

The WITNESS

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OCTOBER 29, 1953



EUROPEAN REFUGEE

Blessed Are The Hungry . . . They Shall Be Filled
(*The Gospel for All Saints*)

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:
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Service and Sermon.
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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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SERVICES In Leading Churches

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Thurs., 9; Wed. Noonday Service, 12:15.

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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
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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****Over Half Million In Bequests Received By Council****HUNTER REPORTS THREE CURRICULUM COURSES WILL BE READY IN 1955**

★ Reports and business of the National Council meeting, in addition to the story that appeared here in our last issue, included the statement by Harry M. Addinsell, treasurer, that from April to Sept. 30 legacies and gifts received totalled \$554,408. It included an anonymous gift of \$200,000 and a gift of \$10,000 from Mrs. James Thayer Addisoon, widow of the former director of the overseas department, to be used for educating native workers in missionary work.

The Rev. J. Paul Musselman, executive director of the newly formed division of urban-industrial work, told the Council that "our work is much more than that of trying to meet a grave crisis. It is helping the Church to be at home in a type of civilization that it has never faced before."

A resolution was passed, presented by Bishop Keeler, requesting the Presiding Bishop "to appoint a committee of Council members and officers to study the practical implications, for its own clergy employees, of pending legislation on inclusion of the clergy under old age and survivors insurance provision of the federal social security program, and to report to the Council."

The Rev. Gresham Marmion, newly elected bishop of Kentucky, told of the success of

the laboratory on the Church in group life, held this summer at Seabury-Western Seminary, and of plans to hold three such gatherings next year.

The Rev. David R. Hunter, director of education, reported that four courses in the new curriculum have undergone a year's experimentation in five parishes and are now being tried in 26 others. Three of the courses will be ready for distribution by the spring of 1955. Another five courses are now in their first run of experimentation.

In his report Hunter stressed the importance of reaching parents in a program of leadership training to prepare the Church for the use of the new curriculum. "More than half the Church in terms of membership has been reached through the division's two mobile teams, and it is estimated that in another two years the rest of the Church will be thus reached," he said. "However the leadership training requirements of the new program of Christian education are such that the department must inaugurate a program in 1954 which will enable staff members to spend at least a week each year in every diocese and district of the Church."

It is felt essential to keep

the diocesan departments informed of the new developments in the curriculum and to assist them in putting this curriculum into operation. "Since the full staff of the leadership training division will be required for this program, the work of the mobile teams must be discontinued after meeting our present firm commitments unless an additional appropriation is granted. The department adopted the new program but refused to continue the mobile teams," Hunter explained.

A resolution requesting an additional appropriation of \$35,000 in the 1954 budget to cover the expenses of this program was deferred by the Council for action when all the payments on expectations had been received.

Home Department

In the report on college work it was announced that between now and the middle of April, 1954, Miss Louise Gehan and the Rev. Roger Blanchard will go into every diocese to discuss college work. A survey is presently being made among all clergy in towns and cities where a college is located.

During the coming year Mr. Blanchard announced that training conferences for college clergy will be held in four different parts of the country.

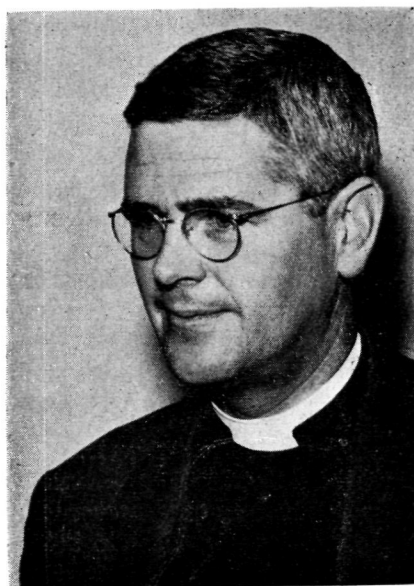
In the new sphere of faculty work attention was called to the first of six "faculty papers" written by and for Episcopal faculty. This fall the division will also issue a directory of

faculty Episcopalians to facilitate meetings and common discussions among these people.

Overseas Department

Certain trust funds designated for work in China have been transferred by action of the National Council to work on Formosa, and the Rev. Theodore T. Y. Yeh, priest-in-charge of St. Luke's, Honolulu, is to be transferred to work among refugees in Formosa.

The National Council approved a number of appropriations and loans for the building and repair of churches and



ROGER W. BLANCHARD

schools in overseas missionary fields. It also allocated war damage commission funds in the amount of \$395,608 for an extensive building program in the Philippines. \$260,000 of this sum was allocated towards the building of a new St. Luke's Hospital in Manila, a project whose urgency was stressed by the Presiding Bishop in his report on his recent trip to the Far East.

The National Council expressed its "deep appreciation to the Hon. Francis B. Sayre and Mrs. Sayre for their inestimable contribution to the work of the Church in Japan."

North India Baptists Balk At Union Proposals

★ Baptist groups are balking at a tentative plan for union of five Church bodies in North India (Witness, Oct. 22).

Participating in the union negotiations, in addition to the Baptists, are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; and British and Australian Methodist missionary societies.

The Baptists are opposing two provisions in the union plan: one dealing with baptism and the other with unordained preachers.

Anglicans and other bodies involved in the proposed merger accept infant baptism with the subsequent profession of faith or confirmation as adequate; the Baptists are insisting on adult baptism whether or not there has been infant baptism.

On the second issue, the Baptists are unwilling to give up their historical practice of permitting unordained preachers to administer the sacraments in isolated areas. The Anglicans have refused to yield on this point. The matter has been referred to a committee for further study with instructions to report at a later date to the negotiating churches.

In spite of these disagreements, however, the negotiating committee on union in Northern India and Pakistan, which recently held its final meeting in Allahabad, is planning to submit its union scheme to the Churches involved for their study. This process is expected to last 18 months.

Meanwhile, further details have been disclosed on the scheme which envisages a North India Church compris-

ing 25 dioceses, each headed by a bishop.

It is proposed as a first step that there shall be a central representative act of unification. This rite will be attended by bishops, bishops-elect and a limited number of presbyters (fully ordained men) representing each diocese. Thus, a nucleus of the proposed United Church will be brought into being.

Following this rite there will be services for the unification of the two episcopates (Anglican and non-Anglican) and the consecration of bishops under the auspices of the United Church.

Then will come services of unification in each diocese in which presbyters as well as the bishop will participate. The clergy present will formally signify acceptance of the constitution, bringing the Churches in that area into the union.

While the unification plan is pretty well formulated, agitation in some areas continues for the "federal union" plan of E. Stanley Jones, American missionary-evangelist. Instead of organic union, it advocates a federal union of Churches, patterned after the federal union of states in the United States.

