

# *The* WITNESS

10¢  
A COPY

MARCH 4, 1954



## DISCUSSION AND FELLOWSHIP

RECTOR Bruce A. Weatherly and his wife have young people at the rectory at Trinity, Covington, Kentucky, for an evening of discussion and fellowship

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FIRST OF THE SERIES FOR LENT

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine)

112th St. & Amsterdam  
Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser. (generally with MP, Lit or Procession) 4, Ev. & Ser. Wkdays 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

THE HEAVENLY REST, NEW YORK  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### 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. Roscoe 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.

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46th Street, East of Times Square  
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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; Evening Prayer, 5.

### PRO-CATHEDRAL OF THE HOLY TRINITY

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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  
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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.  
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 Hiller, 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: HC 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  
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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****National Council Adopts****A Record Budget****RESPONSE IS BEST IN HIS EXPERIENCE  
SAYS THE PRESIDING BISHOP**

★ A record budget of \$5,-729,441 for 1954 was adopted at the meeting of the National Council, held at Seabury House, February 17-19. It represents an increase of \$182,875 over last year's budget and was made possible because seventy-two out of ninety-nine dioceses either paid in full or overpaid their quotas. Only four failed to pay in full.

Expectations for this year are \$114,140 more than last year, with sixty-seven dioceses having accepted their quotas; sixty-two have taken expectations greater than in 1953, and of the eighteen expectations less than in 1953, fourteen are taking full quotas.

Commenting on the situation the Presiding Bishop said: "I think this is the most encouraging response we have had in my knowledge of the National Council."

The Council also issued a message of gratitude to the Church, stating that the sum received during 1953 is the largest in the history of the Council, with prospects even better for 1954. "As we face our world-wide tasks and many unrealized opportunities," the statement concluded, "these re-

ports have caused us to thank God and take new courage.

**Builders For Christ**

Robert D. Jordan, reporting on his provincial meetings throughout the Church on the Builders for Christ campaign, stated that "in the ten years I have been in my job, this was the first time that every diocese and every missionary district has been represented at a provincial meeting. I think we have real reason to feel again a sense of satisfaction at the response and, yes, at the sacrifice that a good many of the dioceses are making to share in the Builders for Christ campaign."

Mr. Jordan's report on the progress of the drive was followed by a brief description by Mrs. David R. West of Minneapolis of the Woman's Auxiliary provincial meetings she conducted on behalf of the campaign in the three middle-western provinces. "Our women have long been concerned with the needs of our Church both at home and overseas, and are anxious to do everything they can to help the Builders for Christ campaign," she said.

Bishop Hobson of Southern Ohio, chairman of the promotion department of the Council, also reported enthusiastically

about meetings he had attended in connection with the campaign for \$4,150,000.

**Donegan Reports**

Bishop Donegan of New York told of his recently completed trip to Puerto Rico and Haiti.

He praised the efforts of Bishop Ervine Swift of Puerto Rico and Bishop Charles A. Voegeli of Haiti, in the prosecution of the Church's missionary work on these two islands.

"Both the bishops seem to be held in very high regard," said Bishop Donegan. "Bishop Voegeli was decorated by the Haitian government this last December, and it was a tribute to the work of our Church in these islands."

Bishop Donegan also spoke of the inspiration missionaries can be for the Church at home. "As you go into these little missions where the clergy have so little and we at home have so much . . . you feel that if our clergy and laymen could go and see the work in the field, they would come back with a new zeal."

While he was in Puerto Rico, Bishop Donegan visited St. Just's School which is scheduled to receive \$200,000 of the total \$4,150,000 goal of the Builders for Christ campaign for capital funds. "It is a very wonderful location," said Bishop Donegan. "St. Just's has a large property and a very attractive and adequate church. But the dormitories are terrible. They are over-crowded, and you wouldn't put your boys in them. I was impressed by the headmaster and the faculty and by the boys in the school.

A number of them the bishop hopes will eventually come into the priesthood."

Bishop Donegan was equally enthusiastic about the Church in Haiti. "You realize the meaningfulness of the Church for these people. Spanish and French and Creole are spoken in church, and yet it is the Book of Common Prayer which holds this great Anglican Communion together. You realize more than ever that we are part of a truly international and world-wide fellowship."

### Christian Education

"The great emphasis that the department from its inception in 1946 has been placing is upon a Christian education program which will involve parents. I do not know of any emphasis that is more central than this," stated the Rev. David R. Hunter, director of the department of Christian education.

He announced that a parent's manual is being produced as an integral part of each of the courses in the new curriculum. Parent's classes are being conducted in the parishes now trying out the new courses on an experimental basis, he added. During the next year, the leadership training division will conduct training sessions throughout the Church for potential leaders of parent's classes. Hunter also stressed the importance of worship in the church on Sunday as a family unit, in preference to the segregation of children and adults.

The department will continue in the coming year to lay a primary stress on leadership training. Members of the department staff plan to devote at least five days in each diocese which will have them to assist in this leadership training, through institutes, parish meetings, consultations, con-

ferences, and demonstrated teacher training sessions.

The Council approved the appointment of the Rev. Norman Pittenger as a consultant in the division of curriculum development.

### Home Department

\$18,000 was granted by the Council for aid in construction and repair of churches in the United States. Largest grant was \$10,000 toward the construction of a combination church and parish house in Havelock, N. C., near the marine base at Cherry Point, where the great and rapid population increase has made the construction of a church essential.

The statistical survey of town and country work is being rapidly brought to a close, the Rev. W. G. Wright announced as director of the home department. This survey shows that 60 per cent of the clergy of the Church have congregations in towns of 10,000 or less population, and 70 per cent of these clergy are being touched regularly by the town and country division.

Women college graduates are now being recruited as apprentices for social work, rural work, overseas missions, college work, and Christian education in a parish. This new program is designed to help relieve the shortage of trained woman workers in the Church.

The Rev. Roger Blanchard, secretary of the college work division, stated that over the past ten years college enrollment in the United States has doubled, making it imperative that diocesan commissions on college work be established.

### Overseas Department

More than \$25,000 was granted by the Council to the missionary districts of Liberia, the Panama Canal Zone, and

Honolulu for the construction of missionary buildings.

