which Dr. Addison answers are: (a) wars settle nothing; (b) that to meet force with force only increases the sum of wickedness and degrades all combatants to the same level; (c) that each war, by the hatred it breeds, produces another war; (d) that war is fatal to democracy and that democracy cannot resist tyranny without becoming totalitarian.

*War, Peace, And The Christian Mind* is positive in its approach and in its appeal. The approach to peace must flow from the nature of Christian love. In the next to the concluding paragraph the author quotes from the Calhoun Commission of 1946: "The only conceivable road toward effective control of atomic warfare and other forms of mass destruction is the road of international comity and joint effort . . . The war-making powers of national states must be given up, and the maintenance of justice and peace among nations become an international responsibility. In the present situation we are agreed that progress toward this end may best follow two lines: the adoption of such political measures as may strengthen and improve the existing United Nations Organization, and unceasing effort to further the growth of spiritual world community."

Perhaps no better recommendation can be given to this book than to quote the words of the Presiding Bishop: "The great majority of us, who are not total pacifists, will find in this book a balanced and sane judgment, combined with a most discriminating analysis and comment."

G. H. M.

*No Picnic on Mount Kenya* by Felice Benuzzi. Dutton. \$3.75

Mountain climbing and cave exploration seem to be the major diet of America's readers this year, according to best-selling lists. Perhaps it's due to a thirst for adventure or a desire for escape from unappealing reality. Or perhaps, confronted by the challenge of God's creation, contemporary conflicts of the human scene take on some perspective. *No Picnic on Mount Kenya* is about one of the most fantastic and difficult moun-

tain-climbing expeditions on record. Three Italian prisoners-of-war escape from an equatorial compound for three weeks for the sole purpose of climbing a glacier-topped 17,000 foot peak. Without adequate equipment, training or supplies, they nearly make good. Like *Annapurna*, it's a thrilling adventure story. Even more, human courage and purpose is overshadowed by God's timelessness, strength and beauty.

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## FRED GRANT IS HONORED

★ At the recent convocation of the University of Chicago the honorary degree of L. H. D. was conferred upon the Rev. Frederick Grant, professor at Union Theological Seminary, New York, and formerly editor of The Witness.

The university rarely gives honorary degrees, and only two theologians have been thus honored in the past decade, the other recipient being Albert Schweitzer. In the citation, Professor Grant's contribution to humanistic studies was emphasized, and his contributions to New Testament scholarship and to Christian theology generally; also his work during the past thirty years in interpreting American and European biblical scholarship to the students of both Europe and America.

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★ Calvary Church, New York, is sponsoring a series of lectures on great treasures of the Church on successive Wednesday evenings. Speakers are the Revs. Charles Lowry, Pierson Parker, John Heuss, Powel Dawley, Norman Pit-tenger.

## MILLER SPEAKS AT MEETING

★ The Rev. Randolph C. Miller, professor at Yale Divinity School, was the headliner at the clergy conference of Central New York, held Sept. 15-16 at St. Peter's, Cazenovia. He spoke on the Church and the parish family.

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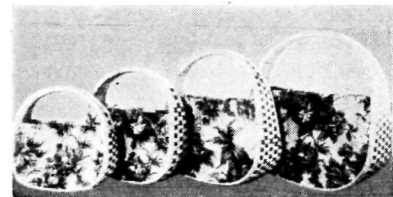
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## FEARS RACIAL UPRISING IN SOUTH AFRICA

★ Nothing "short of a miracle" can save the Union of South Africa from a major racial uprising that will throw the country into chaos and have repercussions across the African continent, the former head of an Anglican religious community in Johannesburg said on arriving in New York.

The Rev. Raymond Raynes, who is now superior of the Community of the Resurrection, Mirfield, England, told a press conference that race relations in South Africa are "much worse than they were five years ago."

He predicted that "when the powder keg blows up," the African natives and other non-Europeans, who have come to "mistrust all white men," will attack all their institutions, including churches.

He labeled the apartheid (segregation) policy of the Malan government "a dire in-

fringement on human rights, un-Christian, immoral, politically stupid and economically insane."

The Anglican churchmen said the South African government is beginning to adopt measures not only against white persons who defend racial equality but also against churches which criticize the apartheid policy.

He cited a bill now before the Assembly giving the Minister of Native Affairs "the right to shut any church he disapproves." Other legislation, he said, enables public authorities to sever leases on properties used by churches in native communities where land ownership is impossible.