Jones' scheme has won considerable popularity among members of the Methodist Church in Southern Asia and it is being publicized to give North Indian churchmen an opportunity to explore rival unification plans before coming to a final decision.

● **ADDRESS CHANGE**
Please send both your old and your new address.
Tunkhannock Pennsylvania

Interesting Synod Is Held In Fourth Province

★ The synod of the fourth province met at Christ Church, Lexington, Ky., Oct. 6-7 and continued their program of radio, race relations and the retention of the democratic influence of synods.

A bishop proposed that synods be held every three years in order to save money for more vital work. He was supported by several bishops and city rectors, but most of the laymen and small town rectors were for having the present once-a-year program, so the resolution was lost 57-35.

The cooperative radio program which gets ten Sundays a year over 300 Southern stations and the armed forces network was continued, with steps taken to give an organ to the memory of the late Bishop Walker of Atlanta, a founder of the program. Also \$5,000 was voted for a full time secretary after Bishop Claiborne told how he had to wade through 14,000 pieces of fan mail in order to get the two or three letters addressed to him.

The synod, with the Confederate flag as its emblem, initiated and implemented the opening of Sewanee to students for the ministry of all races and, although this was not officially mentioned, it was the background of the meeting where the usual unostentatious inter-racial atmosphere of Southern Episcopal gatherings prevailed — perhaps the only major communion in the South where this is so. Delegates continued support of the education on race relations, conducted by the Southern Regional Council, in which the Episcopal Church was a pioneer.

Education was a major interest, with a gain in parish day schools and a decline in Episcopal birth rates both noted. Chancellor McCrady presented the Sewanee pictures with a liberal arts emphasis; Dean Dandridge, retired bishop of Tennessee, spoke of the prospects of making the seminary as intellectual as the college of arts and sciences. Bishop Moody of Lexington had the students of his revived seminary as honor guests in the pews behind the bishops, and he explained clearly his conviction that high scholarship is not essential for teaching parish ministers.

The host rector, James Kennedy, explained the possibilities for the ecumenical meetings in Evanston and Minneapolis next summer.

The synod sermon, preached by Bishop Emrich of Michigan, was an unusual message on money, far different from the usual stewardship talk. He pointed out the foolish devotion of the newly rich—and the old

rich — to possessions (which cannot return the affection); and that while a sentimental liberal Jesus might be too gentle to arouse opposition, the Son of God, who claimed all possessions for God and who drove money changers out of the temple to restore men to the Giver of all, was naturally crucified.

Bishop Carruthers of South Carolina was elected president and will preside at the next synod which will meet at Trinity, New Orleans, where the first synod of the province met in 1914. Bishop Moody was elected vice-president; Rev. Ralph Madson of Georgia and Rev. Perry Rex of Kentucky, secretaries; James Barker, Florida, treasurer. Named to the council were Bishop Juhan of Florida; James Kennedy; Allen Bartlett of Alabama; Bishop Barth of Tennessee; Rev. Donald Henning of Tennessee and Richard Stone of North Carolina.

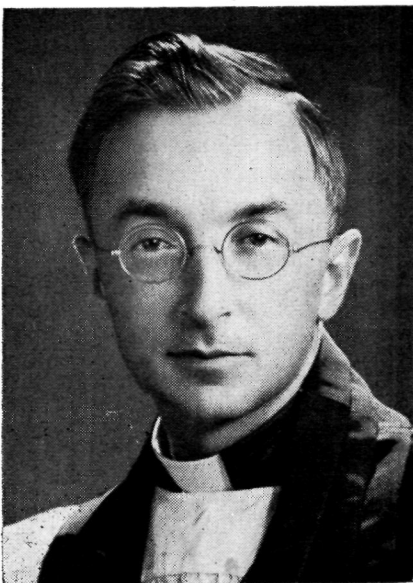
OREGON FLAG IN PARIS

★ Flag of Oregon was presented to the American Pro-cathedral of the Holy Trinity, Paris, on October 4 at a special service conducted by Dean Sturgis Lee Riddle. Presented by Grace Kern, it was the gift of civic organizations and people of Portland.

PARISH SPONSORS MISSION

★ Trinity, Rochester, Pa., where the Rev. E. M. Chapman is rector, is raising funds during the every member canvass this fall, for a new mission church in Beaver, Pa., where a lot has already been bought.

Fourteen were confirmed this month by Bishop Pardue, bringing the communicant strength of Trinity to 277, a gain of 70% in two years.



BISHOP EMRICH

Archbishop Of Canterbury Asks Amity Among Churches

★ A plea for toleration and fellowship among Christian Churches was made here by Geoffrey Francis Fisher, Archbishop of Canterbury, in an address to the Convocation of Canterbury. He said his plea was in reply to "attacks" by the Roman Catholic Church on the Church of England which "call for occasional answers."

He recalled his recent pronouncement condemning the government of Poland for banishing Stefan Cardinal Wyszynski, Archbishop of Warsaw. Dr. Fisher said he had received from "some of my Roman Catholic friends" expressions of appreciation for this pronouncement.

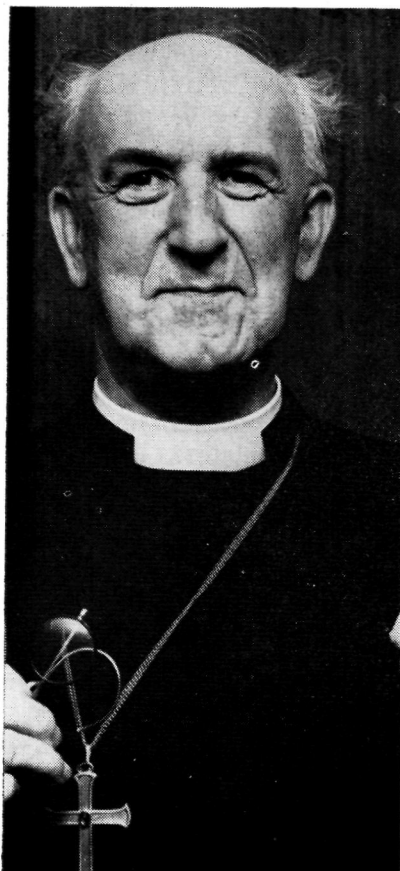
"In honesty to them and to truth," he said, "I ought to say that there are oppressions and denials of just liberties which lie at the door of the Roman Catholic Church itself: and one must say that that Church has not yet learned the lesson that toleration between Christian bodies, while by no means the last word as to their proper relations, is the first and essential word to those who would follow the teaching and spirit of our Lord."