### New Secretary

For the first time in the history of the Church, an American Indian is being brought in at the national executive level, with the appointment of the Rev. Vine V. Deloria as an assistant secretary in the division of domestic missions. Mr. Deloria, a Sioux Indian, will be responsible for the Church's work among Indians in the United States. This work has been carried on for a long time through missions on Indian reservations throughout the Southwest and Middlewest, but this is the first time that someone has been appointed on the national level to give full-time attention to it.

Mr. Deloria, whose father, the late Rev. Philip Deloria, was one of the first Indians to enter the ministry, spent more than twenty years in South Dakota ministering to Indians on reservations in that state. In 1952 he was called to be vicar of Trinity Church, Denison, Iowa, a post he has held until the present time.

### Returns to China

The Rev. Charles H. Long, Jr., presently assistant secretary in the overseas department, announced his relinquishment of that post to return to China as an active missionary and Hong Kong representative of the Yale-in-China Association.

Granted an indefinite leave of absence when the Communist conquest of China compelled his return to this country in 1949 after three years of missionary service, Mr. Long, in his new capacity, will have responsibility for the Yale-in-China work among refugees in the British port city and will be assigned to the staff of Bishop Ronald Hall, bishop of

the Anglican diocese of Victoria, Hong Kong.

Mr. Long will administer funds made available by Yale-in-China for building programs and scholarships and, as an Episcopal missionary, he will be a liaison representative of the National Council to the diocese of Hong Kong.

The Rev. Percy G. Hall, for the past seven years executive secretary of the armed forces division, resigned his post at the annual meeting to accept a position as rector of the Church of the Incarnation, Santa Rosa, Calif. His resignation becomes effective March 31.

"There is still a need for more chaplains, particularly under the age of 33," reported Bishop Henry I. Louttit, chairman of the armed forces division. The Episcopal Church now has 119 chaplains in the various armed services and veteran's administration, and in the past year they conducted a total of 7,500 general religious services and 8,000 celebrations of the Holy Communion.

#### World Aid

In a detailed report on the expenditure over the past year of funds for world relief received by the Council both through its current operating budget and the contributions by individuals to the Presiding Bishop's fund for world relief, the Rev. Almon R. Pepper, secretary, stated that a total of \$475,000 had been appropriated, of which \$110,000 went toward the work of the World Council of Churches, \$87,250 toward Church World Service, and the rest for a variety of projects ranging from aid to Orthodox Churches and Anglican Churches to flood and earthquake relief in Holland, Greece, and other disaster areas.

Commented the Presiding

Bishop: "I know of nothing that is done more admirably in selecting these objectives than what Dr. Pepper and his assistant do in this field. It is an amazing picture of extending aid to different nationalities, to different types of people."

At this meeting the Council changed the name of its division of social education and

community action to the division of Christian citizenship. It was felt that this name was not only briefer, but more appropriate to the aims of the division, which seeks to bring about a better understanding of the meaning of Christianity in the individual's daily life, and in the corporate action of the community.

## Auxiliary Supports President In Bricker Controversy

★ At the close of its three-day meeting at Seabury House, February 12-15, the national executive board of the Woman's Auxiliary passed a resolution calling for the retention without hampering restrictions of the treaty-making power of the President, and promptly wired President Eisenhower, Senators Bricker and George, and other leaders in Washington to that effect. This action provided a dramatic conclusion to a meeting largely concerned with the more general business which had arisen since the last time the board met last October.

More than \$30,000 was allocated for different projects from the United Thank Offering, six scholarships were awarded to young women studying for professional Church work, and program planning for next year's study topic was started.

Robert D. Jordan, director of promotion for the Council, outlined for the board the objectives and plans of the Builders for Christ campaign to meet the building needs of seminaries, churches, and schools overseas and in the United States.

The board unanimously passed a resolution stating

that "it records its wholehearted support for the campaign and that the board further pledges its earnest cooperation and vigorous action in dioceses and parishes and with individuals to help bring this campaign to a successful conclusion."

Out of a legacy left to the Auxiliary by Emily G. Wright, two grants were made to enable overseas Church people to come to the United States at the time of the Anglican Congress this summer. \$2,000 is being made available to the overseas department for the travel expenses of Japanese bishops, and an equal amount will bring to this country Mrs. Raja Ram, wife of the president of St. Stephen's College, Delhi, India, who is herself a physician in a nearby village clinic, and operates a free school for outcaste and other poor children. Mrs. Ram, whose husband is an official lay delegate to the Congress, plans to stay in the United States several months studying and speaking.

Of the more than \$30,000 granted for special projects out of the United Thank Offering, the largest allocation was that

of \$13,000 for adequate laundry equipment at St. Luke's Hospital, Ponce, Puerto Rico. The director of the overseas department, in endorsing the bishop of Puerto Rico's request, said "St. Luke's Hospital is our only medical institution in the Caribbean area. It has done a splendid work, both in caring for the sick and in serving as a training school for nurses, while, at the same time, it has made a real contribution to our program of evangelism in Puerto Rico. If this institution is to maintain its high standards, it must have modern laundry equipment."

An additional \$3,242 grant

was made toward the construction of an adequate laundry building, which it is estimated will cost \$12,000.

Other grants were made for the equipment of a school building at Epiphany Mission, Honolulu; aid in building a small house for Miss Mary T. Thara, Director of religious education at St. Andrew's Church, Tokyo, on the grounds of the church, and assistance in building a new classroom wing in the rapidly expanding Church of St. Michael and All Angels, Albuquerque, New Mexico.

Mrs. Sumner Walters, the board's new chairman, presided over the meetings.

## Churchmen Urge Investigation Of Informers

★ Religious leaders have addressed a petition to the judiciary committee of the U. S. Senate urging the investigation of "informers" who testify before Congressional committees.

It asked that the "truthfulness and character" of witnesses who "besmirch the reputation" of ministers and rabbis be probed. The use of "informers" as presently practiced by Congressional committees, the petition stated, "represents one of the greatest dangers to freedom of speech, press and religion ever confronted by our country."

"Any investigative process whereby citizens are subject to attacks against which they have no opportunity of rebuttal—so that guilt is implied on the ground of baseless accusation or mere association—is an un-American practice," the clergymen said. "It is contrary to the citizen's constitutional rights of due process."

Episcopalians among the sev-

enteen signers were Bishop Nash of Massachusetts; Bishop Donegan of New York; Bishop Gilbert of New York (retired); Dean Pike of New York.