"Until now," Father Raynes said, "church services have been the only form of public assembly at which non-Europeans have been permitted to be addressed by a white person." While in theory this makes possible interracial wor-

ship, he said that in practice few colored persons are found in European congregations because of segregated housing and the general community attitude of race hostility.

He noted that occasionally an Anglican priest has to be disciplined if he opposes the attendance of Africans and Indians at his services, since the canons of the Church forbid race discrimination. He described the Anglican Church as "most consistently and emphatically" opposed to the apartheid policy.

Father Raynes, who is active internationally in the Church Union movement, said the theological defense of segregation by the Dutch Reformed Church in South Africa helps to keep it isolated from the other churches in that country.

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## NEW YORK CLERGY CONFERENCE

★ The annual clergy conference of the diocese of New York was held at West Point, Sept. 29-30, with Prof. Langmead Casserley of General Seminary and the Rev. J. Stuart Wetmore, head of education of the diocese, the speakers. Bishop Boynton preached at an evening service.

## NOTABLE DELEGATION FROM GERMANY

★ A delegation of thirty-six prominent churchmen to represent the Evangelical Church in Germany at the Second Assembly of the World Council of Churches at Evanston, Ill., next August, was appointed at sessions of the Council in Berlin.

The delegates will include Bishop Otto Dibelius of Ber-

lin, chairman of the Council, Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau and foreign secretary, Dr. Reinold von Thadden-Trieglaff, president of the German Evangelical Church Day movement.

## BISHOP STARK ON MISSIONS

★ Bishop Leland Stark, coadjutor of the diocese, was the speaker at the meeting of the Auxiliary, held October 7 at Trinity Cathedral, Newark. He spoke on the missionary work of the Church.

## ASCENSION HAS CONTEST

★ The Ascension, New York, has announced its annual com-

petition for the Ascension Day service next year. The award is \$100 for a work for unaccompanied mixed voices. Details may be had from the office of the parish at 12 West 11th St., New York, 11.



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# BACKFIRE

## FRANK D. GOOD

*Layman of New York*

I have just read in my newspaper of the excellent statement made by the National Council of Churches protesting the naming of two distinguished rabbis, now dead, as being communists or cooperators with communists. I wish that the drawers of the resolution has also protested the naming of many other Christian clergymen, including such well known leaders as Jerome Davis, former professor at Yale; Dr. Harry F. Ward, professor emeritus at Union Seminary; John Haynes Holmes, founder of the Community Church, and others equally distinguished.

It seems clear, as others have pointed out, that the Un-American Committee and similar groups, will not stop until they have brought similar charges against all socially minded clergymen, unless the clergy and others take vigorous action against the sort of thing immediately.

## ERIC I. EASTMAN

*Chaplain, Munich District*

In the Annual 1952 under "Consecration of American Churches in Europe" there is listed for the city of Munich (Germany) the Church of Ascension (destroyed). As I am on duty in Munich, I would appreciate anyone having knowledge of this church and its activities, location, ministers and friends, etc., writing to me. We have an active Episcopal congregation here, using one of our army chapels and if it were possible to locate our former property, there might be a chance of rebuilding this former Church of the Ascension. I would be particularly interested in knowing the street address as well as any information if the property was owned, leased or rented.

According to the Annual 1952, there has also been an American Library, the so called McCracken Memorial Library, here in Munich. Any information you could give me on this institution would be greatly appreciated.

## NORMAN A. DAVIS

*Layman of Waterford, Conn.*

It is a responsibility of the Christian Church to defend the interests of its members in the political field. Especially at the present time when

the rights of the clergy to express their opinions are being challenged by Congressional committees. A minister should have the right to give voice to the inspiration which he receives from the scriptures. This often leads him to defend the interests of the working class. In so doing however he runs afoul of the modern inquisition headed by Senators McCarthy and Jenner. It is evident that it is only the liberal preacher who is assailed for his ideas. He is called a "communist" even though he has no connection with the party.

It is a fatal error to give in to these leaders of reaction but instead the clergyman should stand his ground and defend his ideas and his rights as a minister of God.

## MARY D. ALEXANDER

*Churchwoman of Baltimore*

The Diocese of Discordia in your issue of Sept. 3 was very delightful. I ask that you send me 100 copies which I wish to send to many friends.

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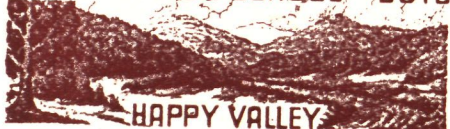
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