He said the Anglican Communion dislikes attacking another Christian body "as much as many Roman Catholics" deplore attacks on the Church of England.

He recommended a polemical booklet just published by the Society for Promoting Christian Knowledge entitled "Infallible Fallacies, an Anglican Reply to Roman Catholic Arguments by some Priests of the Anglican Communion." The authors hope, he said, that the booklet may encourage the search for a better understand-

ing with the Church of Rome.

Turning to conflicts between Church and state, the Archbishop said that "the Church



ARCHBISHOP FISHER

need not be always or entirely right."

"If sometimes a Church may be in danger of surrendering too much to the state, it is also possible for a Church to resist unwisely or claim too much," he said.

"One cannot therefore assume forthwith that whenever an ecclesiastic is restrained he is free from all blame, though in the case of the Primate of Poland (Cardinal Wyszynski) I believe that to be so . . .

"It must be recognized that in past and present history a Church claiming more than its

due may try to advance the kingdom of God by the employment of political force and by the denials of just liberties."

In a reference to Yugoslavia, Dr. Fisher urged that country's government to guarantee the Church against attack and interference.

BISHOP CHIDES CHURCH PRESS

★ Bishop DeWolfe of Long Island, speaking in Washington to the members of the American Church Union, said that the religious press in the U. S. indulges in too much controversy.

"Instead of dedicating itself perseveringly as a missionary channel of evangelism, education and devotion," he said, "much of the religious press wastes its opportunity by keeping its feet dirty in the mud of personal attack, controversial issues, and petty diocesan and national Church gossip."

HEADS CONGRESS OF INDIANS

★ Mrs. Helen L. Peterson, formerly director of the Mayor's committee on human relations, Denver, and a member of the department of social relations of the diocese of Colorado, has been appointed director of the National Congress of American Indians. She is an Oglala Sioux Indian, born on the Pine Ridge Reservation of South Dakota.

BISHOP MELCHER IN MID-WEST

★ Bishop Melcher of Central Brazil is speaking in Texas, Arkansas, Missouri and Illinois prior to attending the House of Bishop which meets next month at Williamsburg, Va. He preached at Christ Church Cathedral, St. Louis, last Sunday and that evening gave an informal talk at the Ascension.

EDITORIALS

Life Eternal

“THE LORD gave, and the Lord hath taken away; blessed be the name of the Lord.” Those words may not always be easy to understand when they are said at the beginning of the burial office for some one we love. Yet they represent a test and a clue to the Christian basis of our faith in life eternal. It is appropriate at this season to consider this subject, for at All Saints’ tide we remember that we and those we love, who have gone before us to God, are “knit together in one communion and fellowship.”

The chief basis for faith in life eternal is our knowledge and experience of God. There are many reasons for believing in immortality. Philosophy, sociology, comparative religions, and even science itself, offer evidence in its support. But to the Christian these arguments are largely beside the point. Our faith in life eternal is based in what we know of God’s nature rather than in what we know of human nature. It is our relationship with God which gives meaning to life eternal. Indeed, to know God and Jesus Christ whom he has sent is itself life eternal.

All of us have relationships with important and real aspects of our world. We rejoice in friends and in family, in work and in beauty. They are important things, but they are transitory. The only thing that does not end with death is our relationship with God, and only in that relationship can these other aspects of life find their meaning. It is our knowledge of God which gives us insight into the life beyond. We are rightly skeptical of those who would give us detailed pictures of life beyond death. Our religion does not deal with the geography of the future world. It reveals to us supremely that God is there. No land is strange if familiar friends dwell there; and the Christian assurance of the life beyond rests in the fact that God is there. We know that God seeks the lost. He yearns to reach those who disobey him here in this world. Can we believe less of the world beyond? Must he not still be reaching out to win those who lived in this world as wastrels? For all of us, we hope,

there still is opportunity for growth and service.

We also know that God gives peace to those who come into communion with him. So, if there is growth and service, there must also be rest and joy. The main thing is that we can trust ourselves and our loved ones to him. So, though “the Lord hath taken away,” we can still be assured of his continuing faithfulness. “Blessed be the name of the Lord.”

Our knowledge of eternal life has been deeply influenced by the resurrection of Jesus Christ. To early Christians this was primarily an event in Christ’s life, a vindication of his messiahship, God’s seal of victory upon the life which he had lived, even though he was rejected of men. Yet to these early Christians it seemed clear that the victory of Christ was one he would share with men. His rising again was a “firstfruit” of the general resurrection of all in fellowship with him. If we will die with him, we too may be raised with him. Christ will not save us from death. Death is necessary. We must die to superficiality and worldliness that we may rise to the new life which God gives to us who bind ourselves to Jesus Christ, that we may share in the experience of his resurrection.

The faith in life eternal of the early Christians was based not only in God and in Christ’s resurrection, but in the continuing experience of the Church. As a fellowship of men and women bound together in him, working, praying, suffering together, they felt the continuing presence of those who still worshipped and served their Lord in his presence. It was quite natural to pray for them and to be sure that they would pray for their friends still on earth. For the Church is a continuing community of living and dead, bound together in Christ. At a recent burial service for one whose chief friendships had been formed within the life of my parish, one felt this fellowship and the communion of saints, of

EFFECTIVE AT ONCE

Our Only Office Is At

THE WITNESS

Tunkhannock

Pennsylvania

which we are mindful on All Saints' Day.

The Holy Communion service can give us a sure faith in life eternal by reminding us of God's faithfulness and love and of what Christ has done for us; and in the service itself we

are compassed about with a cloud of witnesses who worship with us, for the whole Church is a living fellowship in God's presence.

—Anson Phelps Stokes Jr.

Rector of St. Bartholomew's, New York

When Does Eternal Life Begin?

By Frank Blackwelder

Rector of All Souls, Washington, D. C.

IT IS said that when Wellington defeated Napoleon in 1812 the news was brought to the south of England by a sailing vessel and then wig-wagged by semaphore overland to London. Here the words announcing the victory were spelled out on a banner swung high from a city tower.

At the very moment when the banner was released, a fog settled around the tower, obliterating part of the message. As a result, the crowd gathered below saw only the words, "*Wellington Defeated*". Groans of despair and cries of anguish from the grief-stricken people filled the air as the full import of the message dawned upon them.

However, their sorrow was of short duration for suddenly a breeze arose and blew away the mist, revealing the message in full: "*Wellington Defeated the Enemy*".

The sudden reaction from sorrow to relief and joy created a frenzy of excitement in the hearts and minds of the British people.

And so it was on Easter Day. Grief over the Crucifixion of Jesus was turned into joy with the word of His Resurrection and as understanding of His eternal life dawned upon His followers.