"Up to now," they said, "informers who have been profuse in accusations against fellow citizens have not been cited for or charged with perjury in a court of law although we have strong reason to believe that some informers who have traduced large numbers of citizens have not spoken the truth.

"Sworn admissions by some of them, conflicting statements at different times, and the testimony of ministers of the Christian Church and others as to the untruthfulness of various of these professional witnesses should be the subject matter of investigation by the subcommittee on civil rights."

The petitioners added that another pertinent subject for investigation would be the cost of overlapping Congressional investigations.

## MATTHEWS HEARING IS LIKELY

★ Congressman Velde of the Un-American Activities Committee stated February 19 that J. B. Matthews would be given a public hearing this spring on his charge of Communism among the clergy. Such a hearing was indefinitely postponed last fall, with the word going about that the committee would drop the whole business.

Velde also said that a hearing would be given Prof. Harry F. Ward, retired teacher at Union Seminary, who has denied the charges made by Ben Gitlow, former Communist, if Ward asked for one. No such request has come to his attention however, Velde added.

He also stated that his committee was prodding the justice department to decide whether perjury indictments are warranted by conflicting testimony given by Jack McMichael, Methodist, and his accusers.

## NO CONFERENCE AT WELLESLEY

★ The historic Wellesley Conference, held for the past two years at Wheaton College, will not be held this June. The announcement merely states that the time is too short to plan one for this year but that the committee is now being reorganized with plans made for a conference in 1955.

## SCHOLARSHIP FOR THE MINISTRY

★ A program of fellowships to encourage young people to consider the ministry has been announced by the American Association of Theological Schools. They are made possible by a pledge of \$100,000 for an experimental three-year period by the Rockefeller Brothers Fund.

President of the fund is President Nathan M. Pusey of Harvard, an Episcopalian.

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# EDITORIALS

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## Men Must Choose

IF FLYING saucers be a reality it is possible that their passengers are intent on observing the peculiar behaviour of the inhabitants of this planet. Certainly they would record with amazement the setting aside of a week for men to remind themselves of brotherhood. For the successful outcome of every relationship we have on earth is dependent upon brotherhood. That should be as obvious as the air we breathe.

Brotherhood is no longer—if it ever was—simply a desirable thing, an agreeable thing to be employed whenever and insofar as one may be generously moved. It is, and here is the crux of the matter, a stern necessity, a compulsion that is demanded of us as breathing and eating are demanded if we are to live. We cannot escape it unless we escape into death.

In its inخورableness it depends not at all whether we are wise or kind or even believe in God or not. It was no accident that Jesus set forth the injunction found in Leviticus as a commandment, a fiat, a decree; "Thou shalt love thy neighbor as thyself." Steadily and relentlessly the world has been moving to demonstrate the inflexible truth of that. Smaller and smaller grows the room in which we of diverse races, creeds and colors must learn to live. Modern commerce, communication and industry all demonstrate this with devastating clarity.

Thomas Carlyle told the story of a poor widow who, stricken with typhus fever, begged help from her neighbors. When it was refused she died—and 17 others died later. Wrote Carlyle, "She proved her sisterhood. Her typhus killed them. They were her brothers even though they refused to admit it."

The possibility of a depression here in America gives us pause, but it brings dismay to millions in every part of the globe, for they, tied to us by often invisible but unbreakable economic strands, will suffer more than we if it should come to pass. Brotherhood again is involved.

If this very simple fact of the inter-relatedness of man, the compulsive nature of brother-

hood could be realized it would completely change our economic and our political planning. Too long it has been considered by the worldly as "idealistic" when actually it is the only realistic, practical way of survival.

Did not our Lord say so? Has not history borne him out? Someday we will give heed to the words of God which have come echoing down the years, "Behold I have set before you life and death, blessing and cursing . . ." and men will choose the life and blessing that only the practice of brotherhood can give.

## A Better Way

ONE of the hopeful signs on the Episcopal Church scene is the growing cooperation amongst institutions and organizations. Meetings to exchange ideas, establish standards, or arrange for joint promotional work have been held by representatives of our Church colleges, seminaries, religious orders, private schools, case work organizations, and other agencies for good works. For many years now the major missionary enterprises have been paid for through the National Council budget rather than by the individual begging of junketing bishops.

It has proved its worth. Individuality need not be stifled by working together in any area of life. In fact, the mad competing scramble heretofore in vogue, now strikes us as being most unseemly not to say unchristian.

As a natural result of such sensible growing together in aims and methods within the Church our thoughts range out to the inter-church cooperation that seems so desirable. We need not emphasize the fact that the same people who see competition among banks, manufacturers, service clubs, and unions as a good and thoroughly American manifestation are sickened by the same thing amongst various Christian bodies. We might meditate upon this double standard. Is it like the whisky-drinking layman who demands a tee-totalling parson?

Granted however, that oneness is the will of Christ, a problem arises as to the way to achieve it. There are some who seek to short-

cut all discussions of the weightier matters and unite individual parishes of varying faiths, with a nod toward the canons and resulting wide-spread embarrassment to most people concerned with the final union of all Christians under one banner.

We would suggest that real consideration be given to, and action taken on, some of the more homely aspects of inter-church life while awaiting the results of negotiations in higher levels. These efforts have all been tried in one or more places and we commend to the Church their extended use.

Fellowship meals, alternately in the different churches in the community. It might be good for some Anglo-Catholics and their Methodist neighbors to find out that differences in ministry do not affect the meatloaf.

Joint dramatic presentations with the money raised divided or used for a mutually agreed upon cause. A real school for cooperation.

United study classes with qualified men from each church presenting its claims in a charit-

able way. Lessons in both frankness and courtesy can be learned together.

Area surveys by teams composed of members of all the existing churches in the community with an honest pooling of facts on new families.

Combined Every-Member-Canvass operations, gaining strength from united publicity and action at the same time.

On just this level of social and financial cooperation can the most be gained at this moment in history. And, quite honestly, these simple neighborly acts are more difficult to achieve than a hasty minimizing of the sacraments, or the acceptance of open-communion as the norm.

The tensions between cooperation and individualism are quite as real in inter-church life as anywhere. That more can be done to relieve the tensions in local situations, we are sure. That going too far, too fast in individual cases results only in new and greater tensions, we are equally convinced.

## THE CHALLENGE OF THE FRATERNITIES

By George H. MacMurray

*Rector of St. Philip's Brooklyn*

FOR the sake of defining and limiting the scope of this paper and the discussion, we must define "fraternities." For our purpose, we limit the word fraternities to the Masonic Brotherhood, the concordant bodies, such as Royal Arch Masons, Knights Templar, and other orders, which base their membership of close kinship with the Masonic Brotherhood. These orders include "The Order Of Eastern Star," and De Molay.

The basic questions are: do these orders present a challenge to the Church? Is membership in one of these orders contrary to the teaching of Christianity? Can a Christian, clergyman, lay person, male or female, belong to one of these orders and still remain loyal to Christ?

An observation must be made. In limiting this paper and discussion to the Masonic order, together with the concordant orders, and other orders, we are not eliminating the challenge which comes to the Church from other fraternal organizations. They also present a chal-

lenge. This paper and the discussion is but one in a series of eight, under the general heading of "Problems in Christian Living." The question of the challenge of the fraternities is but one of the challenges, and not the only challenge.

The group discussing this question was selected on the basis of membership and non-membership in one of the orders. All participants are communicant members of the Episcopal Church and represent three Episcopal parishes.

Members	Non-Members
Lawyer	School teacher
Warehouse man	Housewife
Insurance broker	Advertising directress
Secretary	

### Masonry A Religion?

MASONRY is a religion. The basis of this information is public knowledge. It is contained in Masonic edition of the Holy Bible. We quote: "The Bible is now so closely identified with the lodge that, for Christian countries,

it is one of the very few undisputed landmarks of Freemasonry. Another is the belief in God. These two essentials, belief in a Supreme Being and reverence for his word, establish beyond question the character of the Fraternity as a religious institution."

Masonry, by its own admission is a religion. Being a religion it is in conflict with Christianity which is also a religion. Christians believe that Christianity is the full revelation of God to man. Now our Lord told us—"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other." (St. Matthew 6:24).

You have a conflict here. If it is true that one cannot serve two masters, and if it is true that both Masonry and Christianity are religions—there is a conflict. Must one choose between the two?

Interestingly enough, the Orthodox Church takes a firm stand against Masonry. In a pamphlet entitled, "The Orthodox Church Militant," by Eusebius Alexander P'Stephanou, published with the approbation of Michael, Archbishop of America, Masonry is condemned. We quote: "We can not enter into a full discussion of Masonry here. Suffice it is to say, however, that Masonry trespasses the bounds of the Church by interfering with ethical and religious truths. The fact that Masonry deals with religion and worship makes it mandatory for the Orthodox to avoid Masonry and all lodges and organizations of similar character. Religion and ethics are the business of the Church. To insist that one can be an Orthodox in good standing and a Mason at the same time is simply to betray a gross ignorance of the missions and nature of Christ's Church. It is to overlook the truth that the Orthodox Church alone dictates religious and ethical truths."

The same pamphlet points out that Protestants can be Masons, for as far as Protestants are concerned there is no such thing as a visible Church. The article states—"To the Protestant, one Church is about as good as another. It takes all kinds of Churches to make up the one Church. Obviously, therefore, the Protestant feels very much at home in Masonry. Hence Masonry is, in a certain sense, a pan-Protestant organization."

We in the Episcopal Church have a great respect for the Orthodox Church, we do not lightly by-pass her wisdom. We in the Epis-

copal also believe in a visible Church. It is clear then, that Masonry is a religion. The question is—as a religion, to what extent is it in conflict with Christianity?

### No Christ

**WE** CHRISTIANS bear the name of Christ. Masonry disregards Christ. This stand of Masonry is also public knowledge. It is contained in the Masonic edition of the Bible. We quote what is known as "A Masonic Creed." "The Masonic Belief" and "The Masonic Teaching."

"The Masonic Belief" states: "There is but one God, the Father of all men. The Holy Bible is the great light in Masonry, and the rule and guide for faith and practice. Man is immortal. Character determines destiny. Love of man, is next to love of God, man's first duty. Prayer, communion with God is helpful. Recognizing the impossibility of confining the teaching Masonry to any fixed forms of expression, yet acknowledging the value of authoritative statements of fundamental principles, the following is proclaimed as — "The Masonic Teaching."

The Masonic Teaching — "Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principle and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the down trodden, shelter the orphan, guard the altar, support the government, inculcate morality, promote learning, love man, fear God, implore his mercy and hope for happiness."

We in the Church believe that the one thing essential to prayer, is that we pray in the name of Jesus Christ, our Lord. This point is presented in a pamphlet entitled "The Lodge," by Karl Kurth, and published by Concordia Publishing House, St. Louis, Missouri. "The one thing essential in prayer is that we pray in the name of Jesus Christ, our Savior, who has redeemed us. To pray in the name of Jesus means 'to ask according to his will, in agreement with his directions, in proper recognition of him, his person and office, with complete confidence in him and his redemption'. Jesus Christ is the Mediator between God and men, and we should, we must, approach the Father through the Son. Jesus says: 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you'. (John 16:23). Asking in the name of Jesus

alone assures us that our prayers will be acceptable and heard. The lodge omits the name of Jesus in its prayers and consequently acts contrary to Christ's own instruction to ask the Father in his name. Can a Christian join an organization which deliberately omits the name of Jesus in its prayers. No never!"

### The Challenge

THERE is no Christ in the orders. To what extent does this present a challenge to the Church?

There are other points of challenge. Because the orders claim to be religious, they claim that they have a right to bury the dead. These funeral services frequently follow the Church service, and give the implication that the order has the last word. Furthermore, the basis of the Christian hope of eternal life is in Jesus Christ. Again the fraternities do not mention Christ in their burial services. Is there not here a conflict, and a challenge to the Church?

Again, according to the Encyclopedia Britannica, there were in 1928, about one million unrecognized Masons. The most important group being "Negro Masons" in the United States. The implication is that Negroes are not permitted to become members of the orders. The Christian believes not only in the Fatherhood of God, but in the brotherhood of man. Can a Christian belong to an organization which in practice excludes Negroes from its membership? Is there not here a conflict?