Among the first to learn this great news were Mary Magdalene and Mary, the mother of James and Salome, whose love and devotion followed Jesus not only to the end but "beyond the end".

The way in which the news of the Resurrection was revealed to them provides us with a lesson in living the eternal life here and now. Unlike the Apostles, Mary Magdalene and the other Mary did not wring their hands in despair or permit desolation and skepticism to fill their hearts. They were the doers, for on the morning following the Crucifixion these women decided the body of Jesus should be

anointed. Anointing was an act of loyalty and devotion. Their loyalty to Jesus was manifest also in characteristic Christian fashion in the performance of a tangible deed. St. Mark describes their decision in Chapter 16:1: "*And when the Sabbath was passed, Mary Magdalene and Mary, the mother of James and Salome, had brought sweet spices that they might come and anoint Him. And very early in the morning, the first day of the week, they came into the sepulcher at the rising of the sun.*"

As these women walked along the path to the tomb of their beloved Jesus, they began to think of the problems confronting them. They knew of the heavy stone placed before the tomb and they knew also that their combined strength could not dislodge it. They queried: "Who shall roll away the stone from the door of the sepulcher?"

We can easily imagine their surprise when they saw the stone rolled away. It is to those who are intent upon doing that the power of God is revealed. One of the foundation stones of faith is that health, happiness and strength come to those who are doers. They are in the midst of eternal life now, and they will be the first to reap the joy.

That was true of the women who had come to serve Jesus, for they were the first to learn of His Resurrection (16:5): "*On entering the sepulcher, they saw a young man sitting on the right side and they were affrightened. And he said unto them, 'Be not affrightened. Ye seek Jesus of Nazareth which was crucified. He is risen. He is not here.'*"

The deeds of Mary Magdalene and the other Mary show us that the greatest of difficulties can be overcome when we express faith in God and ourselves, and when we boldly venture into the unknown and refuse to be under the influence of doubt or pessimism.

According to St. Matthew (28:8) they were

instructed: "And go quickly and tell his disciples that He is risen from the dead; and that He goeth before you into Galilee; and there shall ye see Him. Lo, I have told you."

THE story of Mary Magdalene and the other Mary is an example of a way to lead the eternal life now, for their courage and faith were not deterred by the barrier of death. They lived with the power of the Resurrection which turned defeat into victory, sorrow into joy, despair into hope.

Many of the hurdles of our lives will disappear when we face them with confidence, and God usually rewards us with more than we expect when we approach our missions with love, courage and faith.

When does eternal life begin? Is it far away? No, it is here now. It started the day we were born.

Scientists, philosophers, artists and educators of all ages have brought this truth to our attention. The words of the great teacher, St. Paul, "That I may know the power of His Resurrection," show Paul's eagerness to develop his life on this earth that it might prove worthy of extending into the eternal.

At a later date we have the records of the little English chapel at Stanton Harold which brings us an example of a man's faith and courage during the disturbed times of the Cromwellian turmoil. On a monument to a man who sought to do something "lasting" is the inscription: *In the year 1653 when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley Baronet founded this church: whose singular praise it is to have done the best things in the worst times and hoped them in the most calamitous.*

The modern philosopher, William James, illustrated his belief in living the eternal life here and now when he said that the great use of this life is to spend it for something which will outlast it. Every Christian accepts the belief that the spiritual life will outlast the physical life, and in this acceptance, he finds the peace of mind and soul so necessary for success in modern living.

MANY of the great contributions to the comfort and welfare of man in the advance of civilization have been made possible by demonstrations of the faith of scientists who faced overwhelming obstacles of prejudice and bigotry.

When the inventor, Marconi, believed he

was at last equipped to send a wireless message several hundred feet, his friends in the mathematical world laughingly said such a feat was impossible according to their laws. Undaunted by their assertions, Marconi held to his dream of instantaneous communication and proceeded with his experiment. His message was sent and received at a distance far beyond his calculations. Marconi was rewarded with the gratitude of the whole world on his contribution to mankind, and the amazed mathematicians learned of the existence of hitherto unknown laws.

In our everyday lives we find significant words pointing toward the eternal life—each time we hear the benediction of our marriage service: "That you may live together in this life that in the world to come you may have life everlasting."

Once a member of my parish asked a question: "Where do you think this planet is with respect to the Milky Way?" I was under the impression that we were far away from the galaxy of the Milky Way, but the parishioner, quoting from George Gamow's *Creation of the Universe*, said that our planet was part of that same constellation.

Early scientists believed the universe had some set shape and was limited in its vast size. It is now believed by some that the universe is unlimited, infinite, that it goes on and on. So it may be with our lives. They are infinite, but that infinity has already begun. It started the day we were born.

Let us live the eternal life now.

Who Is Forsaking God?

By Corwin C. Roach

Dean of Bexley Hall

THE R.S.V. translation of Job 6:14 makes us stop and ask the question. According to the older renderings men were commanded to show kindness to the afflicted even though the afflicted had forsaken God. In our compassion we were not to make ethical discriminations. Not a man's worth but a man's need was to be the criterion of our helpfulness. So the Good Samaritan made no moral judgment of man fallen among thieves. So God causes his sun to shine and his rain to fall upon all men alike.

This is an important truth and the corollary

suggested by the R.V. margin is also significant. "Else might he forsake." Unless we show Christian kindness to our neighbor who needs our help, he may lose the slippery hold which he still has upon God. Again our Lord warns us lest any word or deed cause a weaker brother to stumble or be offended. His severest words of condemnation are pronounced against those who so sin against the demands of love, "it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea."

Which leads us to the new version, "He who withholds kindness from a friend forsakes the fear of the Almighty." It is the so-called

Christian who is the sinner if he neglects the elementary demand of sympathy and compassion. Job's three friends in spite of their pious orthodoxy had forsaken true religion. Indeed their dogmatic traditionalism raised a barrier not only between them and Job, but between them and God. The R.S.V. in their new rendering has given us a preview of Christ's controversy with the Pharisees. We cannot be sure that this is the true translation, the Hebrew is ambiguous, but we can be sure of the truth in the translation. This is our danger, too, that we let the rules and regulations of our religion stand between us and our neighbor, between us and God.

The Hour Of Choice

By Nicolas Berdyaev

Theologian of the Russian Orthodox Church

CHRISTIANITY has been monstrously distorted to suit human interests. It has been made to accommodate itself, it has been rendered 'safe' and harmless, the conflicts which it inevitably arouses have been toned down, it has been transformed into a cult for the average man who wants to make a success of life. Social influences have always made themselves felt in the Church; the state always demanded that the Church should serve it, and this has led to the distortion of even the very doctrine of the Church. Economic interests and an imperialistic will-to-power were concealed beneath the struggle on religious and Church questions. A religious phenomenon was at the same time a sociological one, and thus religious sociology can shed light on a great deal that has happened.