I am a Master Mason. I know that a number of my brethren in the clergy are also Master Masons. I realize that many of our bishops are Masons. I know that many earnest and devout communicants of the Episcopal Church are members of the Masonic brotherhood, and members of the Order of Eastern Star. Until I was assigned this topic, I had given the subject little serious thought. Now having given the subject serious thought, it seems to me that the orders do present a challenge to the Church.

The purpose of this series for Lent is to provoke discussion and to help us develop and crystalize our thinking about Christ and the nature of his Church. It seems to me that the orders, the Masonic Order and the Order of Eastern Star, do present a challenge to the Church. Perhaps through the exchange of ideas, we can clarify some points. Perhaps the Church can learn something from the

orders? Perhaps, the orders can learn something from the Church?

We suggest for discussion and consideration these questions:

Is Masonry and the Order of The Eastern Star a religion?

If these orders are religious, are they religious in conflict with Christianity?

Does the elimination of Christ from the ritual of the order make it impossible for a Christian to be either a Mason, or a member of the Eastern Star?

Does the reading of the burial office on the part of the orders, present a direct challenge to the Church?

Do the orders, in the exclusion of Negroes from their membership, violate the very principle of brotherhood (and sisterhood) for which they stand? Is it possible for a Christian to be a member of such an organization?

## The Discussion

LAWYER: (consulting dictionary) Religion is defined in the dictionary as: The recognition of, and belief in a Supreme Power or Powers to whom obedience and reverence is due. Any system of faith in and worship of a Supreme God or Gods, as for instance Christian religion and the religion of the Mohammedans.

Masonry requires every applicant to answer two questions—Do you believe in the ever-living and true God? Do you believe in immortality? If a man believes in God and immortality, it shows he is a religious man. True Masonry permits everyone to worship their own religion. Masonry is not a religion in competition with an organized religion. Masonry is an organization which embraces all religions which believe in a Supreme Being and immortality of the soul.

INS. BROKER: Masonry is world-wide—each man's worship of God is in a different way, but we still recognize him as a brother, because we believe his God is the same God we worship.

LAWYER: Masonry teaches Fatherhood of God and brotherhood of man. There is even reference made to saints of the Church. Attacks on Masonry are usually made due to a misunderstanding that Masonry is another denomination and is no sect. It depends on two basic beliefs for any applicant of Masonry—belief in an ever-living and true God and belief in immortality. With those two basic

beliefs, a person can still be a member of his Church in good standing and also a good Mason.

WAREHOUSEMAN: Perhaps this official statement will help "all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Free masonry, therefore, opens this book upon its altars, with the command to each of its votaries that he diligently study therein to learn the way to everlasting life. Adopting no particular creed, forbidding sectarian discussion within its lodge rooms, encouraging each to be steadfast in the faith of his acceptance. Free-masonry takes all good men by the hand and leading them to its altars, points to the open Bible thereon, and urges upon each that he faithfully direct his steps through life by the light he there shall find and as he there shall find it."

It seems clear. Masonry adopts no particular creed, but urges a man to be steadfast in "the faith of his acceptance."

INSURANCE BROKER: We are taught to accept our own faiths and be active in the faith of our own choosing. Naturally there is no mention of Christ, for Masonry embraces all religions. Indirectly, the reference is to Christ for Christians, without making mention of the name. Christ is not mentioned specifically, but each man is required to practice his religion as he chooses. It is a code of Freemasonry as it is the code found in the American Constitution today "Freedom of Worship."

HOUSEWIFE: Has this broad interpretation of religion ever brought anyone into the Church?

LAWYER: Masonry brings a man into the Church.

SCHOOL TEACHER: Have you ever had a member of the Masonic lodge who does not belong to a Church, in other words, a non-church persons ask what is your church? Has any non-church person attending Mason asked you for a suggestion as to what Church to attend?

WAREHOUSEMAN: You are not necessarily asked a question like that—but the answer is—yes. When I asked one of the men, in my early days in the order, what church he attended, he said: "I do not feel it is necessary for me to go to church." But now he has joined a church and has become a very active member of the Episcopal Church.

SCHOOL TEACHER: If you take your

Masonry simultaneously with your religion, it does not make it impossible. But if you take Masonry as a religion, instead of your organized Church, then it would be your religion.

WAREHOUSEMAN: Years back, a man lacked the tendency to be a churchman, but the situation has changed considerably. A Mason today feels he should be a churchman.

INS. BROKER: It is interesting to note, that Masonic Church services are being held more often than they had been in the past.

ADVER. DIRECTRESS: It is known that men have joined the Masonic fraternity for business reasons. They believe membership helps business contacts. But in the long run, they become better men by becoming good Masons.

LAWYER: A man in Masonry is required to learn some of the passages of Scripture in connection with his Masonic order.

SCHOOL TEACHER: He may learn passages of Scripture, but if he is doing it so that he will promote himself in Masonry, he is learning words by rote. Would it have any effect on him?

LAWYER: By exposing himself to the thoughts taught in the Scriptures, it may be impossible to resist absorbing those thoughts and the truths behind them.

HOUSEWIFE: I have attended a number of funeral services for Masons and members of the Eastern Star. The Church service is always read first, then the fraternal service. It seems to indicate that the orders, rather than the Church, have the last word.

SCHOOL TEACHER: As a member of the Church, I want my Church to have the last word. If there is a fraternal service, it ought to be read first. The church service should be last.

LAWYER: The Masonic or Eastern Star burial services is not given unless the family requests it.

INS. BROKER: The burial service of the Orders is not intended to take the place of any religious service. This follows through that Masonry does not teach religion in any specific form.

MRS. SECRETARY: From the paper starting this discussion, it would appear that Negroes are excluded from membership. Is this so?

WAREHOUSEMAN: The only reason there was an objection to Negroes, was because you have to be a free-born man to be a Mason. The

Negroes were not free men when Masonry was organized.

MRS. HOUSEWIFE: — Yes, but in 1863, Abraham Lincoln issued the Emancipation Proclamation, freeing the slaves in the seceded states. The situation is different now.

LAWYER: There have been Masons that are Negroes. Negro Masonry started back in the American Revolution. A Negro who was a trustee or a servant, started it in Massachusetts. He had his papers from England and he formed other lodges. Masonry is worldwide. In our membership, we recognize members throughout the world. We have Masons of all denomination, of all creeds and races. We have Arabs, Indians, Mohammedans and Chinese.

SCHOOL TEACHER: Have you ever recommended a Negro for membership?

INS. BROKER: I do not have any real close friends who are Negroes, and naturally, I do not recommend a member unless he is someone I knew well enough and I simply do not know any Negro well enough to recommend him to the lodge. And that goes with all the members down the line.

LAWYER: The only black mark is the fact that if a fellow came down from Harlem and showed his due card (he could not show us one from New York state, because Negro Masons are not recognized in N. Y. S.) we could not admit him. But if he came from New Jersey, we would admit him because Negro Masonry is recognized by grand lodge in New Jersey. With the increasing numbers of Negro Masons, that even though they are not recognized by the grand lodge of the state of New York, there will probably result some kind of reciprocal arrangement whereby they will be recognized in the official sanction of grand lodge.

MODERATOR: I think we had better stop. We seem to have covered the main issues. The purpose of this discussion was to give a basis for discussion by other groups. The interest manifested here tonight shows the general interest in this subject. It seems to me that much of the problem comes from misunderstanding. There seems to me that there is much which the Church can learn from the fraternities, and much which the Christian in the orders can learn from the Church.

## In Season and Out

By Gordon C. Graham

THAT Lent is here again. It seems to come around so quickly and stay for so long. We hardly have time to recover from its inhibitions before we have to begin planning again what we are going to give up next time. A cynical interpretation of the whole thing would be that Lent is little more than a clerical device for getting the few people that do come to church to come oftener and bring more money with them. What else does Lent turn out to be? Extra services and various receptacles for collecting money.

But surely Lent must mean more than this sort of thing. One way of keeping this season is to "spiritualize" it in the liberal manner by rationalizing it almost out of existence. We have heard of a "spiritual fast" but what that means is hard to see, unless it is abstaining from spiritual and intellectual activity. Fasting is something physical which has spiritual value, sometimes good and sometimes bad, depending on the purpose for which it is undertaken. Being human being rather than angels, the only way we can discipline our souls is through our bodies.

We are materialists. But the trouble with us is that we are unadjusted materialists, either using the physical world as an end in itself or being so aloofly spiritual with our principles that in practice there is little actual evidence of their existence. We want too much and we give too little. We love things and use people. We do this not because we are materialists but because we are sinners and confuse the order of what are ends and what are means. And we do so in the interests of our own ego. In order to conquer our sinfulness, especially when it means saying "no" to self, we need discipline.

But discipline is a social activity. It means being a disciple of a common cause along with the rest of the group. There is properly no such thing as self-discipline, and if there is, it is egoistic and inverted in the manner of the soul-culture psychology of the how-to-live-with-yourself-and-everybody-else type of manual for modern Americans. Besides, it does not work because individual adjustment can only come through losing ourselves in the cause of some-

thing bigger than we are. Discipline, therefore, to be social must affect the whole group. Everybody has to eat; so, everybody can fast. Fasting is the minimal form of self-denial. Other things may be added as long as they rest on a common, social and material basis for the advancement of the Kingdom.

The observance of Lent is more meaningful if approached gradually rather than abruptly. Starting a lot of "extras" on Ash-Wednesday and dropping them on Easter seems artificial and seasonal. Christians ought to pray, to give, and to live under discipline, not just for 40 days in the year, but all through the whole year. But the sacrifice of the death of Christ takes serious preparation if it is going to mean anything in our experience. Originally, this season went from Septuagesima to Holy Saturday but in the course of time it has been divided into three sections—Pre-Lent, Lent and Passiontide. Gradually, the penitential character increases until it reaches its climax on Good Friday.

Could not our Lenten observance increase with it? Another year make Pre-Lent the planning stage when we begin to look towards the Cross on Calvary and make up our minds how we are going to get there.

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

EVERYONE (in the United States) seems to think that the separation of Church and state is natural. It is not. It is a new idea in the world and it has worked very happily for the people of this country. Yet Church members are citizens of Heaven (at least, we hope so) as well as of their country and much of the tension the Christian feels comes from the claims on him that are made both by the state and by Heaven.

"Heaven is our home" but we often leave it for a far country. Even parsons get confused about it and one of their confusions is shown by their liking for "released time" by which is meant the hour of school when children are allowed to go to their several churches for religious instruction. The clergy are delighted

but they forget that they are using the power of the state. They know an hour on Sunday cannot do much for many and the state offers them an hour on a weekday.

They accept gladly but they should fear the Greeks even when they bring gifts. The state does not do favors for nothing. It will want a return and the return may be an assent to what the Christian should not assent to. We Christians are better off without favors. Even tax exemption is deadly and released time is as bad. We have influence. What will we use it to get?

## Keep On

By William P. Barnds

*Rector of St. James, South Bend*

RECENTLY a young woman asked for a list of daily Bible readings to be used for the year 1954. She had started last year to read daily lessons, and did not want to lose momentum in doing so. I was glad to be able to supply her with the list.

It is important in forming any new habit to be consistent, and allow as few exceptions as possible. Once an exception is permitted it is all the harder to start again.

This is true of Church attendance, prayer, Bible reading, or any wholesome religious practice.

One is often tempted to skip praying at the appointed time "just once" or to miss Church "just this Sunday." Once we break the habit, it is easier to keep on breaking it. But just because we may sometimes make exceptions does not mean we should not resume a good habit. If it is good, keep on, even though it may mean starting over again and many times.

## New Leaflets

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# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*Remember All The People: Remember: May Jesus Christ Be Praised:* Seabury Press, Lenten Study; 45c, 45c, 65c.

This year's mission study for Church Schools is concerned with the Church at work and worship throughout the world. The primary department section consisting of *Remember All the People*, contains stories of the work of the Church in Haiti, rural and urban areas of the United States, Alaska and Japan and in addition, a well illustrated resource book for children. *Remember*, which contains pictures, hymns and Bible stories is well adapted to the experiences of this primary age.

The material for the junior department, *May Jesus Christ Be Praised* treats the same work of the Church in these areas but in a more

advanced manner. New techniques are suggested in presenting this Lenten material, such as combined family and home mission study groups, study workshops, children's missions, and Saturday schools during Lent. The universality of this year's study seems a timely improvement over the limited consideration of individual countries of former years.

—Dorothy Kling,  
Dir. R. E. Grace Church,  
Jamaica, L. I., N. Y.