The relationships which have come to be established between believing Christians and militant atheists are far more complex than is realized by official Christians. Atheists can be better men than those who regard themselves as orthodox Christians; they can be more just, more human, greater lovers of freedom, less materialistic, more prepared for making sacrifices. Chernishevsky was an atheist, but he was not far from being a saint, whereas the average members of the Russian Orthodox Church of that time (ie. nineteenth century) stood on a very low level.

A man can become an atheist from intellec-

tual conscientiousness, because he is seeking for the truth, because he is unable to reconcile himself with the evil and suffering he sees in the world around him. Atheism may, in fact, represent a dialectical 'moment' in a search for God, a purification of our veneration of God from the elements of idolatry. It is not the one who says 'Lord, Lord,' and does evil, who is full of hatred, revenge and murder, who is a true Christian. Only one who does the works of Christ can be a Christian.

While there is a great deal which is negative and which is open to criticism in Marxism, so that we cannot accept it, at any rate so far as social truth is concerned, there is more on the side of Marxism than on that of the feudally capitalistic Christianity, of which Cardinal Goma and General Franco are worthy representatives. The call of the Gospels to love our enemies is usually interpreted in a sentimental manner and is in fact never accepted seriously. Yet this precept contains the profoundest truth which, if applied, breaks the spell which hatred and revenge lay upon us, and from which it is almost impossible for man to escape.

The love of our enemies leads to release—if we love them we refuse to submit to the law of the world, which is a law of hatred and revenge. It is not true that Christ is speaking here only of 'personal' enemies. Such an interpretation has been very useful, no doubt, but it is sheer opportunism. This truth of the

Gospel applies also to our religious, national, social, ideological enemies. It is a mere artifice of human cunning to interpret love of one's enemies in such a way as to exclude in reality precisely all those whom we particularly regard as our enemies.

Take the case, for instance, of the enemies of the Bolsheviks: they will never admit that the Bolsheviks are for them precisely those enemies which the Gospel insists on their loving. It is generally assumed that Bolsheviks must be murdered, tortured, buried alive, and that this would be a truly Catholic and Orthodox procedure, in fact such hatred would be regarded as sacred. But such an attitude is identical with hatred of the 'class' enemy, preached by Communist morals. Indeed, it is not the same, but rather a thousand times worse, for Communists in their attitude have the excuse (or rather the advantage) of not being Christians. Everything is not permissible to Christians; in fact, there are very many things that are, not only not allowed, but actually prohibited. For a Christian a class-enemy is nevertheless a man.

Morality Is Social

IT IS wrong to differentiate between social and governmental morals and personal morals, for to do so would imply hypocrisy and covetousness. I do not admit that, for example, General Franco, whose social and governmental morality is disgusting, can possibly be a good Christian personally. I am convinced that the time has come for proclaiming most emphatically that all personal morality is social, and that all social morality is personal. Thus all the cruelty, murder, treachery, duplicity which we observe in politicians, represent nothing more or less than the same vices as seen in every ordinary man. In politicians they are also a criminal offense, in spite of the fact that they are characteristic of the majority of our 'public' men and politicians. These men, who are often described as 'great,' stand not only below the morals proclaimed in the Gospels (we all stand below this level), but even lower than ordinary human morals, in fact below any morality which draws a distinction between good and evil.

One can never justify religious persecution, even when those who are persecuted are guilty, for all persecutors are disgusting and ignoble; all oppressors who revel in their might are loathsome. But there can be nothing more debased than the persecutors who regard them-

selves as Christians. Christians must, first of all, realize their guilt and repent. Instead of this we see Christians who sympathize with General Franco and his cause of Cain, and thereby once more inflict a terrible wound on Christianity. We stand in need not only of personal repentance, which is easily transformed into doubtful rhetoric, but of social repentance, of repenting of our social sins and injustices, a repentance of the Churches. Only those who have denounced the social injustice, which gave birth to Communism have a right to struggle spiritually against Communism.

Church And State

ANOTHER problem of acute importance in our time confronts Christianity, and that is its attitude to the state and to politics. Far too many Christians accept an easy and much too simplified solution of this problem, which is detrimental to Christianity and against which we must always be on our guard.

It is often suggested to Christians that they should stand for a system of government which is willing to protect the Church, to promote its welfare and to place it in a privileged position; it is urged that Christians should stand for a political party which has the support of the Church as one of its slogans, and which promises all sorts of Church privileges to its adherents. To this the answer is clear: Christians should never agree to support a system of government which strives first of all to turn Christianity into its obedient weapon; nor should they ever favour political parties, which only strive to make use of the power and influence of the Church for their own political ends. The acceptance of this would lead to the enslavement of the Church, to the destruction of Christianity in this world. Such a form of totalitarian state would be a veritable scourge for Christianity, though it might be advantageous to the princes of the Church.

A state which declares itself to be symbolically a Christian state, a theocracy, is the worst and most pernicious for the future of Christianity in the world. We Russians should fervently pray to God that we may be delivered from an 'Orthodox state,' and live in the hope that such a condition of things will never recur. Even a state which persecutes is preferable to one which bribes and tries to turn the individual into a tool.

Christian Realism

A STATE which would be neutral, which would allow freedom, which would neither persecute nor patronize, which would not degrade Christian symbolism by its activities, which would have, in fact, nothing explicitly in common with real Christianity, would be the best from our point of view.

It is time we Christians adopted Christian realism, that we tried to apply Christianity to life. The most Christian state in practise would be the one which was the most humane—one in which there would be less murder and execution and fewer hungry and needy. No significance should be attached to that form of rhetoric which is capable of making anything appear to be Christian. Phrase-mongering has already been the ruin of Christianity in the world.

Christianity must take the part not of the forces and movements which label themselves as 'Christian,' for this is very often but a mere word, but rather that of the forces which in fact strive to defend spiritual and human values—truth, freedom, justice, mercy. It is such movements that Christians should recognize as their own. This would mean that the Church would have to break any links it had with social forces which are penetrated by a will to power, which oppress, which defeat justice.

The Church cannot offer its services to those who are fighting for their own class interests and privileges. One would have thought that this was an elementary proposition, of which it is almost discomfiting to speak. The fact that the Pope has condemned racialism and anti-semitism, that he has defended human personality, is serving the cause of a Christian renaissance. The fact that Catholics defend General Franco and his struggle is a fact which is detrimental to Christianity. Christianity stands on the edge of a precipice and the decisive hour is drawing near, an hour of choice, perhaps the most decisive hour in Christian history. If Christians and Christian societies do not sever all links with their past—at least with that part of it which represented treason to their cause, and which has since become a tradition; if they will still continue to practice shameless conformism and defend their clerical rights; if they persist in defending injustice—then Christianity will begin to

with and become a mere shadow of its former self.