*The Urge to Persecute*, by A. Powell Davies. Beacon Press, \$2.75

With some slight but encouraging signs that the cold war tension is easing, studies of the malady of "McCarthyism" make their appearance. Mr. Davies, a supremely intelligent and vocal Unitarian min-

ister in Washington, has written this long essay on Bullyism on the basic premise that "there is nothing important in this world that is not traceable at last to the conflict of good and evil in individual men and women." It is, in other words, an essentially religious analysis of the Washington Witch Hunt. "The crisis of our time is moral and spiritual." The author, a genuine American liberal of the paramount-rights-of-the-individual school, holds that like Fascism and Communism, Bullyism is an "evil of human nature." However, he describes the evil psychologically, not theolog-ically.

The cumulative effect of his illustrations of the present Terror will arouse many torpid but potential lovers of freedom. He shows in an orderly way how the climate of fear (carefully cultivated) leads to scapegoating which throttles freedom for the sake of a "safe" conformism. This cult of mediocrity (McCarthy's americanism set against the "egg-heads" and "intellectuals") is a fatal retreat from our founding principles. As to a

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remedy, Davies offers none, really. He is sure that self-interest, even if enlightened, will not restore America. He advocates a return to "religion" consisting of faith in man and his brotherhood, but without any ways and means suggestions. This is about where most liberals find themselves these days.

Joseph F. Fletcher

*Sparks Of Fire.* By Thomas N. Carruthers. Morehouse-Gorham Co. \$3.00

Here are sixty-five articles or essays of about 500 words each. Most of these were published in *Farm and Ranch—Southern Agriculturist*, in a column written by the Bishop called *The Country Church*. Because they were originally addressed to lay people of all denominations these little essays are non sectarian and present the great fundamentals of Christianity.

All these little essays are well written, timely, simple, thoughtful and helpful. Bishop Carruthers has a wealth of illustrative material and uses it well. The titles of the essays are as interesting and arresting as their contents. Here are a few subjects: *How Terrible to be Living Now*; *What Should the Preacher Preach?*; *What is Success?*; and of course, *Sparks of Fire* from which the book gets its title.

In the article on *Peace of Mind*, Bishop Carruthers points out three aspects of Christian discipleship which alone can bring peace of mind: right conduct, a sense of values, and trust in God. In clear language he speaks out against the popular peace of mind cult. Says the bishop: "Men pray for peace of mind and seem to think that God can give it to them as a grocer might wrap up a pound of bacon and hand it across the counter. The peace which Christ promises has nothing to do with magic. It is not a thing we can have for the asking. It comes only as we meet the conditions. It is the result of genuine Christian discipleship and therefore not a thing to be sought as an end in itself."

Here is a practical, readable, helpful little volume on things that really matter.

—G. H. MacMurray

*PETER Disciple, Apostle, Martyr.* By Oscar Cullman, translated by Floyd V. Filson. Westminster; \$4.50

The latest significant addition to the enormous library inspired by the Papal claims to a divinely established Petrine primacy. First issued in Lutheran Cullman's native

German, the book appeared in French translation before Professor Filson made it available for English readers, and had therefore already provoked a definite reaction in theological and historical circles. The author's reputation for conservative objectivity gained the study a respective audience, but there has been no unqualified approval from any quarter.

Both Protestants and Roman Catholics find Cullman's conclusions embarrassing: he admits too much to please opponents of the Papal claims, and stops short of the interpretation required by their defenders. The translation is good, there is an adequate index, and the scope and depth of analysis are satisfactory. There are certain lacunae, however, as in any chain of speculation, so the ultimate findings do not rest on anything like an irrefutable basis of demonstratable fact. A hypothesis is cautiously constructed, there is not a proven thesis.

The study is far superior to the well-know catena of Petrine texts and commentary by Shotwell and Loomis (Columbia University Press, 1927), which covers such a long period (to 384 A.D.) so superficially that the reader is left with a deceptive impression of continuous indispensable Papal primacy.

Cullman's study is valuable as a careful outline of the historical evidence on Peter, with whatever reservations the reader may find himself obliged to accept the theological conclusions. The position assigned to Peter is original, but unconvincing. It is doubtful if the work will provide a new point of departure in the old controversy.

—William S. Schneila

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## BISHOP OLDHAM OPENS BROOKLYN SERVICES

★ Bishop Oldham, retired of Albany, was the preacher on Ash Wednesday at the community Lenten services held each year at Holy Trinity, Brooklyn. They are sponsored jointly by an interdenominational committee and the local Protestant Council.

## ARCHDEACON FLIES TO ANNIVERSARY

★ Archdeacon Edward J. Cooper, retired, flew from his home in Guatemala to Colon to celebrate the 52nd anniversary of his ordination as priest. It was held in Christ Church where the archdeacon, now 91, was rector for many years.

## STUDENTS SPONSOR SERVICES

★ Students of a high school in Detroit have their own ideas on the way to combat hoodlumism. Last week they started pre-school worship services. Gary Beck, football captain last fall, spoke at the first service to explain that their

purpose is "to build stronger Christian minds and souls and to extend throughout our schools higher standards of Christian character."

"The need is obvious," he said. "We've all read and know that vandalism, knifing, rowyism is general throughout the school systems in this part of Michigan."

## SPRING FESTIVAL IN PANAMA

★ The annual spring festival and bazaar of the Cathedral of St. Luke, Ancon, Canal Zone, is an event. Held this year on February 6th, it attracted 2700 adults and about 1000 children. Income goes to the support of the cathedral and other projects.