We are living in a spiritually reactionary epoch, which hates freedom, which thirsts for coercion, so that Catholics who have lost their conscience and Orthodox of the Fascist type may, for a short time, triumph. But they will be reduced to servitude and will ultimately perish ingloriously. Their doom does not interest me in the least. It is the fate of Christianity in the world that concerns me. Its destiny depends on the capacity of Christians to practise in the world every kind of truth, on a real and practical victory of truth over conditional, symbolical falsehood.

The article is available as a pamphlet at 10 a copy: The Witness, Tunkhannock, Pa.

Religion And The Church

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

MODERN Religion, as a power to save the world, has suffered acutely from two extremes of thought. It is either "too little" or "too big." There is the desire to reduce it to 'personal religion'—a mere problem-solving device for individuals. There is also the deliberate attempt to keep it in the realm of vague generalizations where it will not disturb or make demands upon people. In either event it is rendered powerless. Therefore it cannot be God's instrument. Religion with power to change our lives and our world must offer a focal point for the grace of God to be channelled into human action, and for man to give his will and his life to God. Christ is that focal point in history. And the sacrament of the Holy Communion is one great means through which he still performs that sublime function in the world today.

There in that Upper Room "on the night in which he was betrayed," two things happened: 1. A new relationship of love between God and man was expressed. It was consummated through the cross. 2. Christ's assurance was given that he comes to us and dwells in us through this sacrament whenever we meet him with our own self-offering. The Holy Communion has become for all time the focal point of the union between God and men. It is like the concourse of two streams which meet and

flow on together. Yet as water must flow from both streams into the one if there is to be union, so the life and the will of man must be joined with the life and will of God if there is to be communion. Together they reach other lives which are united in the same manner. The Holy Communion is the pledge of assurance that this is so. This is the reason it has spread into all the world. For as men draw near to God they draw near to each other.

Religion today needs and has found another focal point for the channelling of God's love. It began as a single attitude of a consecrated person. In 1889 Ida Soule began the practice of marking each prayer she said with a gift of her substance. Having received from God, she returned to him a part of her blessings to be used for his kingdom. Thus began the United Thank Offering—a sacramental method of thanksgiving which has been practiced ever since by increasing thousands of women of the Church. The result is a tremendous flow of gifts, now totalling nearly a million dollars a year which is devoted to the mission of the Church. Here it is again. Wherever a focal point for the giving and receiving of the love of God is established, the results are world-wide in their impact.

Future Blessing

By Philip H. Steinmetz

Rector of the Ashfield Parishes

IT IS comparatively easy to respect and be thankful for those whose vision has made possible the progress of which we are beneficiaries. Everyone approves of Abraham, Columbus, Washington and Lincoln, to name just a few.

But it is not so easy to share the vision of those who in our day are playing similar roles of reaching out in faith toward the future. We are close enough to Woodrow Wilson's vision of world order, to Franklin D. Roosevelt's concern for social security and to Mahatma Gandhi's trust in non-violence to share some of the views of their opponents and may even be numbered among them ourselves.

Yet if God is to use us as he can to bring blessing to those who come after us, we must

be like such men as these, living at some points far enough ahead of the vision of our neighbors to be effective in opening the way for what he is waiting to give. Are you doing so?

Certainly at one point you are. You are part of a venture in close Christian fellowship across denominational lines in response to God's purpose that we all may be one in Christ. And you have probably felt some of the disapproval of those who oppose what you are doing.

Perhaps you are also in other scouting parties moving in response to God's orders against war, race prejudice, prostitution, pride or some other sin. If so, when the going is hard, remember his promise in Genesis 12::2 and trust him to bring blessing to those who follow though you may not live to see it.

A Useful Life

By William P. Barnds

Rector of St. James, South Bend

THIS Saturday afternoon my thoughts are in Missouri, my native state, whither my wife and daughters have gone for the burial of her uncle. He was a favorite uncle, a physician and a bachelor, who lived in my wife's parents' home when she was a girl. Yesterday we heard that he had died suddenly, at the age of 72.

His career was solid, but undistinguished. He was in the first world war; returned to practice in a small Missouri town; later was physician in a CCC camp; and at the time of his death was on the staff of a mental hospital. He was a kindly man, held in affection by his relatives, who was fond of them. His passing brings to my mind a stream of memories, and to my wife, I am sure, a flood of memories.

Dr. Caldwell was typical of many fine people in the world, who do their work well and without ostentation. Few of us will be famous, but we can all be useful, kindly, and God fearing. We can help carry the burdens of life for others, have the affection of our families, and so live that when we depart this life, there will be those who will thank God for our having lived, miss us, and find in our passing a new link with the life to come. Simple faith in Christ make for such a life.

BAPTISTS CRITICIZE INVESTIGATORS

★ An attack on "misguided men in high places" who "seek to make us totalitarian," was issued by the American Baptist Convention through its council on Christian social progress.

The council adopted a resolution declaring that "leaders of our government are seeking to prosecute men for their thoughts."

By intimidation and insinuation, the resolution said these government officials "attempt to throttle the free pursuit of knowledge by our teachers, and our researchers and bring them under the dead hand of conformity." They thus threaten the "American tradition that ideas must be permitted to compete in the open flow of free imagination and persuasion," it added.

The resolution also said:

"In place of our established right to trial before a court of justice with a jury of our peers and with full legal counsel, they seek to substitute trial by legislative committee whose only legal and legitimate purpose is to discover facts to guide legislation. They have failed, in so doing, to provide for historic judicial safeguards for justice.

"By threatening intimidation they seek to silence and cast general suspicion upon our historic Churches that, since our founding, have performed the role of holding our people and nation under divine guidance and helped us to stand before the bar of divine justice and mercy in our great decisions."

The Council reaffirmed "our great Protestant tradition of freedom of worship, freedom of conscience, and freedom of

criticism upon which American democracy was founded and has flourished."

CONVOCATION OF UTAH

★ The convocation of the district of Utah will be held Oct. 20-22 at the Good Shepherd, Ogden, with the Auxiliary holding its annual meeting on the 22nd.

MAXWELL APPOINTED TO GENEVA POST

★ The Rev. Ray E. Maxwell, who went to Germany in 1946 as Church World Service representative, has been appointed to the central staff of the department of inter-church aid. Stationed at Geneva, his new duties will include responsibility for the Council's work for the Eastern Orthodox and Old Catholic Churches in Europe.