## CATHEDRAL STUDIOS

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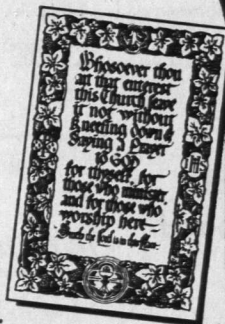
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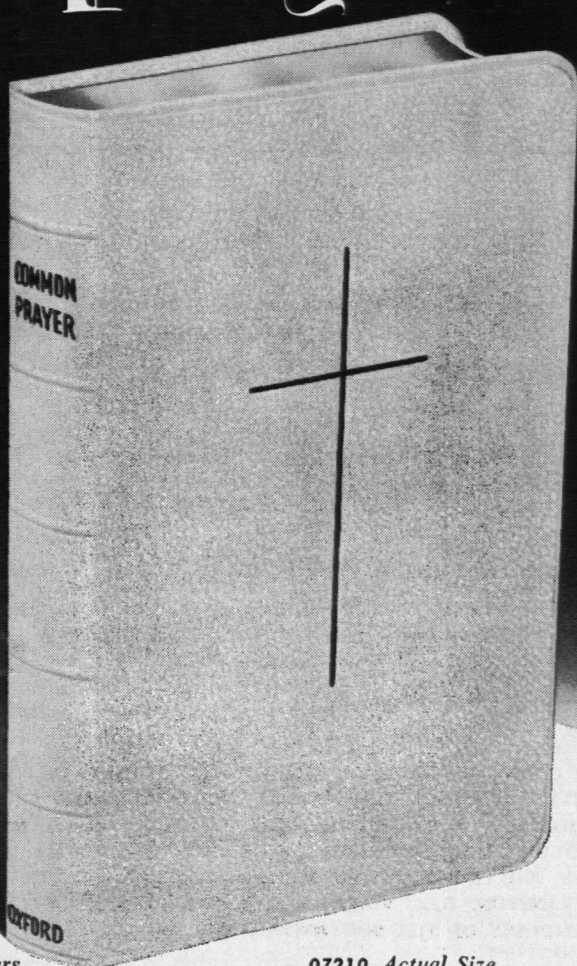
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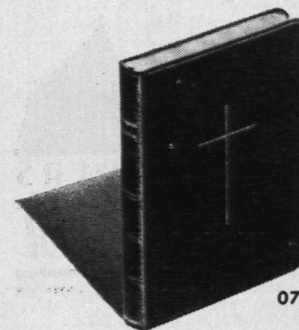
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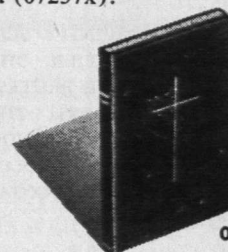


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## ARCHBISHOPS HITS PRONOUNCEMENTS

The Archbishop of Canterbury told the Church Assembly, meeting in London, February 17 that there were "too many pronouncements by the Church of England on situations in other lands." He made the statement when asked why the Church has not spoken out against evils in Kenya and the political situation in South Africa.

He said that statements often cause confusion but added that "the Church in this country has not been silent on the fundamental Christian principle involved in the South African political situation."

## PACIFIC INVITES BISHOPS

Bishop Watson of Utah is at the Church Divinity School of the Pacific for a week this month. Dean Johnson initiated the plan of asking a bishop to

spend a week at the school during each of the three terms. Other visitors this year have been Bishop Lewis of Nevada and Bishop Bayne of Olympia.

Idea is to establish a closer relationship between the school and the dioceses; to give students what the bishops have to offer in the way of pastoral theology; to give students a change to get acquainted with the bishops.

## NOTABLE CLERGYMEN IN COLUMBUS

★ Trinity, Columbus, Ohio, has a notable group of clergymen for the noonday services. March 8-12 it is the Rev. Thomas V. Barrett, creator of the Entwhistle articles that are featured in the Witness. Incidentally an illustrated article by him will appear in one of our March issues. Other Episcopalians are Bishop Kirchhofer of Indiana, the Rev. Lloyd R. Gillmett of St. Paul, Minn.,

whose article was featured last week; Bishop Hobson. Others are Methodist Ralph W. Sockman of New York; Methodist Lance Webb of Columbus; Congregationalist James G. Gilkey of Springfield, Mass.

## SEMINARY FACILITIES HAVE DINNER

★ The biennial dinner of the faculties of General and Union was held in New York on February 9th. The speaker was Prof. J. V. Langmead Casserley of General.

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# BACKFIRE

E. L. SKINNER

*Retired Rector, Blue Rapids, Kan.*

I want to write in high commendation of the article by the scholarly rector of Trinity Church, Boston, on "The Divinity of Christ" in your issue of Jan. 14. It was so simple, yet so profound. No human mind can hope to explain His Divinity or understand its full import—but comparing it to happenings in the material world which we can better appreciate—the author leads us up step by step to an understanding of what the Christ life really means—it seems to me, in a more realistic way than I have ever seen it expressed. This article was of great help to me and I am sure it will be to many. It should be put in wider circulation.

A. F. GILMAN

*Layman of Palatine, Ill.*

Mr. John Kramer in Backfire of your issue of January 28th has absolutely missed the point in Archdeacon Johnson's article of Oct. 22. Mr. Kramer's solution is a perfect illustration of the way NOT to do it.

When I was a boy about 50 years ago I was brought up in what for that day was the highest kind of a Church and we were taught that the only days of "obligation" were Christmas and Easter. All other attendance on Church services was because we loved God. I doubt very much whether any attendance at a Church service is of value unless it is inspired by the love of God, even at Christmas or Easter.

I don't know how other people are affected by the comic opera so many of our clergy are staging before the altar in the Mass, but to me it is so upsetting that I stay away. It has seemed to me that the last revision of the prayer book contained so many things that the cat dragged in from the Roman rituals that it was no improvement over the old except that it permitted our ritualists to have a freer hand in their monkey shines.

I have long been of the opinion that the Church was taking too much for granted in assuming that the congregation was committed to the belief in God as a living person. Perhaps if our clergy was willing to admit that the average man has his doubts about God and would study the liturgy to adapt it to leading the man to God it might help. For instance it has always seemed to me that pure white vestments

before the altar were more appropriate than colored because they suggest "washed them white in the blood of the lamb." At heart I'm a ritualist I suppose but I want to be sure that the ritual is in keeping with my beliefs and the end toward which I aim.

The fundamental difference between the Anglo-Catholic and the Evangelical is one of the conception of God. To the Anglo-Catholic surrounded by all the trappings of the English courts it is not surprising that God is a King. To the Evangelical God is a person portrayed by Jesus Christ who "humbled himself and took on him the form of a servant."

*Backfire Received:* An answer to Bob Miller's gentle chiding of women (2/18): A reply to Columnist Graham on missionaries (2/11); A criticism of our 1953 Honor Roll (1/21); We receive advice about geography (2/11): How a member

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of the D.A.R. had her son collect stray copies of the Witness, lest they pervert people going to and from church.

These letters will appear as space permits.

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