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CANADIAN PRIMATE TO RUPERT'S LAND

★ Bishop Walter F. Barfoot, primate of the Church of England in Canada, has been elected Archbishop of Rupert's Land, largest province of the Church. He has resigned as bishop of Edmonton to take the new post.

CAMBRIDGE CLERGY BACK HUGHES

★ The Cambridge ministers association issued a statement at the October meeting expressing "our confidence in the Rev. Kenneth deP. Hughes as a true minister of the Gospel" and also declaring that "a Christian minister because of the very nature of his calling will rightly speak out and work for the improvement of social, economic and racial relations in society. If a Communist group claims to be working for similar objectives, it does not necessarily follow that the Christian minister is a Communist or influenced by Communists."

The testimony before the Un-American Committee which branded Hughes as subversive, along with scores of other clergy, was also criticized by the Cambridge ministers. They declare that it was not supported by "legal evidence which would stand up in the U. S. Court of law," as was admitted by the witness who made the accusations; also that Hughes "was given no opportunity to defend himself."

"Such procedure," the ministers affirm, "inevitably casts suspicion upon the clergyman so named, thus seriously injuring his reputation and endangering the effectiveness of his ministry."

The statement concludes with an exhortation that "members of our Churches remain firm in the freedom of the Christian faith against every

force that would threaten our liberties or our confidence in each other as Christians, and in the work of the Church."

The statement was released to the newspapers and was also read from the pulpits of most of the Cambridge churches on Oct. 18.

THE PICTURE ON THE COVER

★ Our pressman, a Roman Catholic, thinks the picture on the cover needs a bit of explaining to be understood. We agree, though we are not sure we can do it.

Refugees and D.Ps. are very much on the minds of Church people, with the National Council last week asking them to find jobs for more aliens admitted under the new laws. We are also being urged to feed the hungry all over the world.

So we dug up this picture of a girl who fled to France from Franco Spain, taken some years ago by a member of the Witness staff, and we tied it in with the Gospel for All Saints. New Testament scholars can tell us whether those who hunger and thirst are blessed or whether it is merely those who hunger and thirst for righteousness.

Most of the number was run off with an orange cover. The only reason for this was that we had the paper and, prices being what they are, we were not disposed to cart it off to the dump. So we figured Hal-lowe'en as good a time to get rid of it as any. That is correct—we do not like it either and it will not be used again.

So in these Pennsylvania mountains we are building our All Saints fire, assured by Frazer's "Golden Bough" that the fairies will be attracted by its warmth, while the witches and hobgoblins will be re-

pelled for another year by the smoke.

We have advised our pressman that he can consult his priest about this explanation if he cared to, though he may be running the risk of being told to quit working for such a Protestant sheet.

NATIVE CLERGYMEN IN MAU MAU AREAS

★ Native clergymen who conferred with Gen. Sir George Erskine on ways of ending the Mau Mau reign of terror told the British commander that Christianity "must be the basis" for solving the problem. They asked permission to preach at outlying guard posts in the Kikuyu trouble areas.

The conference took place at a new rehabilitation camp outside Nairobi where an effort is being made to convert Kikuyu followers of the secret society from its teachings to more lawful pursuits.

Many African clergymen are cooperating in the effort and their views were expressed at the conference by two of the group's elderly members.

"Our battle is a spiritual one, while yours is a soldier's task," the Rev. Habiri Maragoi told General Erskine. "Both are necessary in the present trouble."

The Rev. Joanna Njeri said that "God gave Kenya to both the Africans and the Europeans" but asked "how can we live together if the country is full of hatred?"

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NATIVITY STORY REVISED

★ School children in Hungary are being taught a new Communist version of the birth of Christ in which the Bethlehem shepherds are portrayed as Russians, according to Hungarian refugees reaching Trieste.

One refugee gave this description of the way the story of the Nativity is taught:

"There was once a poor married couple who had nothing to eat or to dress in. They asked the rich people for help but the rich people sent them away. Their baby was born in a stable and covered with rags in a manger. The day after the baby was born, some shepherds, who had come from Russia, brought the baby some gifts.

"We come from a country (said the shepherds) where poverty and misery are unknown. In Russia the babies grow in liberty because there is no unemployment or suffering. Joseph, the unemployed

worker, asked the shepherds how they had found the house. The shepherds replied that a red star had guided them. Then the poor family took to the road. The shepherds covered the little baby with furs and they all set out for the Soviet paradise."

PRIZE SERMON AWARD

★ The Rev. R. E. Byfield, who graduated from the Church Divinity School of the Pacific in June, won first prize of \$75 in a sermon contest sponsored by the Presiding Bishop's committee on laymen's work.

Others to receive prizes were

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ANNUAL MEETING OF CPC

New books, magazine subscriptions and renewals, and other reading matter, including music, continue to be sent out by the Church Periodical Club to missionaries and mission schools and hospitals, chaplains, theological students and others whose work would be seriously hindered without the help of the CPC.

Money for this comes from parishes, dioceses and individuals contributing to the Books Fund. The semi-annual meeting of the CPC national board, held at Seabury House October 6 and 7, emphasized the increasing need of such contributions and also the value of adding to the CPC endowment fund, in order that the society may meet its continuing missionary opportunities.

Requests from theological seminaries in Manila and Tokyo, from clergy in Brazil and Puerto Rico, chaplains in the Orient and Europe, Church schools in the Canal Zone, Hawaii and the Philippine mountains, are a few among the scores of requests filled in recent months.

ACTORS MAKE A GIFT

★ St. Martin Church, Grand Island, N. Y., was the recipient of a significant gift recently. An altar service book was presented to the church by the company of the Grand Island Playhouse.

The presentation was made in the name of the company by Nathaniel A. Barrell and Fred Sheldon who were members of the players charade team which competed on TV's "Let's Play Charades" program. Other members of the team were Dorothy D'Anna, Eve Amigone, and Jeanne White.

The book was received in the name of the church by Frederick J. Strauss, warden,

and the Rev. Richard H. Baker.

When asked why the actors made their gift, Mr. Barrell, co-sponsor of the playhouse said, "Both the playhouse and the church were organized on Grand Island in 1948. We knew the difficulty of organizing and the hard work required to create a suitable theater. When we saw St. Martin's congregation building their church with their own hands next to us we understood the great effort they were making. We, as neighbors, decided to show our appreciation of their work and our friendliness by presenting our gift to them."

HELPING TRAVELLERS GET TO CHURCH

★ The dioceses in Michigan, following the example set earlier by the diocese of Western North Carolina, have joined forces to produce a state-wide road map showing the location of Episcopal churches for the information of persons traveling through the state.

An energetic and unique campaign has been underway to give this map maximum distribution, since Michigan is one of the leading vacation

states in the nation. Arrangements were made to have the road maps distributed through AAA channels to each of its forty - two branch offices throughout Michigan. Bundles of maps were also sent to twenty-five major out-of-state automobile clubs, which route tourists toward Michigan, and to the Chambers of Commerce in all the large cities inside the state. An unlooked-for result has been the upsurge of interest in this project from other denominations, many of whom are now eager to try out the same idea.

BISHOP BLOCK IS HONORED

★ Bishop Block of California was honored at a service on Sept. 27 at Grace Cathedral, San Francisco, when 1500 persons attended a service which marked the 15th anniversary of his consecration.

Bishop Shires, suffragan, conducted the service, with the president of the province, Bishop Rhea of Idaho, reading the lessons and Bishop Dagwell of Oregon preaching. There was a massed choir of 200 voices.

CHURCH FOUNDATION MAKES GRANT

★ One of the first churches to receive a grant from the revolving loan fund of the Episcopal Church Foundation is Holy Trinity, Fayetteville, N. C., which, in two years, has developed from a hope in the minds of thirty people to a parish of 160.

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PEOPLE

Clergy Changes:

ROBERT D. PARLOUR, formerly in charge of missions at Alphine and Marfa, Texas, is now rector of Grace Church, Dalton, Mass.

DONALD L. IRISH, formerly rector of Christ Church, Los Angeles, is now rector of St. Paul's, Brooklyn, N. Y.

DONALD S. GAUSLEY, formerly of Huron, Canada, is now curate of St. Paul's, Trinity Parish, New York.

GEORGE F. KEMPSELL JR., formerly vicar of St. Luke's, Katonah, N. Y., is now rector of

St. James - the - Less, Scarsdale, N. Y.

GEORGE HARDMAN, formerly rector of St. Paul's, Brockton, Mass., is now dean of St. Mark's Cathedral, Grand Rapids, Mich.

EDGAR D. ROMIG, formerly ass't at Trinity, Boston, is now rector of Grace Church, North Attleboro, Mass.

PERCY L. URBAN Jr., formerly rector of St. Peter's New York, is now chaplain of Leake and Watts Home, Yonkers, N. Y.

N. M. FERGINGA, formerly of Conn. is now headmaster of St. Paul's School, Garden City, N. Y.

R. H. SCHOOLMASTER, formerly rector of St. Paul's, Newton Highlands, Mass., is now rector of St. Luke's, Ypsilanti, Mich.

ERNEST K. NICHOLSON, formerly of the diocese of Rochester, is now curate at Trinity Church, New York.

EDMUND K. SHERRILL, formerly ass't at Christ Church, Cambridge, Mass., is now a missionary in Brazil.

Ordinations:

JERVIS S. ZIMMERMAN was ordained priest Oct. 8, by Bishop Gray at All Saints Chapel, Diocesan House, Hartford, Conn.

Deaths:

CHARLES W. COIT, 92, retired clergyman of Los Angeles, died Oct. 13. He was at one time ass't head of St. Paul's School, Concord, N. H., and later on the faculty of Nashotah House.

PAUL S. OLVER, 52, rector of St. Paul's, Seattle, Wash., died suddenly of a heart attack on Oct. 16.

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BACKFIRE

GEORGE BEAN

Rector, St. Mark's, Richmond, Va.

Because of the large number of Episcopal service men who are stationed near Richmond or who may be passing through, I am writing to request the use of your letter column to acquaint the whole Church with the work of the Episcopal service center.

Located at St. Paul's Church, Ninth and E. Grace Sts., in downtown Richmond, the center is open each Sunday afternoon from 3:00 to 7:00 p. m. In the past two years, over 10,000 service men have come in to enjoy the recreational facilities (ping-pong, all kinds of games, etc.), the refreshments, and the chance to talk to the young hostesses and other Church people who are really interested in them.

Twenty Episcopal churches take turns acting as hosts, and every Sunday afternoon at 5:00 p. m. the host rector conducts the Evening Prayer service, giving an opportunity for worship which has been deeply appreciated by many.

Although the center is open to all service men, we hope that every rector will tell his men in the armed forces that an especial welcome awaits them if they ever come to Richmond.

W. E. C. VOLLIICK

Rector at Kincardine, Canada

Although there are many enjoyable features in the Witness, I think that one of the greatest highlights is the series of Adventures of the Rev. Samuel Entwistle. I have also followed with interest the type of article you have run on the various Episcopal City Missions and have wondered whether you have dealt (or intend to deal) with other cities.

H. J. MAINWARING

Layman of Wollaston, Mass.

This is to enter a vigorous protest against the title presented on the front cover of your October 8th issue—"Presenting Our Church to Catholics."

We in the Episcopal Church are Catholics. The offices of instruction, the creeds, the catechism, and of course the historical descent and apostolic succession of our Church all say so. "We have nothing but the Catholic faith, the Catholic sacraments, and the Catholic ministry," declares the Archbishop of Canterbury. Nowhere in the Prayer

Book does the Church say that anyone baptised and living" in the Communion of the Catholic Church (see p. 317, P.B.), of which our Church is a true and living part, is a Protestant.

Since you undoubtedly meant "Roman Catholics," why didn't you say so?

FRANK WELLS

Layman of New York

I think the news featured in the Oct. 15 Witness, just arrived, is particularly interesting and whoever is responsible for selecting and editing it is to be congratulated. The story of the convention of the Church Women; the concern of English Church leaders over the U. S. foreign policy and the further steps towards unity in India and matters that should concern us all.

A. L. BYRON-CURTISS

Clergyman of Utica, N. Y.

Congratulations on the wise, well balanced and well expressed editorial by the Rev. Burke Rivers in Oct. 1; particularly the part on Historical Judgment. I also congratulate your managing editor for being on the Honor List of the House Un-American Committee.

THOMAS BELLINGER

Clergyman of Michigan City, Ind.

Bishop Barnwell's article in your issue of Sept. 24 was wonderful. He knows the score as many of us do. His article was quite in line with the article you recently printed by Dr. Genns, "The Diocese of Discordia."

Ed. Note: We again call attention to the fact that the Diocese of Discordia is available as a leaflet at 10c a copy: \$4 a 100 from The Witness, Tunkhannock, Pa.



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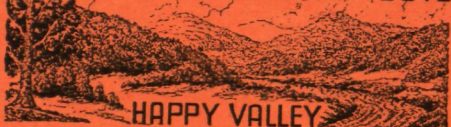
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